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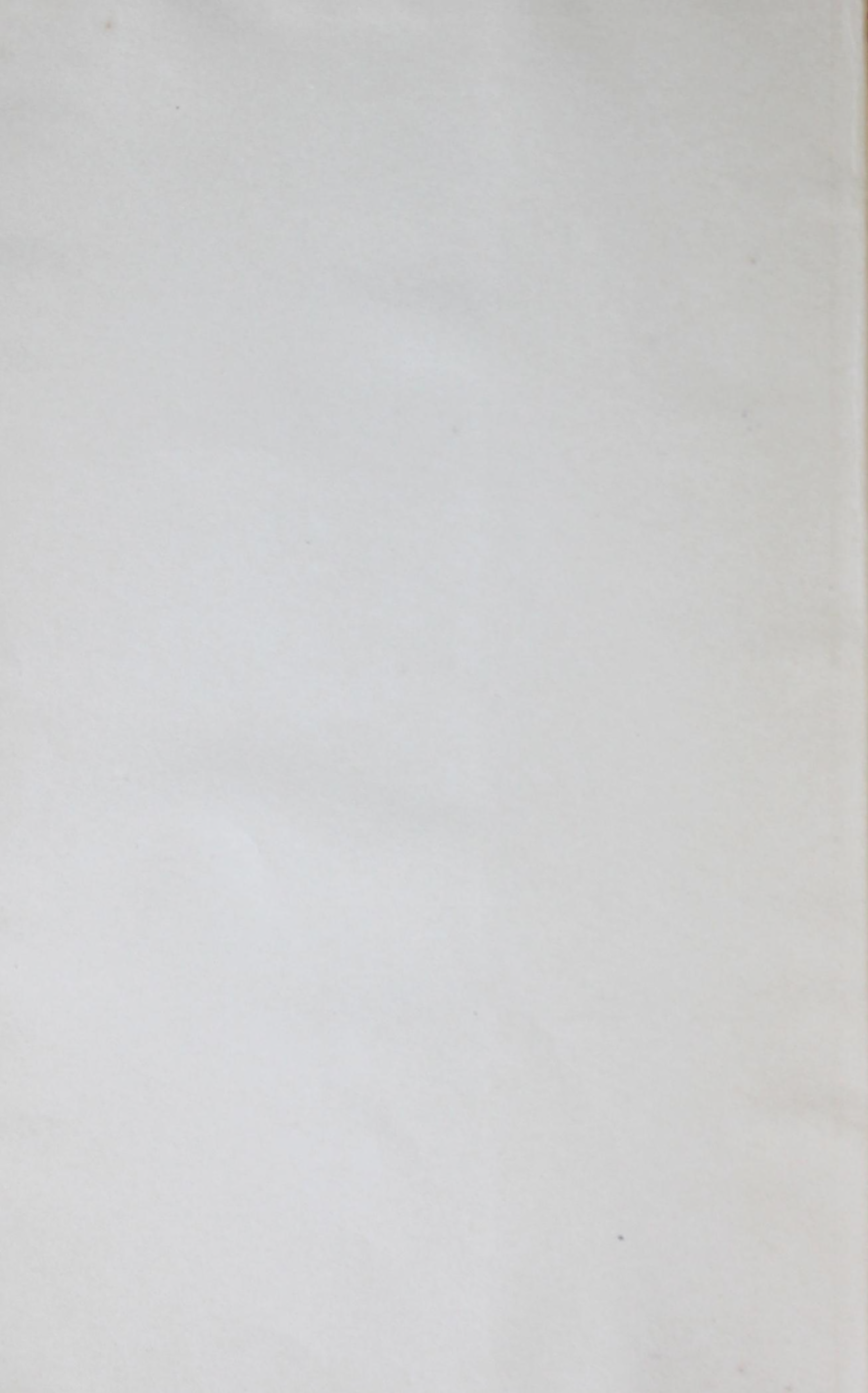
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METHOD GASPEY-OTTO-SAUER.

OTTOMAN-TURKISH CONVERSATION-GRAMMAR

A PRACTICAL METHOD OF LEARNING
THE OTTOMAN-TURKISH LANGUAGE.

BY

V. H. HAGOPIAN, M. A.

PROFESSOR OF THE TURKISH, ARABIC AND PERSIAN LANGUAGES
IN ANATOLIA COLLEGE, MERZIFOUN, TURKEY;
AUTHOR OF ENGLISH-ARMENIAN DICTIONARY etc.



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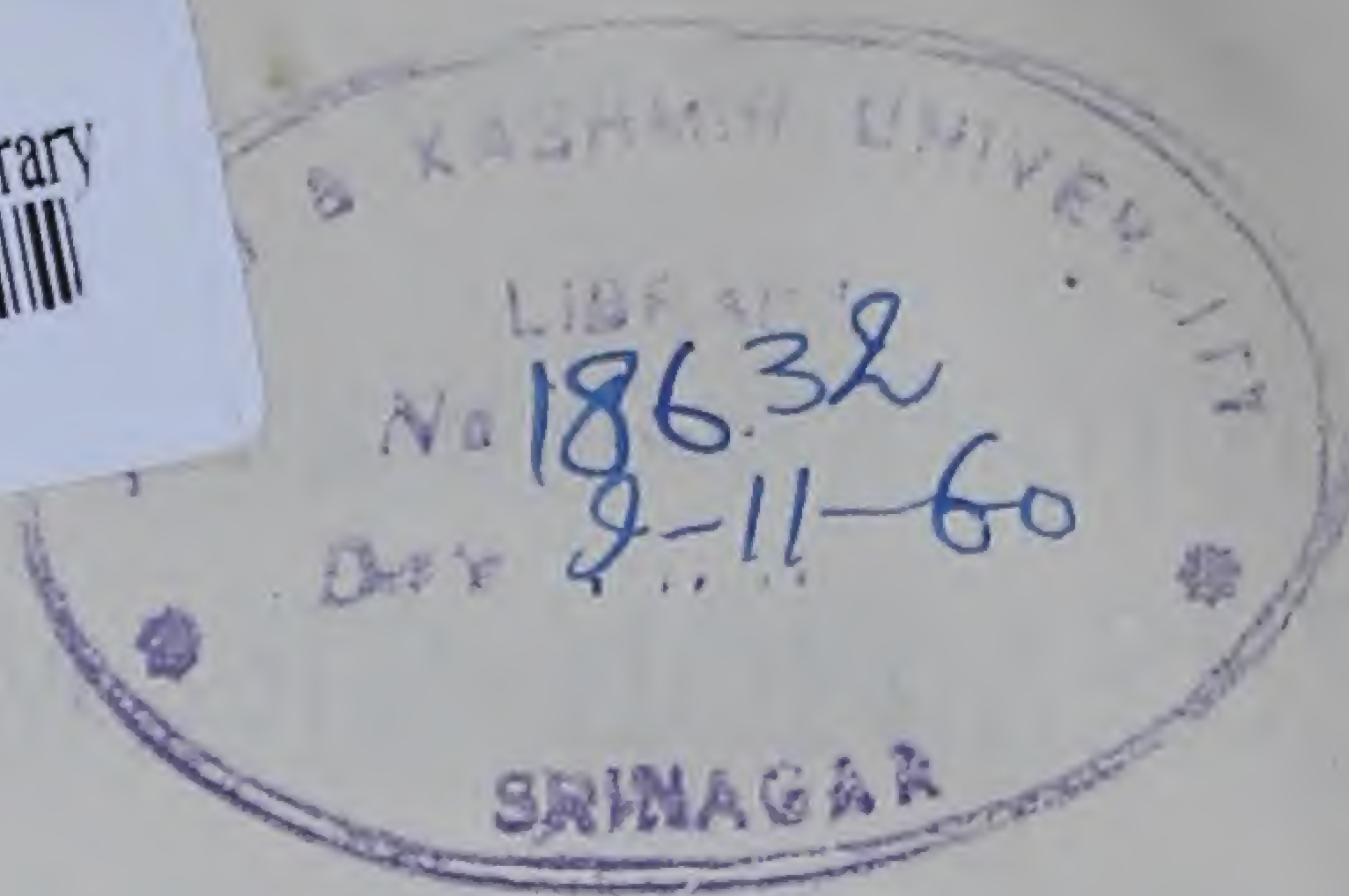
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آثاری موقع انتشاره وضع ایتماک حقوقی واضع الامضایہ مختص
و منحصر اولوب، مومی الیہ آثار مذکورہ نیک درجہ کمالہ ایصالہ
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مقدمه

Preface.

The Turkish language is of Tartar origin, as the Turks came from Central Asia, and is consequently quite distinct from Arabic and Persian, although it is true that in modern times the Arabic characters have been adopted for all three languages, and that the Turkish language is now half filled with Arabic and Persian words. Yet these words have been incorporated without affecting the nature or framework of the Turkish, which is as different from Arabic and Persian as Anglo-Saxon dialects are from Hebrew or Hungarian. In fact pure Turkish is Turanian, while Arabic is Semitic and Persian Aryan, and the resulting modern Ottoman-Turkish is compounded not only of three languages but of representatives of the three great families of languages. The original Turkish tongue, which is called Chaghata (Jagatai), was somewhat barbarous, but extremely forcible and concise when spoken. The adoption of Arabic and Persian words is arbitrary. To master the language it is necessary to have at least an elementary knowledge of the Arabic and Persian languages.

It is an extraordinary and lamentable fact that the language of the Turks has hitherto received little or no attention in England, although it is spoken by millions of people belonging to a vast empire with which we are closely connected by mutual vital interests, and is more or less used, in official circles, from Tunis in Africa to the walls of China. It is the court language of Persia, and in many provinces of that country, of South Russia and Afghanistan is spoken as much

as Persian. It is difficult to account for the absolute neglect of the study of such an important language, considering that it is used by a people who once influenced half the world, who overturned and established empires, who have possessed the thrones of Persia, Greece, Egypt and Arabia; whose power was once dreaded by Italy, Germany and France, and to whom our proud Queen Elizabeth applied for aid against the Spanish Armada. The Turkish has always been of the greatest consequence to us, owing to the importance of our political and commercial relations with the Ottoman Empire, and the complete ignorance of it on the part of our countrymen has greatly impeded proper communication and intercourse between the two nations and given rise to most serious misunderstandings and difficulties both in the diplomatic and commercial world. [*Dr. Ch. Wells.*]

Besides, not a small body of earnest men from the great Anglo-Saxon republic of the Trans-Atlantic continent have long been established in Constantinople and in the provinces of Turkey, labouring to unfold the treasures of modern science, temporal and spiritual, to the people of Turkey; losing no opportunity to place themselves in friendly communication both with the governing Ottoman element and with the numerous races and religious denominations subject to the Imperial sway.

To meet the need of the representatives of these two great nationalities in Turkey, there arose the necessity for conversation-books, grammars and lexicons. There have appeared a number of Turkish grammars and other books in the English language, but they seem little fitted to acquaint the learner fully with Turkish, chiefly because they are not sufficiently practical in the strict sense of the word, or they are composed only of rules. The appearance of a new Ottoman-Turkish Gram-

mar which combines in itself the theoretical and the practical elements of the language, it is expected will be cheerfully welcomed.

The so-called Conversation-method, originated by Drs. Gaspey and Otto, is now applied for the first time by the writer of this present book to the Ottoman-Turkish language also. It is his mother tongue and besides for more than 20 years he has practised this method in teaching the language in an important American institution to the natives of Turkey and to English-speaking foreigners. Therefore his own experience enables him to speak with some little authority on this subject. He thinks he has introduced a new element too in the Gaspey-Otto conversation-method, by inserting the word exercises which appear on pp. 121—125, 215, 256 etc.

The First Part of this work is devoted to conversational language and in it all the peculiarities of the language are given in a very easy and comprehensive way. The study of the First Part being finished it will soon be seen that Turkish is a very regular language, and that it is far more easy than is generally thought.

In the Second Part the elements of the Persian and Arabic languages are treated of as they are used in Ottoman-Turkish, and all the difficulties of both languages are explained, in a concise way. This is the Literary and Official language. There are then added some very valuable matters and a vocabulary.

As to the Exercises and Reading Lessons for translation, most of them are on subjects referring to Turkey and Turkish literature. Many characteristic specimens of poetry and prose illustrative of the literature and of the country, especially in modern phraseology, are given, so that the learner will feel himself in Turkey, and will have a glimpse into the geography, the history and the manners and customs of the country.

I recommend as a help to the student the excellent Turkish-English Dictionary of Sir J. Redhouse and the valuable Turkish Dictionary of Samy Béy, which latter is the most reliable guide to the student after finishing the First Part of this Grammar. And as a purely Turkish Grammar I recommend that of Mihri Efféñdi Apigian (Mihri), to which I am much indebted.

I am much indebted also to Rev. Dr. W. St Clair-Tisdall, the C. M. S. missionary at Ispahan, Persia, who has carefully revised the MS. and has made valuable suggestions. Himself being a ripe scholar in the language, these have been of great service to me.

I must also express my sincere thanks to Dr. J. Wright, of Oxford, for the kindness and care with which he has looked over the proofs of this work.

V. H. Hagopian.

Anatolia College, Merzifoun (Marsovan), Turkey.

A List of Books indispensable to the Student of the Turkish Language.

Redhouse's 'Turkish-English Lexicon	25/—
W. W. Peet: Bible House, Constantinople.	
Samy Béy's Turkish Dictionary (<i>Qamousou Tûrki</i>)	8/—
Mihri's Larger Turkish Grammar (<i>Moutavvél Sarf</i>)	1/—
Turkish Reader: 1, 2, 3 parts (<i>Talimi Qra''at</i>)	2/—
Turkish Reader: With Nésikh and Rîqa (<i>Réhbéri Qra''at</i>)	—/8
Turkish Reader: With 6 different characters (<i>Qra''at Hojasî</i>)	—/8
Penmanship Master (<i>Yazî Hojasî</i>)	—/4
Blanks for Penmanship (<i>Réhbéri Sûbian</i> , by Mihri) 1, 2, 3 parts	—/2
Library Téféyyûz, 36 Grand Rue de la Sublime Porte, Constantinople.	



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آصفیہ صفیہ
مدخل

Introduction.

A. Letters of the Alphabet.

§ 1. The following table shows the shape of the Ottoman-Turkish letters, when they are connected with a preceding or a following letter, or with both, and when isolated:

Names	Isolated	Final	Medial	Initial	Proper sounds	Numerical values	Remarks
élif	ا	ا	ا	ا	—	1	See § 29.
bé	ب	ب	ب	ب	b	2	Tur., Pers.
pé	پ	پ	پ	پ	p	2	
té	ت	ت	ت	ت	t	40	
sé	ث	ث	ث	ث	s	500	Arabic.
jim	ج	ج	ج	ج	j	3	Tur., Pers.
chim	چ	چ	چ	چ	ch	3	
ha	ح	ح	ح	ح	h	8	Arabic.
khî	خ	خ	خ	خ	kh	600	
dal	د	د	د	د	d	4	
zal	ذ	ذ	ذ	ذ	z	700	Arabic.
ré	ر	ر	ر	ر	r	200	
zé	ز	ز	ز	ز	z	7	
zhé	ژ	ژ	ژ	ژ	zh	7	Persian.

Names	Isolated	Final	Medial	Initial	Proper sounds	Numerical values	Remarks
sin	س	س	س	س	s	60	
shin	ش	ش	ش	ش	sh	300	
sad	ص	ص	ص	ص	s	90	
dad	ض	ض	ض	ض	d, z	800	Arabic.
tî	ط	ط	ط	ط	t, d	9	
zî	ظ	ظ	ظ	ظ	z	900	Arabic.
ayn	ع	ع	ع	ع	ء	70	» § 35.
ghayn	غ	غ	غ	غ	gh	1000	
fé	ف	ف	ف	ف	f	80	
qaf	ق	ق	ق	ق	q	100	
kéf	ك	ك	ك	ك	k	20	
géf	گ	گ	گ	گ	g	20	Tur., Pers.
lam	ل	ل	ل	ل	l	30	
mim	م	م	م	م	m	40	
noun	ن	ن	ن	ن	n	50	
vav	و	و	و	و	v	6	
hé	ه	ه	ه	ه	h	5	
yé	ی	ی	ی	ی	y	10	

§ 2. The letters of the Ottoman-Turkish Alphabet are 32 in number, and consist of 28 Arabic letters, together with some which the Persians have added (پ چ ژ گ). The Turks, as most other Oriental nations, read and write from right to left, instead of from left

to right as we do; and a book consequently begins where it would end in English. Capital letters are unknown, and the punctuation marks have been adopted recently. They are the same as in English.

§ 3. There are four kinds of writing:

I. *Rîqâ*, which is the ordinary current handwriting used in letters and in all kinds of civil and official documents.

II. *Nésikh*, is the common print of books, newspapers etc.

III. *Divanee*, is a style of large handwriting used in the Imperial Chancery for engrossing letters-patent.

IV. *Taliq*, is the Persian model of Arabic characters, it is used by Persians, and also in documents of the Ottoman Canonical court. Examples of these and other forms of rarer occurrence are given at the end of this work.

§ 4. There is always more or less difficulty in representing the sounds of one language by those of another. This is true also in the case of the Ottoman-Turkish language. It belongs to a family or group of tongues different from the English, possessing sounds entirely foreign to English ears. To express these sounds, we have made some modifications of some of the English vowels and consonants. It is necessary to master these sounds before going on. They must be pronounced fully; all having only one regular sound. For instance: *a* has only *one* sound, and not five or more as in English: *e* has only one, as in *pet*, though the name itself will cause some blunder. *i*, *o*, *u* also have only one sound each.

There are eight vowel sounds in Turkish.

§ 5. The vast population of Turkey, especially the Christians, do not all use the Ottoman characters in their writing. The Armenians and the Greeks have adapted them to their characters. There are books and papers in Turkish, in Armenian and Greek characters, published in Constantinople. Most of the Englishmen and Americans, resident in Turkey, find it easier to begin Turkish with English or Armenian characters, and after mastering the pronunciation and the elements of the language, they turn to begin it with the Arabic

characters, which they find very easy then. The method adapted by us in this work, will remove all these difficulties.

Single and Double Vowels.

✓ § 6. In reading the names in the above Table and in pronouncing the proper sounds, written in the English characters, the learner must always remember:

1. Not to pronounce *a*, as in *fate*, *mortal* or *all*; but as in *far*, *art* or *father*.

2. *é* is always as *e* in *met* or *send*. Take care not to pronounce it as in *mere*, *verb* or *cane*.

3. *i* is always *i*, as in *pin* or *ship*; never as *I*, or as in *tire*.

— 4. *î* must be pronounced as *o* in *seldom* and *e* in *heaven*.

5. *ô* must not be pronounced long as in *oat*, *prose*; but very short as in *no*.

6. *ou* pronounce always as in *youth*, *bouquet*, *foot*; and not as in *pour*, *couple*, *about*.

7. *û* is not as that of *pure*, *turn*, *rule*; it has no equivalent in English, but is the French *tu*, *sur*.

8. *êô* has no equivalent in English, it is in French *feu*, *coeur*; or German *ö* in *Zöllner*, *völlig*.

Compound Consonants.

§ 7. Turkish orthography does not employ combinations of two or three consonants and vowels to represent a single sound; we are under the necessity, however, of making use in this work of some combinations to represent Turkish sounds, for which there is no equivalent in English. These combinations are made by the addition of some vowels and consonants to *h* or *y*.

kh has the sound of *ch*, as in the Scotch *loch*.

gh, as the Greek γ, Armenian զ.

zh must be pronounced as *z* in *azure*.

§ 8. The combinations *tch* and *dj*, so often to be seen in the transliteration of Turkish words, are but French notations of the English *ch* and *j* in *church* and *joy*.

§ 9. *y* must always be considered a consonant, and never allowed to degrade the sound of any vowel that may precede it; particular care must be taken by

Englishmen in this matter. It is always as in *yell*, *yoke*, *buy*.

§ 10. *y* is combined with other vowels to form a diphthong as will be seen in the next Table.

<i>ay</i>	Ex.:	<i>qaymaq</i> ;	as in	lime, high, I.
<i>éy</i>	»	<i>déymék</i> ;	» »	fate, prey, hey.
<i>iy</i>	»	<i>chiy</i> ;	» »	here, clear.
<i>îy</i>	»	<i>qîyma</i> ;	» »	— —
<i>oy</i>	»	<i>doymaq</i> ;	» »	boy, toy, going.
<i>ouy</i>	»	<i>douymaq</i> ;	» »	cooing, doing.
<i>ûy</i>	»	<i>gûya</i> ;	» »	Fr. essuyer, Guyot.
<i>êoy</i>	»	<i>êôylén</i> ;	» »	Fr. deuil.

§ 11. In the transliteration of Ottoman words, *h* must be emphasized at the beginning, middle and end of words; at the end of the syllables it is generally accented; as: *Al-lah'*, *qah've*, *hékim*. This is a most particular rule and requires a good deal of attention and practice in Englishmen; as a pernicious mode of orthography prevails among Englishmen, of introducing *h* mute very frequently at the beginning or end of words; as in *honest*, *Jehovah* etc. (§ 49 V.)

R is used as in English; except that it must never be allowed to be uttered obscurely; it must be pronounced fully and strongly; it is generally accented at the end of syllables. (§ 17.) Take care not to vitiate the pure sound of any vowel that may precede it.

G is always hard; as in *give*, *got*, *get*.

Numerals and Numeration by Letters.

§ 12. The numerical figures, ten in number, have been adapted by the Ottomans from the Arabs. They are the same that we make use of, calling them Arabic, because we took them from the Arabs. Their forms, however, differ considerably from thoses, which our digits have assumed, as the following table shows:

١	٢	٣	٤	٥	٦	٧	٨	٩	:	١٠	'	٢٠	'	٣٠	:	١٠٠
1	2	3	4	5	6	7	8	9;		10,		20,		30;		100

They are compounded in exactly the same way as our numerals. $١٩٠٢ = 1902$.

§ 13. The apparent strangeness of the fact that those numbers seem to be written and read not from

right to left, but from left to right is due to the circumstance that, in Arabic, the smaller numbers are *read* as well as *written* first. Thus an Arab would read ١٩٠٢ 'two and nine hundred and a thousand'. This, however, a Turk does not do. (§ 691.)

§ 14. If the Arabic alphabet is arranged according to numerical values, there appears the ancient order, which is still used for notation and numeration. In this order, that of the old Phoenician, Hebrew, Syriac, Greek and Latin alphabets: the first nine letters represent the units; the second nine the tens; the third nine the hundreds and the last one ع , one thousand; compare

the Table of the Alphabet. اجد: هوز: حطى: كلمن: سعنص: Ebjéd, hév'véz, hout'ti, kélémén, safés, قرشت: ثخذ: ضطغ qaréshét, sakhéz, dazîghi. Therefore the numeration by letters, is called *Ebjéd hisabî*.

§ 15. The method of numeration by the letters of the alphabet was a great task; it is fast going, if not entirely gone, out of practice, as puerile; but formerly great significance was attached to any combination of letters that expresses in one or more words an event or date. Thus خراب *kharab* is $600 + 200 + 1 + 2 = 803$, the Hejira date when Timurleng laid Damascus in 'ruins'; and بلدة طيبة *béldéyi tay'yibé* is $2 + 30 + 4 + 400 + 9 + 10 + 2 + 400 = 857$, date of the year when the 'Beautiful City', Constantinople, was taken by the Ottomans.

Exercise a.

Write and give the names of the following letters; they are arranged according to their numeral value:

اب پ ج چ د ؛ ه و ز ژ ؛ ح ط ی ؛ ک گ ل م ن ؛
س ع ف ص ؛ ق ر ش ت ؛ ث خ ذ ؛ ض ظ غ ؛

Division of the Letters.

§ 16. The Ottoman alphabet is divided into four classes: vowels; hard, soft, and neuter letters.

Vowel letters: ا و ه ی, which are vowels generally, when they are the second letter of the syllable.

— Hard letters: ح خ ص ض ط ظ ع غ ق.

{ — Soft letters: ت س ك گ ه.

Neuter letters: ب پ ث ج چ د ذ ر ز ژ ش ف ل م ن and ا و ی, when at the beginning of the syllables; as is the case with *y* and *w* in the English language.

B¹. Pronunciation of Letters.

§ 17. All the Ottoman letters in the Alphabetical Table are considered to be consonants, except ا و ه ی, which are often used as vowels, and call for further elucidation. (§ 29 ff.)

We now proceed to the phonetic value of the consonants:

ب *bé* has the value of English *b*, as: بد *béd* bad, برادر *biradér* brother. But when ending a syllable or word, it sometimes, anomalously, takes the value of *p*, as: شراب *sharap* wine, ابتدا *iptida* beginning. Especially is this the case with the Gerunds in ـوب, as: گیدوب *gidip*, آلوب *alîp*. (§ 435.)

پ *pé* is the English *p*, as: پدر *pédér* father.

ت *té* is the German *t*, as: تاتار *tatar* a Tartar; courier. It is sometimes changed into *d* in derivation when it is originally final; as: گیت *git* go, گیدر *gidér* he goes.

Also تیمور *démir* iron, تپه *dépé* a hill.

ث *sé* is found in Arabic words only, and is pronounced as *s*; as: ثابت *sabit* firm, امثال *émsal* proverbs.

ج *jim* is pronounced as *j*, as: جان *jan* soul.

چ *chim* has the value of the English *ch*, in *church*;
as: چام *cham* the pine, چالی *chalî* bush. (§ 8.)

ح *ha* has the harshly aspirated sound of English *h*, in *horse*. It is chiefly used in Arabic words; as:
حاجی *haji* pilgrim.

خ *khî* has no equivalent in English. It is the counterpart of the Scotch *ch* in *loch* and German *Rache*. It is generally transliterated *kh*. But there are a good many words in which it is commonly pronounced as *h*, as: خواجه *hoja* teacher; خانه *hané* house.

د *dal* is German *d*, as: درد *dérd*.

ذ *zal* is found in Arabic words alone; its value is *z*, as: ذره *zér'ré* atom.

ر *ré* is in all positions a distinctly articulated lingual *r* as in *rain*. There are two important remarks, however, which is necessary for the English student to bear in mind with respect to this, *to him*, peculiar letter. Firstly, it must always be pronounced and accented (never dropped or slurred over, as in the pronunciation of *part*, *pa't*); and secondly, the value of the vowel before it in the same syllable must never be corrupted (as when it is pronounced *pot* *pat*; *for* *far*; *cur* *car*), but always kept pure, as with any other consonant; thus قور *qor'*, قیر *qîr'*, زار *zar'*; not *qo'*, *qî'*, *za'*. (§ 49 V.)

ز *zé* is English *z*, as: گز *géz*.

ژ *zhé* is only found in Persian and French words; it is of the value of the English *s* in *treasure*, and is transliterated *zh*; as: مرزده *múzhdé* tidings, آژدر *azh'dér* dragon, ژورنال *zhour'nal* journal. It is often pronounced

j, as: زنگار *jéngér verdigris*, ژيوه *jiva quicksilver*, ژاندارمه *jandarma* a county policeman.

س *sin* is a soft *s*, always followed by a soft vowel in all Ottoman words, as: سوز *sêoz* word.

ش *shin* is English *sh*, as: ايش *ish* work.

ص *sad* is a hard *s*, it designates a hard vowel, as: صاغ *sagh* right, صول *sol* left.

ض *dad* is used in Arabic words only. It is generally pronounced as a hard *z*, but sometimes as a hard *d*; thus: راضى *razee* content, ضبطيه *zaptiyé* a gendarme, قاضى *qadî* judge, خضر الياس *khîdir élyas* St. Elias.

ط *tê* is pronounced as *t*, thus: طوپ *top* ball. But sometimes in Turkish words it is pronounced as *d*. طاغ (داغ) *dagh* mountain, اوطه (اودا) *oda* room.

ظ *zê* is used in Arabic words only, as a very hard *z*, thus: ظالم *zalîm* cruel.

ع *ayn*, غ *ghayn*, ق *qaf*, ك *kéf*. See §§ 33—36.

ف *fé* is the English *f*, in all cases, فنا *féna*.

ل *lam* is the English *l*, in all cases.

م *mim* is the English *m*, as: مال *mal*.

ن *noun* is like the English *n*, as: نان *nan* bread. But before *bé* ب it is pronounced as *m*. Thus پنبه *pémbé* light rose colour, استانبول *istambul* Constantinople (Stambul).

§ 18. *Note.* The reason why so many *s* and *z* sounds occur in Ottoman is that Arabic words intro-

duced into the language have to be written as in Arabic. In the latter tongue the sounds of ص 'س' ث and again those of ظ 'ض' ز are quite distinct from one another, as are those of ح and ه, of ا and ع. But these distinctions are not observed by the Ottoman.

C¹. The Orthographic Signs.

§ 19. There are five kinds of orthographic signs used in Ottoman-Turkish. The vowel signs, Jezma, Medda, Shedda and Nunation. These are put under or over the letters.

The Vowel Signs.

§ 20. There are three kinds of vowel signs: *ûstûn*, *ésré*, *êôtré*. These are named *haréké* 'movements'; but by the Europeans they are commonly called *vowel points*.

§ 21. These three vowel signs have two values each.

I. With a soft or neuter consonant, *ûstûn* has the value of *é*; and with a hard consonant *a*.

II. With a soft or neuter consonant, *ésré* has the value of *i*; and with a hard consonant *î*.

III. With a soft or neuter consonant, *êôtré* has the value of *û*, *êô*; and with a hard one *o*, *ou*.

a) Hard Vowels.

§ 22. Hard vowels are used with hard letters.

I. *Ûstûn* is a diagonal stroke drawn from right to left, placed above the letter thus —; it indicates that the hard letter over which it is placed, is to be followed in pronunciation by *a*, as in English *bar*, *star*.

ح خ ص ض ط ظ ع غ ق

Key. Ha *ûstûn* *ha*, khî *ûstûn* *kha*, ayn *ûstûn* *á*, etc.

II. This sign — is called *és-ré*, under hard letters it is pronounced *î*, as *e* in *heaven*.

ح خ ص ض ط ظ ع غ ق

Key. Ha *és-ré* *hî*, khî *és-ré* *khî*, sad *és-ré* *sî*, etc.

III. This sign — is *êotré*, over the hard letters it is pronounced *o* or *ou*, as in *cold*, *could*.

ح خ ص ض ط ظ ع غ ق

Key. Ha *êotré* *ho*, *hou*, khi *êotré* *kho*, *khou*, dad *êotré* *dō*, *dou*, etc.

b) Soft Vowels.

§ 23. Soft vowels are pronounced with soft or neuter letters.

I. *Ûstûn* when put over a soft or neuter letter, is pronounced like *é*, as in *met*.

س ك گ ه ب ش د ن

Key. Sin *ûstûn* *sé*, *kéf* *ûstûn* *ké*, *gef* *ûstûn* *gé*, etc.

II. *Esré* when put under a soft or neuter letter, is pronounced *i*, as in *pît*, *hîm*.

م ل ف ز ج ت ث ر

Key. Mim *ésré* *mi*, lam *ésré* *li*, *zé* *ésré* *zi*, etc.

III. *Êotré* when put over a soft or neuter letter, is pronounced *û*, *êô*, which have no equivalent in English. (§ 6, 7. 8.)

د پ ش ك س ر ذ ن چ

Key. Dal *êotré* *dû*, *deô*, pé *êotré* *pû*, *peô*, shin *êotré* *shû*, *sheô*, etc.

Exercise b.

ح ح ح ه ه ه ص ص ص س س س ق ق ق

ك ك ك ت ت ت ط ط ط د د د م م م ز ز ز

ظ ظ ظ ب ب ب ش ش ش ث ث ث ج ج ج ذ ذ ذ ر ر ر

ع ف غ و ي

The Connection of the Letters.

§ 24. The letters of the Ottoman alphabet are divided into two other divisions: *connected* and *unconnected* letters.

I. The *unconnected letters* are ا د ذ ر ز ژ و, which are never joined to the following letter, and when they occur the word is broken; that is, the pen is taken up, and the second part of the word is resumed unconnected. They may be joined only to the letter preceding them, as thus exhibited اداره *idaré* (administration) ' براقدم *braqdîm* (I left).

II. The *connected or joinable letters* are those which may be joined to the letters which follow or precede them; the remaining letters are connected letters; as: منفصل *mûnfasîl* (unconnected).

Exercise c.

دَک	ذَم	رَس	زَن	زَل	وَر	وَج	ثَف
دک	ذم	رس	زن	زل	ور	وج	ثف
دُک	ذُم	رُس	زُن	زُل	وُر	وُج	ثُف

Key. Dal kéf ûstûn *dék*, dal kéf ésré *dik*, dal kéf êotré *dûk*, *dêôk*.

§ 25. In dealing with the letters of the Ottoman alphabet on the preceding pages, we have shown only the shapes they take when standing alone; when they are combined with other letters, they are sometimes slightly modified, according as they stand at the beginning, in the middle, or at the end of the word. These various changes will be seen from the Table of the Alphabet (P. 1 and 2).

§ 26. There is also a compound character in use, which is always to be found inserted in alphabets, and which, for that reason, cannot be passed over in silence. It is the character ل, called *lam élif*, being, in fact, nothing more than ل *lam* joined calligraphically to a following ا *élif*, in a similar manner to that whereby the English printers continue to join the *f* and *l* in *fl*, or *f* and *i* in *fi*, etc. When this double character is

connected with a preceding letter, it has the shape of λ , as: λ béla (evil).

Exercise d.

ی نط تے نتے نیتلبشینیا بنجنا چ س ص پش ین بے بے بق یث
بح بنجبا ذ ء ف غ و ک ک بها حجا حجا

Key. *yé* initial; *noun* initial, *tí* final; *té* initial, *khî* medial; *noun* initial, *té khî* medial; *noun* initial, *yé*, *té*, *lam*, *bé*, *sé*, *yé*, *noun*, *pé* medial, *elif* final.

Exercise (Connected Monosyllables) e.

(بَ ش) بَش ؛ (پَ ر) پَر ؛ (تَ ل) تُل ؛ (ثَ م) ثَم ؛ (جَ م) جِم ؛
(چَ لَک) چَلِک ؛ (شَ ش) شَش ؛ (سَ س) سَس ؛ (کَ م) کَم ؛ (قَ ل) قِل ؛
(فَ س) فَس ؛ (حَ ج) حَج

Key. Bé shin ûstûn bésh; pé ré ûstûn pér; té lam êôtré tûl, etc.

Vowel Letters.

§ 27. Besides the vowel signs, sometimes the vowel letters ا و ه ی are used, to indicate vowel sounds.

I. **Elif** indicates the *hard* vowel *ûstûn*, provided that it is the second letter of the syllable. Instead of ح ط ظ is written حا طا ظا ; here *elif* is substituted for *ûstûn*.

II. **Yé**, sometimes when it is the second letter of the syllable, indicates the vowel *ésré*. Instead of د ل ج is written دی لی جی ; here *yé* is substituted for *ésré*.

III. **Vav**, generally when it is the second letter of the syllable, indicates the *êôtré*. Instead of م ق ص is written مو قو صو ; here *vav* is substituted for *êôtré*.

IV. **Hé**, when it is the second letter of the syllable, generally indicates the *ûstûn*, either hard or soft. Instead of د ر پ is written ده ره په ; here *hé* is substituted for *ûstûn* (*pé*, *ré*, *dé*).

§ 28. *Note.* The Arabic and Persian long vowels are represented by the Letters of Prolongation **ا و ی**. These letters correspond respectively with the vowel points: *ustûn*, *esré*, *êtré* (§§ 29—31). But there are no letters of prolongation in purely Turkish words; the use of these letters is limited only to indicating the vowel signs, as has been said above. Therefore they are called in Turkish *orthographic letters* also, as they serve only for the correction of the orthography.

Exercise f.

Read and write the following exercises:

I. **با به بی بو ؛ ما مه می مو ؛ نا نه نی نو ؛ سا سه سی سو ؛ دا**

ده دی دو ؛ فا فه فی فو ؛ غا غه غی غو ؛ لا له لی لو

Key. Bé élif ûstûn *ba*, bé hé ûstûn *bé*, bé yé ésré *bi*, bé vav êtré *bou*, *bo* etc.

II. **قل = قال ؛ قل = قيل ؛ قل = قول ؛ قش = قاش ؛**

قش = قیش ؛ قش = قوش ؛ لاف ؛ لیف ؛ لوف ؛ بال ؛ بیل ؛

بول ؛ خام ؛ خیم ؛ خوم ؛ چام ؛ چیم ؛ چوم

Key. Qaf lam ûstûn *qal*, which is equivalent to qaf élif lam ûstûn *qal*; qaf lam ésré *qîl*, or with a vowel letter qaf yé lam ésré *qîl* etc.

III. **Short sentences. قول ؛ چور چوپ ؛ بول مال ؛**

یول وار ؛ قوپ کیت ؛ موم صات ؛ دار یول ؛ چوق طوز

Key. Sad vav lam êtré *sol*, qaf vav lam êtré *qol*, *sol qol* etc.

IV. **چاقی ؛ باقی ؛ پاشا ؛ یاشا ؛ یالی ؛ یاتاق ؛ بوداق ؛ قوداق ؛**

قوناق ؛ خالی ؛ صاری ؛ چوبان ؛ باتاق ؛ صولاق ؛ صوغان ؛ یازی ؛

دولاب ؛ چوراب ؛ اوغلان

Key. Chim élif ûstûn *cha*, qaf yé ésré *qî*, *cha-qî* etc.

V. **توتون ؛ اوکو ؛ قوقو ؛ اوطور ؛ اوموز ؛ اوتوز ؛ اوجوز ؛ قورو ؛**

دودوک ؛ چوروک ؛ بوغو ؛ چولاق ؛ سولوک ؛ کوتوک

Key. Té vav êôtré tû, té vav noun êôtré tûn, tû-tûn etc.

B². Pronunciation of Letters (continued).

§ 29. | *Élif*. There are four kinds of *élif* in Ottoman:

a) The *initial* or *hémzé elif*, which is a consonant, — not a vowel. Like any of the initial consonants, it takes the three vowel points and letters; as: *آت* *ét* meat, *ایت* *it* dog, *اوت* *ot* grass (§ 38).

Note. Initial *élif* is not generally indicated in transcription, it being understood that whenever an Ottoman word begins with a vowel, in the original it begins with *élif*.

b) *Orthographic* or *vowel elif*, which stands to show only the hard *ûstûn* vowel: it is used exclusively for Turkish and foreign words; as: *بال* *bal* honey, *پاریس* *paris* Paris, *آوروپا* *avropa* Europe.

c) *Shortened elif*, which is written generally in the shape of *ی* *yé*, but pronounced short; it is used only in Arabic words; as: *مولا* or *مولی* *mévla* God, *عیسا* or *عیسی* *ee-sa* Jesus.

d) *Elongated elif*, which is found only in Arabic and Persian words; it lengthens the hard *ûstûn* vowel; as: p. *پاشا* *pasha*, a. *آمین* *ā meen*, p. *آباد* *ā bad*.

§ 30. و *Vav*. There are four kinds of *vav* in Ottoman:

a) *Consonantal vav*, it has the phonetic value of *v*; as: *او* *év* house, *وقت* *vaqît* time, *آل* *alév* flame.

b) *Orthographic* or *vowel vav*, which stands for the vowel *êôtré*; it is used only in Turkish and foreign words; as: *یول* *yol* way, *لوندرا* *londra* London.

c) *Elongated vav*, which lengthens the vowel *êôtré*,

and is found only in Arabic and Persian words; as:
p. دوست *do'st* friend, a. ممنون *mémnoon* glad.

d) *Silent vav*, which is found only in some Persian words, between the letters خ *khî* and ا *élif*, and is not pronounced; as: خواجه *khajé* teacher, خواننده *khanéndé* singer.

§ 31. ی *Yé* has three sounds:

a) *Consonantal yé*, which has the value of the consonant *y*, whether it be initial, medial or final, simple or reduplicated; as: یل *yél* wind, سیر *séyr* looking, می *méy* wine.

b) *Orthographic or vowel yé*, which stands to show only the vowel *ésré*, it is used only in Turkish and foreign words; as: قیش *qîsh* winter, دیلین *Dublin*.

c) *Elongated yé*, which is used only in Arabic and Persian words and lengthens the *ésré*; as: p. پیر *peer* old man, a. والی *valee* governor.

§ 32. ه *Hé* has three sounds:

a) *Consonantal hé*, which is a guttural and aspirated as the *h* in *horse*; as: p. هنر *hûnér* skill, قهوه *qahvé* coffee.

b) *Orthographic or vowel hé*, which stands for *ûstûn*; as: آصمه *asma* vine, p. بنده *béndé* slave.

The vowel *hé*, when in the middle or at the end of words, is never joined to the next letter in writing; as: گله‌جکم *géléjéyim*, آسمه‌یه *asmaya*.

c) *Substitutive hé*, which is changed from ت *té*, and is found only at the end of Arabic words; as: حکایه *hikyaîyé* for حكاية *hikyaîyét* story.

§ 33. ق *qaf*, ك *kéf*. The Ottoman alphabet distinguishes sharply between the hard letter *qaf* and

the soft letter *kéf*. The transliteration of this present work in accordance with the judgment of the ripest scholars, represents the ق by *q* and ك with *k*. The common people pronounce the *qaf* as *ghayn* at the beginning and the middle of words, and as *khî* at the end. The *kéf* also at the end of words is pronounced *kh* by the common people. Ex.: قوچاق *qochaq* com. *ghochakh* (brave), قان *qan* com. *ghan* (blood), قایش *qayish* com. *ghayish* (thong), کیده جک *gidéjék* com. *gédéjékh* (he will go).

§ 34. ك *kéf* is appropriate only to soft syllables or words; it is so pronounced as to represent in Turkish four different sounds; to distinguish these four sounds the letter may be slightly modified in form. But in general, in Ottoman, the ك alone is used to express all four sounds, and the student can learn how to pronounce it only by practice.

I. The first of these four forms is called *kéf* or *kâif* (*kéfi Arabi*, Arabic *kéf*, by the grammarians); it is pronounced as *k*. Ex.: کور *keôr* blind, کتاب *kitab* book, کول *kûl* ashes.

II. The second is called *géf* or *gîâf* (*kéfi Farisi*, Persian *kéf*, by the grammarians), and it is pronounced as hard *g*; it is sometimes distinguished by a modification in shape, thus گ. Ex.: گور *geôr* see, گول *geôl* lake, گل *gél* come.

Note. When ك represents the sound either of *k* or of *g* hard, and is followed by an *êlif*, it takes before the vowel a short and incipient sound of *i*, which we have united thus *îâ*. Ex.: کاغذ *kîâghîd* paper, کامل *kîâmil* perfect, آگاه *a-gîâh* aware: not *ka-ghîd*, *ka-mil*, *a-gah*; because ك being a soft letter cannot go with a hard vowel *a* (§§ 22, 37).

† III. The third is called *saghâr kéf*, or *néf* (surd kéf), and is pronounced as *ng* in the words *ring*, *sing* etc.; it is a nasal *n*, and is represented by *ñ*. It is sometimes written *نڭ* with three dots over it. It is never to be found elsewhere than at the middle of Turkish words; and consequently never can be initial. Ex.: *دڭز déñiz* sea, *يالڭز yalñîz* alone, *سڭ سڭنىڭ sênîñ* your.

IV. The fourth is called *yaf*, and is pronounced like the English *y* consonant; it is found only in Turkish words. Ex.: *دڭل déyil* it is not, *اڭرى éyri* crooked, *بڭك béy* prince.

Exercise g.

قاو، كاو، آقَمَقْ، آكَمَكْ^{1,4}، آكَمَكْ¹، آقَمَقْ³؛ قول، گول²؛
 قار، كار؛ آك¹؛ آك³؛ آلك¹؛ قيو قيوَنَكْ³؛ بده بَنَدَه كَزْ³؛ يازدق
 يازديكز³؛ كول¹ قول؛ كاتب¹؛ او كود⁴؛ او كوز¹؛ دكر من⁴؛ بكمز¹؛
 دكَنَكْ^{4,1}؛ يَكِه⁴؛ يَكِيَت⁴؛ كُونَش²؛ طوكوز³؛ طقوز؛ گو كَرَتَه^{2,4}؛
 گو كَرچين^{2,4}؛ صو كَرَه³.

Key. Qaf élif vav ûstûn *qav*, géf élif vav ûstûn *giâv*; *aqmaq*, *ékmék*, *éymék*, *añmaq*; *qol*, *géol*; *qar*, *kîar* etc.

§ 35. ع *'ayn*. The *ayn* has no equivalent in European languages; it characterizes only Arabic words. Its phonetic value in Arabic and in the mouth of an Arab, is a harsh guttural catch or hiatus. As pronounced by a Turkish scholar the letter is either entirely silent or only the slightest hiatus is perceptible. The common people pronounce it like an *élif*, and there is no harm in pronouncing so. In this work sometimes, when necessary, the vowel sound is accompanied by the sign ع, and it is generally marked by an apostrophe. *معلوم ma'-lûm* or *ma-عa-lûm*, *عالم 'a'-lém* or *a-عa-lém*.

§ 36. غ *ghayn* is represented by *gh*; as *اغا a-gha*

or com. *a-a'* sir, باغ *bagh* vineyard, اوغلان *ogh'lan* com. *o'lan*, *ou-lan* boy. After a vowel *vav* و, with the sounds *o*, *ou*, غ has very much the sound of *w*; like the *gh* of *throughout*. Thus اوغلاق *ov-laq* or *ogh-laq* kid; قوغه *qova* not *qogha* (a pail); صغوق *sovouq* not *soghoul* cold; قوغمق *qovmaq* to expel; اوغلامق *ovalamaq* to rub.

§ 37. *Note.* In the transliteration of the foreign proper names or nouns, the hard *g*, when followed by a hard vowel, is represented by غ and not by گ. Ex.: Hugo هوغو *hou-gho*, Gladstone غلادستون *ghladiston*, guardian غاردیان *ghardiyan*, gazetta غزته *ghazéta* newspaper, gas غاز *ghaz*.

§ 38. *Hémzé.* The *élif* at the beginning of words is a consonant (§ 29), which is called *hémzé* or *hémzé elif*, because naturally there is a sign of *hémzé* over the *élif*, which is not generally written. اول *ol* is originally أیت is ایت, آل is ال, أثر *é-sér* is أول.

§ 39. The combination of *hémzé elif* with a vowel *elif* (أ) is expressed by *médâ*, which is the vowel *elif* put over the consonant *hémzé elif* (§§ 29 d, 47) آ = ٱ; as: آلق = ألق *almaq*, آت = ات *ét*, or آت = ات.

§ 40. But when *hémzé* is found in the middle of words, if it ends the syllable, it is like an accent or a hiatus. Ex.: تأثیر *té-é'-sir* influence, مأمور *mé-é'-mour* officer.

§ 41. At the beginning of syllables it is pronounced as *y* consonant; as: قائل *qayil*, دائر *dayir*.

Note. The pronunciation of *hémzé* and the changes

it undergoes, are in accordance with the rules of Arabic Grammar.

C². Other Orthographic Signs.

a) Jezma جزم

§ 42. The letters in a syllable are either vowelled or quiescent; the first letter of any syllable is naturally vowelled, the others quiescent. The *vowelled* letters are accompanied by a vowel sign, but those which are *quiescent*, are marked with the sign (°), called Jézma. Ex.:

بَشَلِكْ *bésh-lík*: the letters ب *b* and ل *l* are vowelled, as they are the first letters of the two syllables; ش *sh* and ك *k* are quiescent; therefore marked with Jezma.

بَرَبَر *bér-bér* (barber): the two ب *bés* are vowelled and both of the ر *rés* quiescent and therefore marked.
مَكْتَب *mék-téb* (school) م *mim* and ت *té* are vowelled, ك *kéf* and ب *bé* quiescent.

§ 43. The vowel letters cannot have the mark of quiescence, as they are substituted for the vowel signs, and indicate their kind; as بَالِق *balîq* (fish), where *élif* stands for *ûstûn*, and does not need the sign.

Exercise h.

Read and write the following exercises:

I. سَاعَتْ ، لَائِقْ ، طَاوُقْ ، چَرَجُوقْ ، چَوُجُقْ ، صَاحِبْ ،
قَاهِشْ ، چَالِشْ ، رَاحَتْ ، چِیچَاقْ ، چِلَکْ ، دِلَکْ ، وَشَنَهْ ، گَلَدِیْ ،
گِیْتَدِیْ ، گِیْتَدِیْ ، تَخْتَهْ ، بَشَقَهْ ، کِتَابْ

Key. Sin élif ûstûn *sa*, ayn té ûstûn *at*, *sa-at*;
Lam élif ûstûn *la*, yé qaf ésré *yîq*, *la-yîq*; Tî élif ûstûn
ta, vav qaf êtré *vouq*, *ta-vouq*; *yé* and *vav* are consonants,
because they begins the syllable.

II. آخِشَامْ ، اِسْلَامْ ، اِقْرَارْ ، اِقْبَالْ ، اِثْبَاتْ ، اِسْرَافْ ، اِنْسَانْ ؛

تَبْدِيلْ ، تَشْرِيفْ ، تَعْرِيفْ ، تَسْلِيمْ ، تَقْسِيمْ ، مَخْصُوصْ ، مَظْلُومْ ،
مَشْهُورْ ، مَكْتُوبْ ، مَحْبُوسْ

Key. Elif khî ûstûn *akh*, shin élif mim ûstûn *sham*
akh-sham; *is-lam*, *iq-rar*, *iq-bal*, *is-bat*, *is-râf*, *in-san*; *téb-d'il*,
tésh-rif etc.

III. كِتَابْ ، كِتَابِيْ ، كِتَابَهْ ؛ قَيُوْ ، قَيُوِيْ ، قَيُوِيَهْ ؛ يَالِيْ ، يَالِيِيْ ،

يَالِيِيَهْ ؛ يَارَهْ ، يَارَهِيِيْ ، يَارَهِيَهْ ؛ يَارَهْ ، يَارَهِيِيْ ، يَارَهِيَهْ ؛ يَابَاهْ ، يَابَاهِيِيْ ،
يَابَاهِيَهْ ؛ أَنَا ، أَنَايِيْ ، أَنَايَهْ ؛ قَنَادْ ، قَنَادِيْ ، قَنَادَهْ

Key. Kéf ésré *ki*, té élif bé ûstûn *tab*, *ki-tab*; kéf
ésré *ki*, té élif ûstûn *ta*, *ki-ta*, bé yé ésré *bî*, *ki-ta-bî*;
kitaba etc.

IV. شَرَبْتَجِيْ ، كِتَابِيْنِيْ ، كِتَابِيْدَهْ ، كِبَايَجِيْ ، حَلَوَايَجِيْ ،

مَجْلَسَدَهْ ، مَكْتَبَدَهْ ، سَرْمَايَهْ ، خَبَرْدَارْ ، دَوَاتْلِيْ ، هَوَسْلِيْ ، مُطْلَقَا ،
بَاغِيْجَهْ دَهْ ، يَكْتِيْجَهْ دَهْ

Key. Shin ré ûstûn *shér*, bé té ûstûn *bét*, *shér-bét*,
jim yé ésré *ji*, *shér-bét-ji*; *ki-ta-bî-nîñ*, *ki-tab-jî-da* etc.

§ 44. In most cases, indeed, the vowel points are not inserted, except in quotations from the Qoran, or in writing a foreign word or name, and in some poetical works. This at first causes a little embarrassment to the learner; he must accustom himself to pronounce the word as if such vowels did not exist, until he can supply them by a knowledge of the word. The difficulty will vanish by dint of a little practice.

b) Shedda تشديد

§ 45. A consonant which is to be doubled without the interposition of a vowel, is written only once, but marked with the sign —, which is called *shéd'da* or *tésh-deed* (strengthening). This reduplication is not a mere matter of orthography as it is in the English language; when a letter is doubled in writing, it must be doubled in pronunciation, as is done in English with the letters *d*, *l*, *n* in the words *mid-day*, *mad dog*, *full lips*, *thin nose*.

§ 46. The sign *shedda* belongs only to Arabic (700), in Turkish words the letter is simply written twice, as: *صالامق* *sal'-la-maq* not as *صالامق*. Ex.: *حَدَدَتْ* is changed into the form *حَدَّتْ* *hid'dét* (anger), *مِلَّتْ* = *مِلَّتْ* *mil-lét* nation.

Exercise i.

Write and read the following exercise:

جَرَّاحٌ ، حَمَّالٌ ، قَزَّازٌ ، صَرَافٌ ، جَلَّادٌ ، مَدَّاحٌ ، بَقَّالٌ ، سَقَّاقٌ ،
شَمَّاسٌ ، دَلَّالٌ ، هَمَّتْ ، جَنَّتْ ، حَنَّا ، مُحَرَّكٌ ، مُكْرَمٌ

Key. Jim ré ûstûn jér, ré élif ha ûstûn rah', jér'-rah' etc.

c) Medda مَدَّة

§ 47. This sign is called *méd'da* ـــ, which means long; it is put over *élif* to show that it must be pronounced with hard ûstûn *a*, and not as *e*, *i*, *o*. In Arabic and Persian words it serves to lengthen the *élif* (§§ 39, 603, 701 d); as: t. *أَزْ* *éz* (crush), but *آز* *az* is *few*; *أَتْ* *ét* (meat), *آت* *at* (horse). a. *أَمِين* *émeen* (faithful), a. *آمین* *ā meen* (amen).

Read and write the following exercises:

أَهْ *éh* well! أَلْ *él* hand أَشْ *ésh* companion

آه *ah* alas آلْ *al* take آشْ *ash* food

أَوْ *év* house أَيْ *éy* hallo! أَكْ *ek* sow

آو *av* hunting آيْ *ay* mouth آقْ *aq* white

آتشْ p. : آلتْ a. : آباد p. : آدمْ a. : آجَهْ

Key. Elif hé ûstûn *éh*, élif hé medda ûstûn *ah* etc.

d) Nunation تنوين

§ 48. The marks of vowels when doubled, are pronounced with the addition of the sound *n*, ـــ *én*,

— in, — ūn. This is called *tén-veen* i. e. 'giving the sound of *noun*'; it occurs only at the end of an Arabic word. The vowels thus doubled are spoken of as *iki* *ustûn*, *iki ésré*, *iki êotré* respectively (§§ 670, 681). Ex.:

تَ té *ustûn té*: تَ or ة or آ té *iki ustûn té*.

د dal *ustûn dé*: د dal *iki ustûn dén*.

ف fé *êotré fû*: ف fé *iki êotré fûn*.

نظاماً، قرضاً، مضافاً، حقاً، حَدّ، لُطْفاً، يَوْماً، ثَانِياً

Key. Noun *ésré ni*, zî *élif ustûn za*, *ni-za*, mim *élif iki ustûn mén*, *ni-za-mén* etc.

D. Accent.

§ 49. It is difficult and wearisome to give absolute rules and their exceptions in regard to the accent in Ottoman Turkish, as it varies much. Some general rules are given in the following lines, while in all cases which cannot be included under these rules, the accent will be indicated.

I. Usually every Turkish word is accented on the last syllable; as: *او év' house*, *كويك kéô-pék'*, *آغلامق agh-la-maq'*.

II. Words with double consonants have the accent on the first consonant; as: *صاللامق sal'-la-maq* to shake, a. *صراف sar'-raf* banker, *ايصسر is'-siz* lonely, *تقدم té-qad'-dûm* progress.

Note. The *shedda* in Arabic words serves as an accent (§ 45).

III. In Persian and Arabic, the vowel letters or the Letters of Prolongation are pronounced long and are accented (§ 28); a. *جاهل jā-hil* ignorant, a. *كريم ké-reem'* merciful, p. *آتش ā-tésh* fire, a. *خصوص khou-soos'* a point, respect.

IV. In case of emphasis among words the accent is on that word which receives prominence. Ex.: 1. *Sén dūn' mû gélđiñ?* Was it *yesterday* that you came? 2. *Dūn sén' mî gélđiñ?* Was it *you* that came yesterday? 3. *Sén dūn gélđiñ' mî?* Did you *come* yesterday? (§ 66).

V. The letters *h*, *r*, when they are in the middle and at the end of words, are accented; as آلیر *a-lîr'*, الله *al'lah'*, قهوة *qah've* coffee (pp. 5, 8).

E. Euphony or Harmony of the Vowels.

§ 50. A very remarkable peculiarity of Ottoman is the attention paid to euphony in pronunciation, and the changes of the sounds of vowels and consonants which take place in consequence. Thus the collision of hard and soft letters in the same word is always avoided. And when one declines a word or adds a particle or letter to it, whatever be the leading letter the others must be pronounced so as to agree with it (§ 87).

§ 51. There are two simple rules of euphony in the language for the words of purely Turkish origin:

a) If the first syllable of the word contains a hard vowel, all the vowels in that word should be hard.

اولدی *ol-dou* it became, آلتی *al-tî* six, آله جغمزى *a-la-ja-ghî-mî-zî* our credit; not *ol-di*, *al-ti*, *a-lé-jé-ghi-mi-zi* etc.

b) If the first vowel be soft, then the others should be soft also. سوزى *sêo-zû* the word, كوردی *geôr-dû* he

saw, اللى *él-lér* hands, كوستره جكمز *geôs-té-ré-jé-yi-miz*; not *so-zi*, *el-lar* etc.

§ 52. *Remark:* 1. On the above principles, when one declines a word or adds a particle to it, the vowel of the syllable added is generally so pronounced that:

i comes after *a*: طامه 'طامى' طام *dam*, *damî*, *dama*;

i » » *é*: اله 'الى' ال *él*, *éli*, *e-lé*;

ou » » *o*: قوله 'قولى' قول *qol*, *qolou*, *qola*;

û comes after *êô*: کورور *gêolû, gêorû*;

a » » *o, ou*: چوله 'قوله' *choula, qola*;

é » » *u, êô*: کولش *gûlén, gêorén*.

2. On the same requirements of euphony, in words of Turkish origin which end in ك, ق, ت these letters are changed into *y, gh, d* (§§ 88, 89).

§ 53. When a word ending in a vowel receives a grammatical ending beginning with a vowel, a hiatus results, which is practically a difficulty in pronunciation. This is very common in Ottoman. To avoid this difficulty it is necessary to insert a consonant *ی y* (see §§ 91, 284, 287, 528, 543 etc.):

آنا *ana*: آنايه *anaya*, p. آرا *ara*: آرايش *arayish*.

§ 54^a. As a list of words supposed to be exceptions by some grammarians, we note *الما élma*, which was originally *alma* 'apple', and is still so pronounced in many places; while قهوه *qah'-vé* coffee, پيلاو *pi-lav*, کيميون *kim-yon*, ليمون *li-mon* (lemon) are not Turkish.

§ 54^b. As real exceptions to these rules are the ending of the Present tense —يور, which is always pronounced —*yor*, and the pronominal particle كي —*ki*, which is never changed (§§ 140, 319).

F. Orthography.

§ 55. As the orthography of every Arabic and Persian Ottoman word is fixed and unchangeable, it is only in pure Turkish and foreign Ottoman words that the orthography varies. The Vowel or Orthographic letters (ا, و, ه, ی) as they are called in Ottoman without any inflexible rule are added or left out arbitrarily; as: بوتون and بتون *bútún*; قیلندی 'قيلندی' *qılîndî*, are all admissible.

† § 56. The true rule is: 1. Never introduce a vowel letter into a Turkish or foreign Ottoman word without removing a possible doubt as to pronunciation; 2. Never leave out a vowel in such a word, if by omission a doubt is created as to the pronunciation.

§ 57. The following two points must be regarded as exceptions to this rule:

a) In any syllable which is composed of two consonants, if the vowel is soft *ûstûn*, none of the orthographic (vowel) letters is added; but if it is composed of one letter *ه* *hé* is added to indicate the

vowel; as: كدى *gél-di*, بش *bésh*, ايسته مك *is-té-mék*.

b) None of the grammatical affixes take the orthographic or vowel letters; as كدم *gél-dim*, باشلار *bash-lar*, اوچلك *uch-lûk*, آلىق *al-maq*.

Note. The use of the orthographic or vowel letters is fully discussed and shown on pages 13—16.

↙ § 58. There are some words in Ottoman, the orthography of which is the same, but the pronunciation and meanings are different; as:

اون *on* ten; *oun* flour; *ûn* fame.

شكر *shékér* sugar; a. *shúkûr* thanks.

كوز *geôz* eye; *gûz* autumn; *keôz* an ember.

چول *choul* sackcloth; *cheôl* desert, wilderness.

قول *qoul* servant; *qol* arm; a. *qavl* word.

كورك *gévrék* biscuit; *kûrk* fur; *kûrék* shovel; *keôrûk* bellows.

كل *gél* come; *kél* scald-head; p. *gûl* rose; a. *kûll* all.

اولو *eôlû* dead; *oulou* big.

First Part.

Turkish Grammar.

درس ۱ Lesson 1.

The Definite and Indefinite Articles.

§ 59. There is no Definite Article in Turkish; all nouns, when used alone in a sentence, are usually considered as definite. Ex.: *baba* the father, *ana* the mother, *qardash* the brother.

§ 60. The Indefinite Article is *bir* a, an. Ex.: *bir at* a horse, *bir keôpék* a dog, *bir qîz* a girl, *bir adém* a man.

§ 61. The Adjective always precedes the noun. Ex.: *gûzél* beautiful, *éyi* good, *keôtú* bad, *gûzél qîz* the beautiful girl, *é-yi adém* the good man, *bir keôtú chojouq* a bad boy.

§ 62. As in English, there is no unnatural distinction of Gender in Turkish, that is to say: the names of males are masculine; those of females feminine, and those of inanimate objects, neuter. Thus: *baba* is masculine, *ana* feminine, *qîz* feminine, *ogh-lan* 'the boy' masculine. *dé-ñiz* the sea, p. *shé-hir* the city, *keôy* 'the village', are neuter.

§ 63. The *Personal Pronouns* are: *bén* I, *sén* thou, *o* he, she, it. *biz* we, *siz* you, *onlar* they.

§ 64. The *Demonstrative Pronouns* are: *بو* *bou* this, *شو* *shou* that (near by), *او* *o* that (distant).

§ 65. The Present Tense of the Turkish Substantive Verb is the following:

Affirmative Present

<i>بن ایم</i> <i>bén' im</i> I am	<i>بز این</i> <i>biz' iz</i> we are
<i>سن سین</i> <i>sén' sin</i> thou art	<i>سز سکن</i> <i>siz' siñiz</i> you are
<i>او در</i> <i>o' dour</i> he is.	<i>اونل درلر</i> <i>onlar' dirlar</i> they are.

Interrogative Affirmative Present.

بن می ایم *bén' mi yim?* (§ 53). or *بن می میم* *bén' mi yim?*
سن می سین *sén' mi sin?* « *سن می سین* *sén' mi sin?*
او می در *o' mou dour?* « *او می در* *o' mou dour?*
بز می این *biz' mi yiz?* « *بز می این* *biz' mi yiz?*
سز می سکن *siz' mi siñiz?* « *سز می سکن* *siz' mi siñiz?*
اونل می درلر *onlar' mi dirlar?* « *اونل می درلر* *onlar' mi dirlar?*

Am I? art thou? is he? etc.

§ 66. As will be seen, the question is expressed by adding *می* *mi*, *mou* after the word emphasized by the question (§ 49 IV). Ex.:

بن می میم *bén' mi yim?* Am I? (§ 53).
گل بیاض میدر *gûl béyaz' mî dîr?* Is the rose white?
بو بر گل میدر *bou bir gûl' mû dûr?* Is this a rose?
گل بو میدر *gûl bou' mou dour?* Is this the rose?

§ 67. The third person *در* is the Copula; its pronunciation, like that of *می* *mi*, is governed by the preceding vowel, and is: *dir*, *dîr*, *dour*, *dûr*, as the case may be (§ 52).

لغت‌لر Loughétlér, Words.

<i>و</i> <i>vé</i> and	<i>او</i> <i>év</i> the house
<i>اوت</i> <i>év'-vét</i> yes	<i>او کوز</i> <i>êo-kûz</i> the ox

لوکسک *loksk*

قوش *qoush* the bird

a. قلم *qalém* the pen

a. هوا *hava* air, weather

قیز قرداش *qîz qardash* a sister

بویوک *bêô-yûk* great

کوچوک *kû-chûk* little

طاغ (داغ) *dagh* mountain

اوزاق *ouzaq* far

یاقین *yaqîn* near

آق *aq* white

قره *qara* black

قرمز *qîrmîzî* red

a. فقیر *faqir* poor

زنکین *zéngin* rich

گنج *génj* young

صیجاق *sîjaq* warm, hot

صغوق *so-vouq* cold (§ 36)

p. دره *déré* valley.

Note 1. These words, as well as those contained in the preceding rules, must be thoroughly committed to memory, before doing the exercise and translation.

Note 2. Those words without any mark are Turkish in origin, those with an *a* Arabic, those with a *p* Persian, and those with an *f* foreign in origin.

تعلیم Taleem, Exercise 1.

۱ بر چوجوق . چوجوق . ۲ بر قوش . قوش . ۳ او کوز . براو کوز .

۴ شو دره . بر دره . ۵ بر یاقین کوی . یاقین ^{Syn.} بر کوی . ۶ یوکسک

بر طاغ . بر یوکسک طاغ . ۷ اوزاق شهر . شهر اوزاقدرد . او شهر اوزاق

میدر ؟ ۸ بو بویوک طاغ . بو طاغ بویوک میدر ؟ طاغ بویوک میدر ؟ بر

بویوک طاغ . ۹ ایو چوجوق . چوجوق ایودر . او ایو چوجوق . او چوجوق

ایو بر چوجوقدر . ۱۰ بو آت ^{hor} . بر آت . آت . ایی آت . بو بر آت در .

بر ایی آت . ات ایی در . ۱۱ اوزاق بر شهر . بر یاقین شهر . شهر یاقین

میدر ؟ شهر اوزاقدرد . ۱۲ هوا ایی در . هوا صیجاق میدر ؟ هوا

صغوقدر . ۱۳ قرداش و قیز قرداش زنکین درلر . قرداش ' قیز

قرداش ' بابا و آنا ایو درلر . ۱۴ سن بویوک میسین کوچوک میسین ؟

۱۵ قره قوش (eagle) . قره طاغ (Montenegro) ¹ . قره دکز (Black

Sea) . آق دکز (Mediterranean) . آق بابا (vulture) . آق طاغ .

¹ Observe that a parenthesis (. . .) encloses a word to be

ترجمه ۲ *Térjémé, Translation 2.*

1. The horse. A horse. A good horse. The good horse. A horse and an ox. 2. A house. A large house. The large house. The house is large. 3. A man. The man. A white man. The white man. 4. The Black Sea. The Black Mountain. The White Sea. The White Mountain. 5. A white rose. The white rose. The red rose. 6. A bad boy. This is a bad boy. This is the bad boy. 7. The house is near. The city is far. 8. A horse, a bird and an ox. The good horse and the big ox. 9. This bird is white. Is this bird white? It is black. 10. The brother is young. He is a good man. 11. The eagle is a large bird. That bird is a beautiful eagle. 12. The Mediterranean is a great sea.

Correct the following sentences.

- ۱ بن ایم کوچوک . ۲ سین سن گنج . ۳ اونار درلر زنکین .
 ۴ بابا درلر ایو . ۵ آت در کوتو . ۶ او شهر در اوزاق . ۷ شهر اوزاق ✓
 در ؟ ۸ در هوا صیجاق ؟ ۹ اوت او در^۱ . ۱۰ قوش بویوک در ؟ ✓

مکالمه *Mûkialémé, Conversation.*سوال *Sival, Question*جواب *Jéwab, Answer*

Sén zéngin'mi sin?

Ev'vét, zéngin'im.

Qardash faqir'mi dir?

Ev'vét, faqir'dir.

Ogh'-lan é-yi'mi dir?

Ev'vét, oghlan é-yi'dir.

Sén é-yi'mi sin, kéotû'mû sùn?

Bén é-yi'ym (§ 53).

Qiz qardash é-yi'mi?

Ev'vét, qiz qardash éyi'bir qiz dir.

Bou dagh yûksék'mi?

Ev'vét, yûksék'dir.

Onlar génj'mi dir? *young*

Ev'vét, génj'dirlér.

Siz faqir'mi siñiz?

Biz zéngin'iz.

Aq-Déñiz beoyûk'mû?

Qara-Déñiz' kûchûk dûr.

Aq baba beoyûk bir qoush'mou
dour?

Ev'vét, beoyûk bir qoush'dour.

translated, or an annotation, whereas brackets [. . .] signify "leave out".

¹ In such answers the predicate cannot be omitted. It must be *evvét, siñaq dîr*.

درس ۲ Lesson 2.

The Substantive Verb.

§ 68. The Turkish Plural is formed by adding the affix *لر* to the singular. This affix is pronounced *lar*, after hard vowels, and *lér* after soft ones. Ex.:

دکنک déynék stick: *دکنکلر déyneklér* sticks.

کدی kédi cat: *کدیلر kédilér* cats.

کوپری kêoprû bridge: *کوپرلر kêoprûlér* bridges.

قپو qapou door: *قپولر qapoular* doors.

خیم khî-sîm relative: *خیملر khî-sîmlar* relatives.

§ 69. Titles of respect are given to persons according to their dignity, office and occupation. *افندی éffen'di* Sir, Mr., is peculiar to clergymen and educated people. *اغا a-gha* or vulg. *a-a'*, to tradesmen, labourers and old men; it means Mr., Esq. *بك béy*, prince, is given to civil functionaries and popularly to any person of supposed distinction. Each of these titles is put after the name of the person himself, not after his family name, as in English (§ 495). Ex.: *احمد افندی Ah'méd éffendi*, *احمد اغا Ah'méd agha*, *احمد بك Ah'méd béy*.

§ 70. When the subject is a pronoun it is often omitted (§ 120). Ex.: *بن ایوام bén éyi'yim* or *ایوام éyi'yim* I am well; *سز تنبل سکز siz ténbél' siñiz* or *تنبل سکز ténbél' siñiz* you are idle.

§ 71. In Turkish, as in English, the adjective precedes the noun, and never varies, being the same whether it qualifies a singular or a plural substantive, a masculine or a feminine noun. Ex.: *کوزل چیچک gûzél chichék* beautiful flower: *کوزل چیچکلر gûzél chichéklér*

a. عسکر <i>askér</i> soldier	يورغون <i>yorghoun'</i> tired
قهوه <i>qah've</i> coffee	جومرد <i>jêômérd'</i> generous ✓
وير <i>vér'</i> give	a. p. طمعکار <i>tama'kiâr</i> avaricious
آرتين <i>Artin</i> Pascal	p. تازه <i>tazé</i> fresh
دپه <i>tépé, dépé</i> hill	چالیشقان <i>chalishqan</i> diligent
صو <i>sou</i> water	اختیار <i>ih'-ti-yar¹</i> old (age) ✓
a. حاضر <i>hazîr'</i> ready, present	p. خوشنود <i>hosh'-noud¹</i> content, happy
یشیل <i>yéshil'</i> green	p. خسته <i>hasta'¹</i> sick
پک <i>pék</i> very	پک ایو <i>pék éyi</i> very well!

تعلیم ۳ Exercise 3.

- ۱ فقیرمیسین ؟ زنکین میسین ؟ — بن فقیردکلم : اختیار آدم
- فقیر در . ۲ کوزل دپه لر ' یوکسک طاغیر ' بولک آطه لر و یشیل یاپراقلر .
- ۳ زنکین قوکشولر ' فقیر دوستلر و بر اختیار عسکر . ۴ بر تازه صو
- و قهوه ویر ! — صو تازه در ' قهوه تازه دکلدرد . ۵ یاپراق یشیل می
- در ' قیرمیزی میدر ؟ — افندم ! یاپراق یشیل در ' قیرمیزی دکلدرد .
- ۶ چوجوقلر تنبل می در ؟ — خیر افندم ! چوجوقلر تنبل دکلدردلر ' چالیشقان درلر . ۷ عسکر اختیار می کنج می ؟ — افندم ! عسکر پک
- اختیار و خسته در . ۸ او جومرد دوست پک خسته در . ۹ بز تنبل
- دکار ' چالیشقان ایز . ۱۰ سن پک تنبل سین . — بن تنبل دکلم ' تنبل سن سین . ۱۱ خیر افندم ! تنبل شو یورغون قونشودر . ۱۲ احمد
- افندی دوست و خصم در ' دشمن دکلدرد . ۱۳ آرتین (Artin) بک
- قونشو و دوست در . ۱۴ قهوه حاضر میدر ' دکلمیدر ؟ — اوت
- افندیلر ! قهوه و صو حاضر در . ۱۵ جورجی بک خسته میدر ؟ —
- خیر افندم ! خسته دکل یورغوندر .

¹ See the Note page 32.

Translation 4. ترجمه ۴

1. Little hills. Red flowers. The green leaves and the beautiful gardens. 2. Is not the house large? — Yes, Sir, it is large. 3. The islands are small. That island is not small. 4. The coffee is very good. It is not ^{3(a)} ₁very ₂good ₄coffee. 5. The gardens and the trees are very nice. 6. Is the coffee ready? — No, Sir! 7. Are you ready? — Yes, gentlemen! I am ready. 8. Who is Mr. Charles? — He is a good neighbour. 9. Is the water fresh? — No, Sir, it is not fresh. — Give (a) fresh water. 10. Is the garden very far? — No, Sir, it is not very far, it is near. 11. Ahmed Bey is a good soldier. 12. He is a generous man. 13. That gentleman is not avaricious. 14. Master Georgie is very young.

To be corrected.

۱ دکلمیدر احمد افندی پک جو مرد؟ — خیر! احمد افندی در طمعکار پک. ۲ اغا آرتین پک کوزل بر آدم در دکل. ۳ اونلر کوزلر آدمار درلر. ۴ یشیلر یاپراقار، بیوکار باغچه لر. ۵ سین می سن حاضر؟ ۶ دکلم بن حاضر؟ ۷ درلر می دکل چوجوقلر چالیشقان؟

Conversation. مکالمه

<i>Jéva</i> Answer جواب	<i>Sival</i> Question سوال
اوت افندم، پک جو مردم.	افندی! جو مرد میسکز؟
خیر افندم، خسته دکلد.	عسکر خسته میدر؟
ای در افندم.	چوجوق خسته می ابو می؟
خیر افندم، یوکسک دکلد.	او طاغ پک یوکسک می؟
خیر! دپه کوچوک بر طاغ در.	دپه بویوک بر طاغ میدر؟
اوت! طاغ بر بویوک دپه در.	طاغ بویوک بر دپه میدر، دکلمیدر؟
خیر افندم! ابو قهوه حاضر دکل،	ابو قهوه حاضر میدر؟
صو حاضر.	
اوت افندم! پک خسته در.	جو مرد دوست خسته می؟

او کوزل اولر قیرمیزی می ؟
او اوغلانلر کوزل میدرلر ؟
خیر افندم ! بیاض در .
اوت ! کوزل و چالیشان درلر .

درس ۳ Lesson 3.

The Substantive Verb. (Continued.)

§ 73. The Preterite or Past Tense of the Substantive Verb is as follows:

ben' idim I was	biz' idik we were
sen' idiñ thou wast	siz' idiñiz you were
o' idi he was	onlar' idiler they were.

The Negative Past Tense.

ben' déyil' idim	biz' déyil' idik
sen' déyil' idiñ	siz' déyil' idiñiz
o' déyil' idi	onlar' déyil' idilér.

I was not, thou wast not, he was not, etc.

The Interrogative Forms of the Same.

Bén' mi idim? sén' mi idiñ? o' mou idi?
Biz' mi idik? siz' mi idiñiz? onlar' mi idilér?
Was it I? was it thou? etc.

Bén' déyil' mi idim? sén' déyil' mi idiñ? o' déyil' mi idi?
Biz' déyil' mi idik? siz' déyil' mi idiñiz? onlar' déyil' mi idilér? or déyil'ler miyidi?

Was it not I? was it not thou? etc.

§ 74. The Numerals are used just like all other adjectives. Like them, they precede the noun. The noun qualified by cardinals always remains in the singular (§ 71). Ex.: *bir adém* a man, *iki chojouq* two boys.

iki two

ûch three

déört four

bésh five

altî six

yédi seven

sékiz eight

doqouz nine

اون *on* tenاون بر *on bir* elevenاون ایکی *on iki* twelve, etc.

§ 75. The English word "half" is expressed in two ways, by *yarım* یاریم and by *bouchouq* (§ 207). *Yarım* is used before a noun like an adjective: *yarım kün* yarım gün half a day, *yarım saat* yarım sa'at half an hour, *yarım elma* yarım elma half an apple.

Bouchouq is always used in connexion with a number. Ex.: *iki bouchouq* ایکی بوجوق two and a half, *üç bouchouq sa'at* اوچ بوجوق ساعت three hours and a half, *altı bouchouq gün* آلتی بوجوق کون six days and a half.

§ 76. The English phrase "there is, there are" etc. is expressed in Turkish by *var* وار¹ 'there is, exists': its negative being *yoq* یوق 'there is not' (§ 126 a).

var, var dîr there is, وار وار در

yoq, yoq dour there is not. یوق یوقدر

var idi, varîdî there was, وار ایدی

yoq idi there was not. یوق ایدی

bir kitab var (dîr) there is a book, بر کتاب وار (در)

bir kitab var îdî there was a book. بر کتاب وار ایدی

bir kitab yoq, bir kitab yoq dour there is not a book, بر کتاب یوق بر کتاب یوقدر

bir kitab yoq idi there was not a book. بر کتاب یوق ایدی

§ 77. The *Locative case* is made by the addition of *dé, da* ده to the end of the word (§ 84). Ex.: *évdé* evde in the house, *kitabda* کتابده in the book,

¹ The word *var* is called the Verb of Existence and Non-existence, or Verb of Presence and Absence by some European Grammarians, but there are no such verbs in Turkish.

باغچه ده *bah'-jé-dé* in the garden. *Evdé bir adém var, —*
dîr, there is a man in the house.

او کتابده تصویرلر وار در *o kitabda tasvirlér' var dîr*, there are
 pictures in that book.

باغچه ده چیچک یوقدر *Bah'-jéde chichék yoq' dour*, there are
 no flowers in the garden.

باغچه ده بر گل وار ایدی *Bah'-jédé bir gûl' var idi*, there was
 a rose in the garden.

بر کوزل و بویوک اوده ایدک *Bir gûzél vé bêoyúk' évdé idik*, we were
 in a nice [and] big house.

§ 78. In asking the hour, it is said:

ساعت قاحدر؟ *sa-at qach'dîr?* What o'clock is it?

ساعت ایکدر *sa-at iki'dîr*, it is two o'clock.

But قاح ساعتدر *qach' sa-at dîr?* means: How many
 hours are there?

ایکی ساعتدر *iki' sa-at dîr*, there are two hours.

Sa-at means also 'a watch': اسکى بر ساعت *és-gi' bir*

sa-at an old watch, بر آلتون ساعت *bir altoun' sa-at* a
 gold watch.

لغتلى Words.

p. سیاہ *si-yah'* black

ایری *i-ri* large, big

یكى *yé-ñi* new

چوق *choq* much, many

صاری *sarî* yellow

قاح؟ *qach?* how many?

سود *sûd* milk

p. میوه *méyvê* fruit

Prop. names. a. حسن *Hasan*

a. بیاض *béyaz* white

اوقاق *oufaq* small

اسكى *és-gi* old

آز *az* few, *bir az* a little

کیم؟ *kim?* who?

بر قاح *bir qach* some

a. شراب *sharab* wine

a. مکتب *méktéb* school

a. کریم *kérîm* (Grace.) *gracious*

تعلیم Exercise 5.

۱ باغچه ده ایری آغاجلر و آغاجلرده کوزل میوه لر و یشیل

یاپراقلر وار در . ۲ اوده بویوک برکدی و اوقاق برکوپک وار ایدی .

۳ کوچوک چوجوقلر باغچه ده و بویوک چوجوقلر اوده درلر. ۴ چالیاشقان
 اوغلانلر مکتبده و تبیلر طاغده درلر. ۵ دوستلره دوست ایز
 و دشمنلره دشمن ایز. ۶ پدر، والده و خصملر اوده دکلر می؟
 (دکلمیدرلر؟) — خیر افندم! پدر و والده اوده درلر. خصملر اوده
 دکلدرلر. ۷ ایو دکلر، ایو دکل درلر. ایو دکلمیدرلر؟ ایو ایدیلر. —
 خیر! ایی دکل ایدیلر. ۸ قهوه سیاه، سود بیاض و شراب قیرمیزی در.
 ۹ کوچوک کدی سیاه میدر؟ — خیر افندم! بویوک کدی سیاهدر؛
 کوچوک کدی صاری در. ۱۰ باغچه لرده صاری، بیاض، قیرمیزی
 چیچکلر وارددرلر. ۱۱ اوده کیم وار؟ — اوده آدم یوقدر. ۱۲ ساعت
 قاجدر؟ — ساعت بر بوچوقدر. ۱۳ ساعت درت دکل می ایدی؟
 — خیر بکم! درت بوچوق ایدی، درت دکل ایدی. ۱۴ بو ساعت ایی
 میدر، کوتو میدر؟ خیر بکم! بو ساعت کوزل بر آلتون ساعت در.

Translation 6. ترجمه ۶

1. Was he sick? — No, Sir (*Bé-yim*), he was not sick; the soldier was very sick. 2. Is Ahméd Bév at home? — No, Sir, he is in the garden. 3. Who is there at home? — Hassan Effendi is at home. 4. Seven days and nine hours. Eight and [a] half days. 5. Was the coffee hot? — Yes, Sir, the coffee and the milk are hot; they are not cold. 6. Who is this young gentleman? — He is Kérım Effendi. 7. Three and seven are ten; five and six are eleven. 8. There are twelve hours in a day. 9. Aq-Shéhır, Esgi-Shéhır and Yéni-Shéhır are large [and] fine cities. 10. How many islands are there in the Mediterranean Sea? 11. How many islands are there in the Black Sea? — There are two [or] three bad islands.

To be corrected.

۱ آق دکیزده چوق یوق وار بویوکلر و کوزلر آطه لر. ۲ بش یاریم
 ساعت در. ۳ ساعت قاچ وار؟ — ساعت اون ایکی یاریم وار.

ساعت بوجوقدر . ۴ در بر ایی چوجوق اوده ؟ ۵ باغچه ده در یوق
سوک بر آغاج . ۶ سن دکلسین بر ایی چوجوق .

مکالمه Conversation.

Sélam سلام Salutation

Sabah'lar khayr' olsoun!	Good morning!
Akh'shamlar khayr' olsoun!	Good evening!
Vaqîtlar khayr' olsoun!	Good day!
Na'sîl sîñîz, éyi'mi sîñîz?	How do you do?
Eyi'yim, téshék'kûr édérîm.	I am well, thank you!
Siz na'sîl sîñîz, éyi'mi sîñîz?	How are you? are you well?
Choq'éyiyim éfféndîm.	I am very well, Sir!
El-ham'dûl-lah' éyi'yim.	Thank God, I am very well.
Rija'édérîm, otourouñouz'.	Please take a seat.
Théshék'kûr édérîm.	Thank you!
Bouyou'rouñ éfféndîm, otou'rouñ.	Come in, Sir; take a seat.
Hassan' Effendi, néréde sîñîz?	Mr. Hassan, where are you?
Bouyou'rouñ éfféndîm!	Yes, Sir.
Géjélér khayr' olsoun!	Good night!
Hosh' géldîñîz.	You are welcome.

درس ۴ Lesson 4.

احوال اسم Declension of Nouns.

§ 79. There are two numbers in Turkish: Singular and Plural; and six cases, expressing the different relations of words to each other; namely: the Nominative, Genitive, Dative, Accusative, Locative and Ablative cases.

§ 80. The Nominative case (or the Subject) answers to the questions: *who?* or *what?* *کیم kim?* *نه né?* as the subject of the verb; as: Who is learning? — The boy *اوغلان ogh'lan*.

§ 81. The Genitive (or Possessive) case answers to the questions: *whose?* or *of which?* *کیمک kimiñ?* *نه نك né nek?*

nénin. Ex.: Whose book? — The boy's book اوغلانک *oghlanîñ¹ kitabî*.

§ 82. The Dative answers to the questions: *to whom?* *to which?* کیمه *kimé?* نه یه *né-yé?* Ex.: To whom shall I give it? — To the boy اوغلانه *oghlanâ*.

§ 83. The Accusative (or Objective case) marks the object of an action, and answers to the questions: *whom?* or *what?* کیمی *kimi?* نه یی *néyi?* Ex.: Whom or what do you see? — I see the boy, the house اوغلانی *ogh-lanî¹, evî¹*.

§ 84. The Locative answers to the questions: *where?* *wherein?* نه ده *nerédé?* Ex.: Where is the boy? — He is in the school مکتبه *méktébdé*.

§ 85. The Ablative answers to the questions: *from whom?* *from what?* کیمدن *kimdén?* نه دن *nedén?* Ex.: From whom did you take this book? — From the boy اوغلاندان *oghlandan*.

§ 86. There is only one declension in Turkish, with four variations:

First Form.

§ 87. The first form comprehends all nouns ending in consonants (except ک *k*, and ق *q*):

a) Nouns ending in soft syllables.

Singular مفرد *Múfréd'*

Plural جمع *Jém'*

N. پدر *pédér'*
G. پدرک *pédérîñ'* of
D. پدره *pédéré'* to

} the father

پدرلر *pédérler'*
پدرلرک *pédérlerîñ'* of
پدرلره *pédérleré'* to

} the fathers

¹ The Genitive and the Accusative do not always take the terminations *-îñ*, *-i*. These are required only when the noun in

A. پدری <i>pédéri'</i>	the father.	پدرلری <i>pédérléri'</i>	the fathers.
L. پدرده <i>pédérdé' in</i>		پدرلرده <i>pédérlérdé' in</i>	
A. پدردن <i>pédérdén' from</i>		پدرلردن <i>pédérlerdén' from</i>	

b) Nouns ending in hard syllables.

N. تاش <i>tash'</i>	the stone.	تاشلار <i>tashlar'</i>	the stones.
G. تاشك <i>tashîñ' of</i>		تاشلارك <i>tashlarîñ' of</i>	
D. تاشه <i>tasha' to</i>		تاشلاره <i>tashlara' to</i>	
A. تاشی <i>tashî'</i>		تاشلاری <i>tashlarî'</i>	
L. تاشده <i>tashda' in</i>		تاشلارده <i>tashlarda' in</i>	
A. تاشدن <i>tashdan' from</i>		تاشلاردن <i>tashlardan' from</i>	

c) Nouns ending in syllables which have the hard vowels *ou* or *o* in them.

N. موم <i>moum'</i>	the candle.	موملار <i>moumlar'</i>	the candles.
G. مومك <i>moumouñ' of</i>		موملارك <i>moumlarîñ' of</i>	
D. مومه <i>mouma' to</i>		موملاره <i>moumlara' to</i>	
A. مومی <i>moumou'</i>		موملاری <i>moumlarî'</i>	
L. مومده <i>moumda' in</i>		موملارده <i>moumlarda' in</i>	
A. مومدن <i>moumdan' from</i>		موملاردن <i>moumlardan' from</i>	

d) Nouns ending in syllables which have the soft vowels *êo* or *û* in them.

N. سود <i>sûd'</i>	the milk.	سودلر <i>sûdlér'</i>	the milks.
G. سودك <i>sûdûñ' of</i>		سودلرك <i>sûdlérîñ' of</i>	
D. سوده <i>sûde' to</i>		سودلره <i>sûdléré' to</i>	
A. سودی <i>sûdû'</i>		سودلری <i>sûdléri'</i>	
L. سودده <i>sûddé' in</i>		سودلرده <i>sûdlérdé' in</i>	
A. سوددن <i>sûddén' from</i>		سودلردن <i>sûdlérdén' from</i>	

the Genitive or Accusative is definite. When the *-iñ* or *-i* is omitted, the Genitive or Accusative is the same as the Nominative in form (§§ 109, 251). When the Indefinite form of these two cases is to be described, it is styled by some Orientalists the Nominative form of the Genitive or Accusative. But the indefinite forms of those two cases are called by the native grammarians simply Nominative.

Second Form.

§ 88. The second form of declension comprises all consonants ending in **ق** *q*. The difference from the first declension is this, that **ق** *q* is changed into **غ** *gh*, whenever it is followed by a vowel (§ 52, 2). Ex.: **بَالِقْ** *ba-lîq*: here **ق** *q* is not followed by a vowel, because it stands at the end of the syllable. **بَالِقَه** *ba-lî-qa*: here the third syllable begins with **ق** *q* and is vowelled, therefore it changes into **غ** *gh*, thus we have **بَالِغَه** *ba-lî-gha*. This change takes place in the Genitive, Dative and Accusative cases: in the Locative and Ablative cases and in the plural the **ق** *q* remains unchanged, because in those cases *q* is not followed by a vowel.

Note. In Arabic and Persian words and in all words borrowed from foreign languages, the **ق** *q* remains unaltered.

Singular مفرد *Mûfréd'*Plural جمع *Jém'*

N.	بَالِقْ <i>ba-lîq</i>	} the fish.		بَالِقْلَر <i>ba-lîq-lar</i>	} the fishes.
G.	بَالِغِكْ <i>ba-lî-ghîñ</i> of			بَالِغْلَرِكْ <i>ba-lîq-la-rîñ</i> of	
D.	بَالِغَه <i>ba-lî-gha</i> to			بَالِغْلَرَه <i>ba-lîq-la-ra</i> to	
A.	بَالِغِي <i>ba-lî-ghî</i>			بَالِغْلَرِي <i>ba-lîq-la-rî</i>	
L.	بَالِقْدَه <i>ba-lîq-da</i> in			بَالِقْلَرْدَه <i>ba-lîq-lar-da</i> in	
A.	بَالِقْدَنْ <i>ba-lîq-dan</i> from			بَالِقْلَرْدَنْ <i>ba-lîq-lar-dan</i> from	

The fire-place

اوجاقْ *o-jaq* **اوجاغِكْ** *o-ja-ghîñ* **اوجاغَه** *o-ja-gha* **اوجاغِي** *o-ja-ghî* **اوجاقْدَه** *o-jaq-da* **اوجاقْدَنْ** *o-jaq-dan*

The boy

چوجوقْ *cho-jouq* **چوجوغِكْ** *cho-jou-ghouñ* **چوجوغَه** *cho-jou-gha* **چوجوغِي** *cho-jou-ghou*
چوجوقْدَه *cho-jouq-da* **چوجوقْدَنْ** *cho-jouq-dan*

Third Form.

§ 89. The third form contains all the soft syllabled nouns ending in **ك** *k*. The letter *kéf* is changed into *yaf*, because it is vowelled: that is, when the syllable would otherwise begin with **ك** *k*, the *k* is changed into *y*. Ex.: **اوردك** *êor-dék*: here **ك** *k* is not vowelled, it is at the end of the second syllable. **اوردكه** *êor-dé-ké* is wrong, for the last syllable would begin with **ك** *k*; therefore the *k* must be changed into *y*, **اوردكه** *êor-dé-yé* (§ 52, 2). This is noticed only in the pronunciation, as there are no different forms for *kéf* and *yaf* (§ 34).

In the plural and in the Locative and Ablative cases *k* is unchangeable, as a vowel does not immediately follow the *k* (§ 88).

Singular مفرد *Múfréd'*

- N. **اوردك** *êor'-dék* the duck
 G. **اوردكك** *êor'-dé-yiñ* of the duck
 D. **اوردكه** *êor'-dé-yé* to the duck
 A. **اوردكى** *êor'-dé-yi* the duck
 L. **اوردكده** *êor'-dék-dé* in the duck
 A. **اوردكدن** *êor'-dék-dén* from the duck.

Plural جمع *Jém'*

- N. **اوردكلر** *êor'-dék-lér* the ducks
 G. **اوردكلرك** *êor'-dék-lériñ* of the ducks
 D. **اوردكلره** *êor'-dék-lé-ré* to the ducks
 A. **اوردكلرى** *êor'-dék-lé-ri* the ducks
 L. **اوردكلرده** *êor'-dék-lér-dé* in the ducks
 A. **اوردكلردن** *êor'-dék-lér-dén* from the ducks.

The bread

اكك **اككك** **اككه** **اككى** **اككده** **اككدن**
ék-mék *ék-mék* *ék-mé-yé* *ék-mé-yi* *ék-mék-dé* *ék-mék-dén*

The whistle

دودوکی	دودوکه	دودوکیک	دودوک
<i>dû-dû-yû</i>	<i>dû-dûyé</i>	<i>dû-dû-yûñ</i>	<i>dû-dûk</i>
	دودوکدن	دودوکده	
	<i>dû-dûk-dén</i>	<i>dû-dûk-dé.</i>	

Note. *oq* arrow, *toq* satiated, *qîrq* forty, *yûk* load, *keôk* a root, are exceptions to the above rules, as they do not change *q* into *gh*, and *k* into *y*.

Fourth Form.

§ 90^a. The fourth form comprises all nouns ending in the vowel letters **ا و ه ی**. In the singular, the Genitive is formed by adding **نک** -*nîñ*; in the Dative **یه** -*yé* is added to the Nom., in the Acc. **ی** -*yi* (§ 53). No change takes place in the remaining cases or in the plural (§§ 88, 89).

§ 90^b. When a word ending in a vowel receives a grammatical ending beginning with a vowel, a hiatus results, which is practically a difficulty in pronunciation. This is very common in Turkish (§ 53). To avoid this difficulty it is usual to insert a consonant **ی** *y* (and only in the Genitive **ن** *n*). This is really the retention of part of the original genitive termination -*nîñ*).

Singular مفرد *Müfréd'*

N.	آنا <i>a-na</i>
G.	آنانک <i>a-na-nîñ</i> of
D.	آنایه <i>a-na-ya</i> to
A.	آنای <i>a-na-yî</i>
L.	آناده <i>a-na-da</i> in
A.	آنادن <i>a-na-dan</i> from

the mother.

Plural جمع *Jém'*

آنالار <i>a-na-lar</i>
آنالارک <i>a-na-la-rîñ</i> of
آنالاره <i>a-na-la-ra</i> to
آنالاری <i>a-na-la-rî</i>
آنالارده <i>a-na-lar-da</i> in
آنالاردن <i>a-na-lar-dan</i> from

the mothers.

The cat

کدینک	کدی یه	کدی بی	کدیده	کدین
<i>ké-di-nîñ</i>	<i>ké-di-yé</i>	<i>ké-di-yî</i>	<i>ké-di-dé</i>	<i>ké-di-dén</i>

The well

قویو یولی	قویو یه	قویونک	قویو
<i>qou-you-you</i>	<i>qou-you-ya</i>	<i>qou-you-nouñ</i>	<i>qou-you</i>
	قویودن	قویوده	
	<i>qou-you-dan</i>	<i>qou-you-da.</i>	

The hill

دپه دن	دپه ده	دپه یی	دپه یه	دپه نك	دپه
<i>de-pé-dén</i>	<i>dé-pé-dé</i>	<i>dé-pé-yi</i>	<i>dé-pé-ye</i>	<i>dé-pé-niñ</i>	<i>dé-pé.</i>

The water

صودن	صوده	صوی	صویه	صویك	صو
<i>sou-dan</i>	<i>sou-da</i>	<i>sou-you</i>	<i>sou-ya</i>	<i>sou-youñ</i>	<i>sou.</i>

Note 1. Singulars ending in the vowel *-é* do not join this letter to the sign of the plural or the endings of cases (§ 32 b).

Note 2. The word *صو sou* forms its Genitive irregularly.

تعلیم Exercise 7.

Decline the following words, writing them in Turkish characters: and also indicate their pronunciation in English characters, with their meanings.

بابا 'قارداش' طاغ 'باش' آغاج 'باغچه' قیز 'آخشام' ^{Evening} 'دره'
 افندی 'آغا' بك 'بوچوق' قهوه 'چوق' کوچوك 'بویوك' یاپراق
 قره 'صیجاق' صغوق 'فرانق' *franq a franc* 'دكنك' *déynék a stick*
 كوی *kêoy village*.

Translate into English.

- ۱ اوچ کون 'اوچ کوندن' بش فرائقه 'آلتی آغاجی' ۲ یدی
- آخشامده 'ایو بر باغچه یی' کوزل بر قیزه ۳ کوچوك بر کدی یی
- یوکسك بر دپه ده 'قره طاغده' ۴ آق دکیزی 'قیرمیزی چیچکلی'
- ۵ چوقلردن 'چوغی' آزدن 'آزه' ۶ کوزللری 'کوتلردن' قویورده
- ۷ قهوه یی 'قهوه دن' قیزلرده ۸ چوجوقلره 'کتابی' کتابدن
- ۹ *(sovou-gha)* صغوغه 'صیجاغه' کوچوکی ۱۰ اوقه 'اوقدن' آلدن

الی . ۱۱ کویه ، کویده کویلردن . درهدن ، دیهدن ؛ یپراقلردن ،
یپراقلری .

ترجمه ۸ Translation 8.

1. The mountains; of the mountains; to the mountains; from the mountain. 2. Four [or] five trees; on the three trees; of the good tree, of the good trees, from the good trees. 3. Give the book (acc.) to the big [one]. From the big [one]. 4. In the valley, to the valleys. The valleys are green. 5. ₆I saw ₂the green hills, ₃the black mountains ₄and ₅the white flowers ₁from the village. 6. In the hot, to the hot; the hot (acc.); the hot (nom.). 7. ₂I saw ₁the gentlemen (acc.); to the gentleman; of the gentlemen; on the gentleman. 8. The green leaf (acc.); on the green leaves; on many green and nice leaves. 9. Of the coffee; in the coffee; from the coffee. To the coffee-houses (*qah'véléré*). 9. From the hot; from the cold; from the little and on the great. 10. To the great men. 11. To the white and the black (acc.). 12. To five francs.

Correct the following words.

۱ صونک ؛ آنانه ؛ بابایدن ؛ بیوغدن ؛ کوچوکی *ku-chu-kû* ؛
صویدن . ۲ آغایک ؛ قرداشیک ؛ صیجاغلر ؛ یپراغدن . ۳ یپراقک ؛
قونشویک . اوغی the arrow طوغه . ۴ فرانغه ؛ فرانغی ؛ بوچوقه ؛
درهنی ؛ درهیک .

مکالمه Conversation.

Hoshja qalîñ éfféndim.
Hosh gélđiñiz, séfa gélđiñiz.
Sélam séôylé.

Pédéré choq sélam séôylé.

Bash ûstûné éfféndim.

Good bye, Sir!

You are welcome.

Give my salutations (to the home circle).

Give my salutations to your father.

Very well, Sir.

درس ۵ Lesson 5.

کنایات The Pronouns.

§ 91. Turkish Pronouns are divided into seven classes:

1. Personal, 2. possessive, 3. adjectival, 4. demonstrative, 5. reflexive, 6. indefinite and 7. interrogative pronouns.

1. Personal Pronouns. ضمیر شخصی

§ 92. They are: بن *bén*, سن *sén*, او *o*, کندی *kéndi*.

They are declined as follows:

First Person.

Singular مفرد *Mûfréd'*

N.	بن <i>bén</i>	I
G.	بنم <i>bénim</i>	my
D.	بکا <i>ba-ña</i>	to me
A.	بنی <i>bé-ni</i>	me
L.	بنده <i>béndé</i>	in me
A.	بندن <i>béndén</i>	from me.

Plural جمع *Jém'*

بز <i>biz</i>	we
بزم <i>bizim</i>	our
بزه <i>bizé</i>	to us
بزی <i>bizi</i>	us
بزده <i>bizdé</i>	in us
بزدن <i>bizdén</i>	from us.

Second Person.

N.	سن <i>sén</i>	thou
G.	سنگ <i>sé-niñ</i>	thy
D.	سکا <i>sa-na</i>	to thee
A.	سنى <i>sé-ni</i>	thee
L.	سنده <i>sén-dé</i>	in thee
A.	سندن <i>sén-dén</i>	from thee.

سز <i>siz</i>	you
سزك <i>siziñ</i>	yours
سزه <i>sizé</i>	to you
سزى <i>sizi</i>	you
سزده <i>sizdé</i>	in you
سزدن <i>sizdén</i>	from you.

Third Person.

Singular مفرد *Mûfréd'*

N.	او <i>o</i>	he she, it
G.	اونك، آنك <i>onouñ, anîñ</i>	his, hers, its

- D. آکا ' o-na', a-na' } to him, him
 | to her, to it
 A. آنی ' o-nou', a-nî' him, her
 L. آنده ' on-da', an-dé' in him
 A. آندن ' on-dan', an-dén' from him.

Plural جمع Jém'

- N. آنلر ' onlar, anlér them
 G. آنلرك ' onlarîñ, anlériñ of them
 D. آنلره ' onlara', anléré' to them
 A. آنلری ' onlarî', anléri' them
 L. آنلرده ' onlarda', anlérdé' in them
 A. آنلردن ' onlardan', anlérdén from them.

Reflexive form of the Third Person.

Singular مفرد Múfréd'

Plural جمع Jém'

- | | | | |
|--------------------------|------------|---------------------------|---------------|
| N. کندی kéndi | } himself. | کندیلر kéndilér | } themselves. |
| G. کندینك kéndiniñ of | | کندیلرك kéndilériñ of | |
| D. کندینه kéndiné to | | کندیلره kéndiléré to | |
| A. کندینی kéndini | | کندیلری kéndiléri | |
| L. کندنده kéndindé in | | کندیلرده kéndilérdé in | |
| A. کندندن kéndindén from | | کندیلردن kéndilérdén from | |

§ 93. The English conversational form of address is 'you'; in Turkish, however, there are two forms: *sén* and *siz*. *Sén* is employed in addressing (parents) near relatives, children, servants, pupils, and intimate friends, such as would be addressed by their Christian names in England. *Siz* is used in addressing strangers, or mere acquaintances (§ 494).

§ 94. Instead of *biz* and *siz* their double plural بزلر *bizlér*, sizlér are sometimes used in all the six cases. This cannot be expressed in English. They are even used, out of politeness, instead of *bén* and *sén*.

2. Possessive Pronouns. ضمير اضافي

§ 95. The Possessive Pronouns of the Turkish language do not really correspond to those of the English, but are merely possessive affixes. Possessive affixes are used instead of the English possessive pronouns. They consist of syllables added at the end of nouns. They have the value of pronouns, and cannot stand alone.

§ 96. The possessive affixes are the following:

م- Sing. I. person my	مز- Plur. I. person our
ك- » II. » thy	كز- » II. » your
ي- » III. » his.	لري- » III. » their.

Ex.: Sing.	الم <i>élim</i>	الك <i>élin</i>	الى <i>é-li</i>
	my hand,	thy hand,	his hand;
Plur.	المر <i>é-limis</i>	الكز <i>é-lîñiz</i>	الري <i>él'-léri</i>
	our hands,	your hands,	their hands.

§ 97. The pronunciation of the Possessive Affixes varies in the following way (§ 52):

1. If the word to which they are added end in a consonant, the affixes are pronounced: *im*, *iñ*, *i*; *imiz*, *iñiz*, *léri*, as in the above.

2. If the preceding predominant vowel in the word be *ou* or *o*, although written in the same way, they are pronounced: *oum*, *ouñ*, *ou*; *oumouz*, *ouñouz*, *larî*. Ex.: قوشك 'قوشى' 'قوشم' 'قوشك' 'قوشم' *Qoushoum*, *qoushouñ*, *qoushou*; *qoushoumouz*, *qoushouñouz*, *qoushlarî*. My bird etc.

3. If the word end in a vowel, they have then only the value of the letters *m*, *ñ*, *si*; *miz*, *ñiz*, *léri*. Ex.: آنام 'آنكى' 'آناسى' 'آنامز' 'آنكز' 'آنالى' *Anam*, *anañ*, *anasî*; *a-namîz*, *a-nañîz*, *a-nalarî*. My mother etc.

4. If the predominant vowel in the word be *eo*, *û*, the vowel of the affix is pronounced *û*, to agree with it; as: كوزم 'كوزى' 'كوزك' 'كوزم' 'كوزك' 'كوزلى' *Geo-zûm*,

gêo-zûñ, gêo-zû; gêo-zû-muz, gêo-zû-ñûz, gêo-z-lé-ri.
My eye etc.

§ 98. In the third person singular, when the word ends in a vowel, a س *s* is inserted for euphony, as:

بابام *ba-ba-sî* (and not بابای *ba-ba-î*). The only

exception to this rule is the word صو *sou*; as: صویم *Sou-youm, sou-youñ, sou-you; sou-you-mouz, sou-you-ñouz, soularî.* My water etc.

§ 99. If the word ends in one of the connected letters (§ 24) the suffix ی *i* is not written when declined in Singular cases, but the sound *i* is retained; as:

کتابی *Kitabî, -bî-nîñ, -bî-na, -bî-nî, -bîndan, -bînda.*

§ 100. If it ends in one of the unconnected letters (د ر ز و) the ی *i* is retained; as: آوینه *é-vi, é-vi-nîñ, é-vi-né, é-vi-nî* etc.

§ 101. If the final vowel of the substantive is *é*, it is never joined on to the possessive in writing (§ 32); as: ددهم *dé-dém, dé-dén, dé-dési* not دهک *déhk* My grandfather etc.

§ 102. The genitives of the Personal pronoun are used, when required, to emphasize and corroborate the possessive affixes of the same number and person. They are never used alone, without their equivalent possessive affixes to corroborate them; thus *qardashîm* my brother (not my sister etc.), *bénim qardashîm* my brother (not your brother or his brother) (§ 120).

§ 103. A final ق *q*, in a polysyllable, as in declension, changes into غ *gh* before the possessive

affixes, singular or plural, excepting that of the third person plural; so also ك *k* changes into *y* in like cases

(§ 53). Ex.: قوناغى 'قوناغى' قوناغى 'قوناغى' قوناغى
Qo-naq, qo-na-ghim, qo-na-ghin, qo-na-ghi; qo-na-ghimiz, qo-na-ghi-niz. My mansion etc. اينكم 'اينكم'
I-nék, i-né-yim, i-né-yin, i-né-yi; i-né-yimiz, i-né-yi-niz. My cow etc.

With Singular Nouns.

بىم آتم *bénim a-tim* my horse
 سىنك آتك *séniñ a-tiñ* thy horse
 اونك آتى *onouñ a-ti* his horse
 بىم آتمىز *bizim a-ti-miz* our horse
 سىزىنك آتىز *siziñ a-ti-niz* your horse
 اونلارنىڭ آتلىرى *onlariñ at-la-ri* their horse.

With Plural Nouns.

بىم آتلىرىم *bénim atlarim* my horses
 سىنك آتلىرىڭ *séniñ atlarin* thy horses
 اونك آتلىرى *onouñ atlar* his horses
 بىم آتلىرىمىز *bizim atlarimiz* our horses
 سىزىنك آتلىرىڭىز *siziñ atlariniz* your horses
 اونلارنىڭ آتلىرى *onlariñ atlar* their horses.

§ 104. In some words, the vowel of the last syllable is eliminated when the possessive affix is added, except in the third person plural.

كوكل *geô-nûl, geon-lûm* heart, my —.
 آغىز *a-ghîz, agh-zin* mouth, thy —.
 بويون *bo-youn, boy-nou* neck, his —.
 اوغل *o-ghoul, ogh-lou-mouz* son, our —.
 بورون *bou-roun, bour-nou-nouz* nose, your —.

- a. عقل 'عقل *a-qîl*, *aq-lîm* mind, sense, my —.
 a. وقت 'وقتک *va-qît*, *vaq-tîñ* time, thy —.
 a. قسم 'قسمی *qî-sîm*, *qîs-mî* part, his —.
 a. اسم 'اسممن *i-sîm*, *is-mî-mîz* name, our —.
 p. شهر 'شهرکزر *she-hîr'*, *shéh'-ri-ñîz* city, your —.

But in the third person *gêo-ñul-lêri*, *a-ghîz-larî*, *bo-youn-larî*, *oghoul'larî*, *bourounlarî*, *aqîl'larî* etc.

§ 105. As it has been seen, the possessives are affixed to the substantives they qualify, and form one word with them. That compound word is then declined like a simple substantive; as:

1. Affixes of the First Person.

Singular مفرد <i>Mûfréd'</i>		Plural جمع <i>Jém'</i>	
N. کتابم <i>kitabîm</i>	} my book.	کتابمیز <i>kitabîmîz</i>	} our book.
G. کتابمک <i>kitabîmîñ</i> of		کتابمیزیک <i>kitabîmîzîñ</i> of	
D. کتابمه <i>kitabîma</i> to		کتابمیزه <i>kitabîmîza</i> to	
A. کتابمی <i>kitabîmî</i>		کتابمیزی <i>kitabîmîzi</i>	
L. کتابمده <i>kitabîmda</i> in		کتابمیزده <i>kitabîmîzda</i> in	
A. کتابمدن <i>kitabîmdan</i> from		کتابمیزدن <i>kitabîmîzdan</i> from	

2. Affixes of the Second Person.

N. کتابک <i>kitabîñ</i>	} thy book.	کتابکیز <i>kitabîñîz</i>	} your book.
G. کتابکک <i>ki-ta-bî-yîñ</i> of		کتابکیزیک <i>kitabîñîzîñ</i> of	
D. کتابکه <i>kitabîña</i> to		کتابکیزه <i>kitabîñîza</i> to	
A. کتابکی <i>kitabîñî</i>		کتابکیزی <i>kitabîñîzi</i>	
L. کتابکده <i>kitabîñda</i> in		کتابکیزده <i>kitabîñîzda</i> in	
A. کتابکدن <i>kitabîñdan</i> from		کتابکیزدن <i>kitabîñîzdan</i> from	

3. Affixes of the Third Person.

N. کتابی <i>kitabî</i>	} his book	کتابلری <i>kitablarî</i>	} their book
G. کتابیک <i>kitabîniñ</i> of		کتابلرینک <i>kitablariniñ</i> of	
D. کتابینه <i>kitabîna</i> to		کتابلرینه <i>kitablarina</i> to	

A. کتابی <i>kitabîni</i>	his book.	کتابلارینی <i>kitablarîni</i>	their book.
L. کتابنده <i>kitabînda in</i>		کتابلارنده <i>kitablarînda in</i>	
A. کتابندن <i>kitabîndan from</i>		کتابلارندن <i>kitablarîndan from</i>	

Vaqtîm, vaqtîmîñ, vaqtîma, vaqtîmî, -tîmda, -dan My time ...
Eviñ, é-vî-yiñ, é-vîñé, éviñi, é-vîñdé, éviñdén Thy house ...
Qapousou, qapousounouñ, -souna, -sounou, -soundan, -da His door ...
Ba-li-ghî-mîz, -mîzîñ, -mîza, -mîzî, mîzda, -mîzdan Our fish ...
Ek-mé-yî-ñiz, -ñiziñ, -ñizé, -ñizi, -ñizdé, -ñizdén Your bread ...
Ormanlarî, -larîñîñ, -larîna, -larîni, -larînda, -dan Their forest ...

§ 106. The Accusative Singular of a noun agrees in form and in pronunciation with the third person singular possessive affix added. The noun with this affix, however, is always the subject in a sentence, while the other similar form is always object. Ex.:

عالینک کتابی بوراده در *Aliniñ kitabî bourada dir* The book of Ali [Eli] is here.
 عالینک کتابی غائب اولدی *Aliniñ kitabî ghayb oldou* The book of Ali [Eli] has been lost.
 کتابی عالی بولدی *Kitabî Ali bouldou* Ali has found the book.

In the first and second examples the word کتابی means 'his book' (Nom. third person), and is the subject of the sentence: in the third example the word is the objective case of the word کتاب.

Words.

chiz'mé (out of door) boot	چاریق <i>charîq</i> sandal
f. فوتین <i>fotin</i> boots	چوراب <i>chorab</i> stockings
f. قوندورا <i>qoundoura</i> shoe	جزوه <i>jézvè</i> { a little coffee-pot
p. پابوج <i>pabouj</i> slipper	فنجان <i>finjan</i> coffee-cup
f. قالوش <i>qalosh</i> over-shoe, galoche	چوبان <i>choban</i> shepherd
آیاق <i>a-yaq</i> foot	f. چای <i>chay</i> tea (Chinese)
دکنک <i>déy-nék</i> stick	چای <i>chay</i> brook.

تعلیم Exercise 9.

۱ بزم؛ بنده؛ بزلردن؛ اونلرده؛ سزک؛ سزده؛ سزه؛ اوکا؛
 اوندە. ۲ اوزدن؛ کندییی؛ کندنن؛ اونک؛ سزلره. ۳ اونلرک

سودی ؛ اونلرك سودینی ؛ بزم قهوه مزده ؛ سزك اویكزذن . ۴ اویندن
évindén ؛ اوندن *ondan* ؛ اونك ؛ اوینك ؛ اوی . ۵ چایم ؛ چایكز ؛
 چایلری ؛ چاییزی ؛ چایلرینی ؛ چایی ؛ چایی (acc.) . ۶ بزه و سزه ؛
 بزدن و سزدن ؛ اونلردن و سزلردن . ۷ باغچه لرنده ؛ باغچه مزده
 و باغچه كزده ایری و كوزل آغاجلر وار . ۸ بنم آياغمده چیزمه یوقدر .
 سزك آياغكزده فوطین وار . ۹ آياغكز ؛ آياقلری ؛ آياقلرنده . ۱۰ صویم ؛
 صویمده ؛ صویكز ؛ صولرنده . ۱۱ بزم صویز چوق ایی در . سزك
 صویكز كوتو و آز در . ۱۲ ایكیمز ؛ اوچمز و دردمز *deôrdûmûz*
 چالیشقان این ؛ اونلرتبیل درلر . ۱۳ چوجوقلركز شو اوده درلر . چوجوقلرمز
 اویزده *évimizdé* درلر . ۱۴ قوندورام و فوطینم ؛ چوبانك چاریغی
 و دكنکی . ۱۵ قیزیكزك قیرمیزی پابوجی و سیاه چورابی . ۱۶ اونك
 جزوه سی ؛ اونلرك جزوه سنده . جزوه لرنده قهوه یوقدر . ۱۷ برفتنجان
 قهوه ؛ ایکی فتنجان سود . ۱۸ اوغلركز ؛ اوغلركزی ؛ اوغلمزده ؛
 افندیكزده ؛ افندیزده ؛ كوزكزده .

Translation 10. ترجمه ۱۰

1. Me, he, they, you, thou, my, her, his, thy, ours, yours, their. 2. To me; to thee; to you; on thee; in you; on me; from me. 3. Him, himself; to him; in him; from him. 4. The cat (acc.), the cat (nom.); his cat (nom.), his cat (acc.); his cats (nom.), his cats (acc.); their cats, their cat (nom.). 5. His daughter (nom.); his daughter (acc.), the daughter (acc.), your daughter (acc.). 6. In their valley, in our house, to your garden, to your horse. 7. My son, to my son, to his son; his children (pl. nom.). 8. In your time; from your time; to his time. 9. His nose, of his nose; to your nose, their noses. 10. In the city, in your city, to your city, from our city. 11. On my head, on his head, my head (nom.), my head (acc.). 12. The tea (acc. and nom.),

his tea (acc. and nom.); in our brook. 13. The shepherd, their shepherd, their shepherds (nom. and acc.). 14. My over-shoes, thy shoes; his sandals; her stockings and boots; our coffee-cup, your coffee-pot.

To be corrected.

۱ اوغلیسی و oghoulou oghoulounouz . ۲ آنای قیوی
کدی (third pers.) . ۳ آیاغلی آیاقکزده . ۴ کدیسیمز
مومسی دره سیلری . ۵ بالقی بالغدن کوزیسی . ۶ چورابینک
چورابینک .

Conversation.

S. Haftanîñ gûnlérini sêôylé!
J. Pazar, Pazar'-értési, Salî,
Char'shamba, Pér'shémbé,
Jouma-a', Jouma-a értési.
S. Sênénîñ déort mévsimlérini
sêôylé!
J. Bahar, Yaz, Gûz, Qîsh.

S. Gûnûñ taqsimlérini sêôylé!
J. Shafaq, Sabah', Qoushlouq,
Eoylén, Ikindi, Akhsham,
Géjé, Yat'sî, Géjé yarîsî or
Yarî géjé.

Q. Tell me the days of the week.
A. Sunday, Monday, Tuesday,
Wednesday, Thursday, Friday,
Saturday.
Q. Tell me the four seasons of
the year.
A. Spring, Summer, Autumn,
Winter.
Q. Tell me the divisions of the
day.
A. The Dawn, Morning, Fore-
noon (9 a.m.), Noon, After-
noon, Evening, Night, Bed-
time (two hours after sunset),
Mid-night.

درس ۶ Lesson 6.

The Izafét. اضافت

§ 107. The possession or connexion of one thing or person with another is called in Turkish, *Izafét*, which means 'addition or annexation'.

One substantive is governed by another in three different ways:

§ 108. I. By juxtaposition, without change. This is used to shew the relation between a material and the thing composed of it. The name of the material

is simply put, like an adjective, before the other substantive. Ex.:

آلتون قوطو *altoun qoutou* a golden box.

ایپک مندیل *i-pék méndil* a silk handkerchief.

کوموش ساعت *gû-mûsh sa'at* a silver watch.

Or the noun expressing the material is put in the ablative case; as:

آلتوندن کوستک *altoundan kêosték* a chain of gold.

الماسدن بیله زیك *élmásdan bilézik* a bracelet of diamond.

یوندن چوراب *youndan chorab* woollen stockings.

§ 109. II. By placing the first substantive in the nominative or unaltered form, and adding to the second the pronominal affix of the third person (ی or سی *-i* or *-si*). This is used to indicate not only possession but also genus and species, the name of the species coming first (§ 81, Note). Ex.:

آو قیوسی *év qapousou* a house-door (indefinite).

قویو صوی *qouyou sou-you* well water.

آرمود آغاجی *armoud a-gha-ji* pear tree.

آماسیه الماسی *Amasiya élmási* Amassia apple.

§ 110. The names of countries, rivers, mountains, cities etc. are formed in this way, the first of the two nouns remaining unchanged; as:

عثمانلی دولتی *Osmanlî dévléti* The Ottoman government.

انگلینز قرالیچہ سی *In-gi-liz qralichasî* The queen of England.

سیواس شہری *Sivas shéh'ri* The city of Sivas.

ارمنی ملتی *Erméni mil'léti* The Armenian nation.

ارجیاس طاغی *Er-ji-yas da-ghî* Mount Argeas.

طونه نہری *Touna néh'ri* The river Danube.

میس آبی *Mayis a-yî* The month of May.

§ 111. III. By placing the first in the Genitive, and adding to the second the pronominal affix of the

third person (ی or سی -i or -si). This indicates the relation of possession and is essentially definite, and is generally used when the article 'the' would be put before the first noun in English.

The name of the possessor is placed first, as when the possessive case is used in English. Ex.:

أوك قپوسى *é-viñ qapousou* The door of the house (definite).
 المانك آغاجى *élmanîñ a-ghaji* The tree of the apple.
 قویونك صویى *qou-younouñ souyou* The water of the well.

§ 112. When the two nouns come together in English, with the word *of* between them, the first expressing the quantity of the second, the phrase is translated into Turkish by simply putting the name of the quantity before the other noun and omitting 'of' as in German they say Eine Flasche Wein, 'a bottle of wine'.

بر قدح چای *bir qadéh chay* a cup of tea.
 اوچ اوقه شکر *ûch oq'qa shé-kér* three okes of sugar.
 اون آرشین بز *on arshîn bész* ten yards of cloth.
 یوز اولچک بوغداى *yûz êolchék boughday* a hundred bushels of wheat.
 بر سورو قویون *bir sûrû qoyoun* a flock of sheep.

§ 113. The following construction is frequent between a noun and a cardinal number.

کتابلردن دردی or کتابك دردی *kitabîñ dêôrdû* or *kitablardan dêôrdû* four of the books, or four books.
 اوطةلردن ايكیسی or اوطةلرك ايكیسی or اوطةلرك ايكیسی *o-da-nîñ ikisi* or *odalarîñ ikisi* or *o-dalardan ikisi* two of the rooms, or two rooms.

§ 114. These constructions are declined:

Eviñ qapousou, -nouñ, -na, -nou, -sounda, -soundan.

§ 115. There are two words ده— (-*dé*, -*da*) in Turkish; one is used with the nouns to form the Locative case, and is always accented (§ 84): باغده *év-dé'*, اوده *baghda'* in the house, in the vineyard.

§ 116. The other *-dé* is a conjunction, meaning 'also, and': it is never connected with the noun, nor is it accented; that is, the accent is at the end of the preceding word; as: *é'v' dé* 'او ده' *bagh' da* 'باغ ده'

pédérin' dé 'پدرم ده' *bénim' dé* 'بنم ده'; meaning 'The house also, the vineyard too, my father also, mine also'.

béndé' dé var, séndé' dé' var 'بنده ده وار' 'There is in me and in you', i. e. 'I have and you have' (§ 477).

§ 117. *Da-khi* دخی is also used with the same meaning ('also, too'); as: *béndé' dé' var* 'بنده ده دخی' *dakhi, séndé' dakhi* 'in me also, in thee too' (§ 477).

لغت‌لر Words.

Familya فامیلیا The Family.

a. <i>a-na baba</i> آنا بابا	parents		<i>qiz qardash</i> قیز قارداش	sister
a. <i>validéyn</i> والدین			p. <i>hémshiré</i> همشیره	
<i>baba</i> بابا	father		<i>oghoul</i> اوغل son	
p. <i>pédér</i> پدر			<i>oghlan</i> اوغلان boy	
<i>a-na</i> آنا	mother		<i>chojouq</i> چوجوق child	
a. <i>validé</i> والده			<i>qiz</i> قیز girl, daughter	
<i>an'-né</i> آننه mamma			a. <i>kérimé</i> کریمه daughter	
<i>béôyûk baba</i> بویوک بابا	grand father		<i>qarî</i> قاری wife, woman	
<i>dédé</i> دده 'ده ده			a. <i>ém'mi</i> عمی	(father's brother)
<i>néné</i> ننه 'نه نه	grand mother		<i>a-mou-ja</i> عموجه	
<i>é-bé</i> ابه			<i>téy'zé</i> تیزه	(mother's sister)
<i>béôyûk ana</i> بویوک آنا			<i>khala</i> خاله	
<i>toroun</i> طورون grand child			a. <i>é-mé</i> عمه	(father's sister)
<i>qardash</i> قارداش	brother		<i>da-yî</i> دایی	
<i>qa-rîndash</i> قارنداش			<i>qa-yîn</i> قاین	brother-in-law
p. <i>biradér</i> برادر			<i>qa-yîn birader</i> قاین برادر	

qayîn ata { father-in-law	bajanaq { brother-in-law
qayîn ana { mother-in-law	(wife's sister's husband)
gêlin { the bride; the daughter-in-law	qoja husband
gûvéyi { the bride-groom	ab'la elder sister
damad the son-in-law	chéché eldest sister
énishté { sister's husband	a.p. خدمتکار khîzmétkiâr { servant
baldîz wife's sister	a.t. خدمتچی khîzmétji {
élti { husband's brother's wife	hanim Lady, Miss, Mrs.
gêôrûmjé { husband's sister	sa-yî number
dûñûr { relative (by intermarriage)	obir, olbir the other
yéyén, yégén { a nephew; niece	a. خلائق khala-yîq { maid
amja zadé { p. عموجه زاده	a. جاریه jari-yé { servant
khala zadé { p. خاله زاده	éfféndi gentleman, Sir
dayî zadé { p. دای زاده	a. مسافر mûsafir guest
	qafés cage.

تعلیم ۱۱ Exercise 11.

۱ فامیلیامزك صایسی اونی آلتی در : پدرم و والدهم ایکی ،
 اوچ برادرلرم بش ، برادرلرمك اوچ کاینلری سکز ، بیوک قارداشم عالی
 بکک بالدیزی طقوز ، درت یکنلرم اونی اوچ ، خلائق و بر خدمتکار
 اونی بش و بن دخی اونی آلتی . ۲ والدهمك اوطه سنده ایکی قفسی
 وار : بو قفسلرك برنده بیوک و کوزل بر قوش وارد در . ۳ دون بزده ایکی
 مسافر وار ایدی : بونلردن بری کوچوک قارداشمك باجاناغنك برادری
 ایدی . اولبری قوگشومزك کوه کیسی ایدی . ۴ کتابلرك صایسی اونی
 ایدی : بشی اوده و بشی ده مکتبه در . ۵ شو افندی خاله مك اوغلی
 واهان افندی در . ۶ او کوچوک اوغلانك آنه سی چوق خسته در .
 ۷ بیوک والدهمك التیسی بابامك عموجه سنك قاریسی در و بزه خصم در .

۸ دو کور انشته نك آناسی و باباسی و کلینك قاین آنا و قاین آتاسی در .
 ۹ داماد قیزك قوجه سی و دو کورك اوغلیدر . ۱۰ عمو جہ زادہ یہ عمو جہ
 اوغلی ده دیرلر (*dérler* is called) : دایسی زادہ یہ دایسی اوغلی و تیزہ
 زادہ یہ تیزہ اوغلی ده دیرلر . ۱۱ کورو جہ : قوجه نك قیز قارداشی
 و التی : قوجه نك قارداشینك قاریسیدر . ۱۲ قیز قارداشك اوغلنه
 یکن و قارداشك اوغلنه ده یکن دیرلر . ۱۳ دکر صویسی 'الما صویسی'
 الما شرابی .

Translation 12. ترجمه ۱۲

1. Coffee-pot, coffee-cup; an oke of coffee of Yémén
 (ین). 2. Cow's milk; the milk of the cow; in cow's
 milk, in the milk of the cow. 3. Three of them; two
 of the oxen; the ten (of the) gold watches. 4. Two
 bottles of wine; a glass of water. 5. Three pounds
 (okes) of tea; three and a half yards of cloth. 6. The
 children of the village; the village children. 7. Both of
 them; my father and my grand father. 8. The English
 government; the English nation. The city of Paris.
 9. The door of the garden; a garden door. 10. Two
 of those children; two of your children. 11. Four of
 my cousins. 12. The number of the books of my
 brother's son is great. 13. Am I not your son, and are
 you not my parents? -- Yes, my son! thou art my son,
 I am your father and she is your mother. 14. Néjibé
 Hanîm is my sister and Miss Mary is her sister-in-law.
 15. A city-door; the door of the city; the door of a
 city; a door of a city; a door of the city.

To be corrected.

۱ او کتاب در بو چالشقان چوجوغلک . ۲ بر صو قدحك : بر قهوه نك
 فنجان . ۳ چیچکلرم یکنم : قپوی مکتبک . ۴ ایکیسی اونلرک ;
 ۵ بری سزدن . ۶ اونك او بویوك در : بانجه سی اولك : اوغل اونك
 در خسته .

مکالمه Conversation.

والدین کیسه دبرلر؟	آنا بابایه والدین دبرلر.
الٹی کیم در؟	قوجهنک قارداشنگ قاریسی در.
کوه کی کیم در؟	تازه کلینک قوجه سیدر.
دای زاده ننگ اسمی نه در؟	نجیب افندی در.
آتنک اوده می؟	اوده دکدر 'ابهام اوده در.
آغوب افندی قاین برادرکز می در؟	اوت افندم! قاینم در.
نمک نروده در؟	همشیره مک آونده در.
ددهک باغچه ده میدر؟	خیر افندم! باغچه ده دکدر.
احمد افندی سنک عمیک میدر؟	خیر افندم! داییدمدر.
چه چه و آبلای کیمه دبرلر؟	کوچوک چوجوقلر بویوک همشیره یه دبرلر.

درس ۷ Lesson 7.

The verb 'To HAVE'.

§ 118. The English verb 'To HAVE' is expressed in Turkish in two ways, according to the object of the verb.

If the object is indefinite the adjectives *var* 'present: existent' and *yoq* 'absent: non-existent' are used to express that sense. These may be followed by the verbal particle of affirmative *dir*, which in this case, as in many other cases may be omitted in conversation (§ 76).

If the object is definite the Substantive verb is employed (§ 127).

1. The verb To HAVE with an Indefinite Object.

§ 119. In such phrases as: I have a book, he has a dog, it is expressed in two ways.

I. By putting the subject in the Genitive, followed

by the object with the possessive affix and the verb
 وار 'واردر' *var, var dîr*; 'یوق' *yoq, yoq dour*; as:

بنم بر کتابم واردر *bénim bir kitabîm vardîr* I have a book.
 بابامک بر کتابی یوقدر *babamîn bir kitabî yoqdour* My father has
 not a book.

Literally: of me there is a book, of my father there is no book.

§ 120. Sometimes the subject, when a pronoun, is omitted, especially when the subject is not accented or emphasized: then the affix of the object indicates the subject (§§ 70, 102); as:

بر کتابم واردر *bir kitabîm var dîr* I have a book.

The affix shows the person of the subject.

§ 121. When the subject is a noun it is always considered as in the third person, therefore the object must end with the pronominal affix of the third person,

سی or ی (*i* or *si*).

افندینک بر اوی واردر *Efféndiniñ bir évi vardîr* The gentleman has
 a house.

چوجوغک بر الماسی وار *Chojoughouñ bir élmâsî var* The boy has
 an apple.

The words 'چوجوق' 'افندی' being substantives, are of course in the third person.

§ 122. II. The verb To HAVE with an indefinite object is rendered in Turkish in another way also. In the first way the subject was in the Genitive case; in the second, the subject must be put in the Locative; as:

بنده بر کتاب واردر *béndé bir kitab var dîr* I have a book.

پدرمده بر قلم واردر *pédérîmdé bir qalém var dîr* My father has a pen.

§ 123. Although it is not very correct grammatically, there is a custom among the common people not to append to the noun the possessive affixes of the first and second persons plural. Instead of saying correctly *Siziñ atıñız, bizim évimiz*, they say *Siziñ at, bizim év* just as in English. *Bizim éviñ pénjéresi* the window of our house, for *Bizim évimiziñ pénjéresi*. *Bizim pédér* our father, for *Bizim pédérimiz*, or merely *pédér*; as:

بزم پدرمز اوده در 'بزم پدر اوده در' پدر اوده در

§ 124. The Plural Locative forms of the Personal Pronouns sometimes give the sense of 'house, home'. *Bizdé bir i-nék var* means both 'We have a cow' and 'There is a cow in our house'. *Lit.:* 'in us'.

§ 125. But the rendering for nouns is different: 'at my father's' or 'in my father's house', 'the people of my father's house', are expressed by adding *کیل gil*; as:

بابام کیل babam gil The people of my father's house, my father's family.

باجاناغم کیله bajanaghîm gildé at my brother-in-law's house.

همشیره م کیله hémshirém gilé to my sister's.

دایم کیل بزده در dayîm gil bizde dir The family of my uncle is in our house.

§ 126. 'There is, there are' is rendered by the Locative with *وار در* 'وق در' *var dîr, yoq dour* (§ 76). But *onda var, béndé var*, denote possession; as: *Evdé bir at var* There is a horse in the house. But *Béndé bir at var* I have a horse. In the first sentence it expresses location and in the second possession.

§ 126a. Hal حال Present.

'بنم وار در' *bénim var dîr, béndé var dîr,*
'سنگ وار در' *séniñ var dîr, séndé var dîr,*
'اونک وار در' *onouñ var dîr, onda var dîr,*
'بزم وار در' *bizim var dîr, bizdé var dîr,*
'سزک وار در' *siziñ var dîr, sizdé var dîr,*
'اونلرک وار در' *onlariñ var dîr, onlarda var dîr.*

I have, thou hast, he has a — etc.

The Negative Form.

'بنم یوقدر' *bénim yoqdour, béndé yoqdour.*
I have not a — etc.

§ 126b. Mazi ماضی Past (Preterite).

'بنم وار ایدی' *bénim var îdî, béndé var îdî,*
'سنگ وار ایدی' *séniñ var îdî, séndé var îdî,*
'اونک وار ایدی' *onouñ var îdî, onda var îdî,*

‘بزم وار ایدی’ *bizim var îdî, bizdé var îdî,*
 ‘سزك وار ایدی’ *siziñ var îdî, sizdé var îdî,*
 ‘اونلرك وار ایدی’ *onlarıñ var îdî, onlarda var îdî.*

I had, thou hadst, he had a — etc.

The Negative Form.

‘بنم یوق ایدی’ or ‘بنم یوغیدی’ *bénim yoq’ idi or -yo’ghoudou,*
 ‘بنده یوق ایدی’ or ‘بنده یوغیدی’ *béndé yoq’ idi or -yo’ghoudou.*

I had not a — etc.

The Interrogative Forms.

‘بنم وار میدر?’ *bénim var’ midir? bénim yoq’ moudour?*
 ‘سندە وار میدی?’ or ‘وار می ایدی?’ *séndé var’ mîyîdî? or var’ mî idi?*

Have I a —? Have I not a —? hadst thou not a —? etc.

2. The verb To HAVE with a Definite Object.

§ 127. When the object of the verb To HAVE is definite, it is rendered in Turkish by the substantive verb *dîr* (§ 118).

§ 128. The order of the construction is this: first comes the object, then the subject, and the verb in the third place.

§ 129. This is a general rule in the Ottoman-Turkish language. In every case when the object is indefinite, the subject comes first; and when the object is definite the object comes first; Ex.:

bénim bir kitabîm’ var dîr I have a book.

kitab béndé’ dîr I have the book.

In the first instance the object (a book) is indefinite, therefore the subject comes first; in the second the object (the book) is definite, therefore the object comes first and the subject follows it.

§ 130. *Remarks:* The English Conjunction but is expressed either by putting the Arabic words ‘لكن’ or ‘اما’

‘ایسه ده’ *ém’-ma or am’ma, lakin, faqat* or the Turkish *î-sé dé*, all meaning ‘but’ (§ 239, 476); as:

پارهم وار اما آرز در : پارهم وار لکن آرز در : پارهم وار فقط آرز در :
param var amîma az dir; param var lakin az dz; param var faqat az dir; param var i-sé dé az dir I have
 but a little money.

§ 131. "Any" is expressed in Turkish in two ways:
 one by *p. هیچ* *hich*, and the other without using that word,
 but by simply using the object of the verb (§ 188); as:
 Have you any bread? ? *اونك هیچ پارهمی یوقدر*
 He has not any money

§ 132. "Not any, not at all" is expressed by *هیچ* *hich*.
hich parasi yoq-dur; hich t-yi deydil choq hasta dir. He has not any money; He
 is not at all well: he is very sick.

§ 133. "How many?" is expressed by *قاج* *qach?*
 (§ 174). Ex.:

How many piastres have you? *قاج غروشك وار در ؟*

How many books has he? *قاج كتابی وار در ؟*

§ 134. "How much?" is expressed by *نقدر* *ne kadar?* (§ 179); as:

How much sugar have you? *نقدر شكر وار ؟*

How much bread have we? *نقدر اكله وار ؟*

§ 135. "Some" is expressed by *بر آرز* *bir az* 'a little,
 a small piece of anything', in reference to inanimate
 objects (§ 182); as:

bir az ekmek some bread.

But in reference to animate objects *بعض* *ba'zi*, *بر قاج* *bir qach*
 is used (§ 181); as:

ba'zi adamlar some people.

bir qach efendiler some gentlemen.

ba'zi hayvanlar some animals.

§ 136. "Both" is rendered by *p. هم هم* *hem — hem*
 (§ 469); as:
 I have both bread and salt. *بنده هم اكله و هم طوز وار*

My aunt has both paper and pen. *خاله من كاغذی و هم قلمی وار در*

§ 137. "Either ... or ..." is rendered by یا یا *ya-ya-*;
 "Neither ... nor ..." is rendered by نه نه *né--né* (§ 472); as:

I have neither bread nor salt. بنده نه اکمک وار نه طوز

You have either pen or paper. سنده یا قلم وار یا کاغد

§ 137 a. *Hal* حال Present.

بنده در *béndé dir*,

بزده در *bizdé dir*,

سنده در *séndé dir*,

سزده در *sizdé dir*,

اونده در *onda dir*.

اونلرده در *onlarda dîr*.

I have **the** —, thou hast **the** —, he has **the** — etc.

Negative Form.

بنده دکلدر *béndé déyil dir*, سنده دکلدر *séndé déyil dir*,
 اونده دکلدر *onda déyil dir* etc. I have not the — etc.

§ 137 b. *Mazi* ماضی Past (Preterite).

بنده ایدی *béndé idi*,

بزده ایدی *bizdé idi*,

سنده ایدی *séndé idi*,

سزده ایدی *sizdé idi*,

اونده ایدی *onda idi*.

اونلرده ایدی *onlarda idi*.

I had **the** —, thou hadst **the** —, he had **the** — etc.

Negative Form.

بنده دکل ایدی *béndé déyil idi*, سنده دکل ایدی *séndé déyil idi*,
 اونده دکل ایدی *onda déyil idi* etc. I had not **the** — etc.

Examples.

کتاب بنده در؛ کتاب سنده در؛ کتاب اونلرده در I have **the** book etc.

کتاب بنده میدر؟ کتاب سنده میدر؟ کتاب اونده میدر؟ Have I **the** book? etc.

کتاب سزده دکل میدی؟ *kitab sizdé déyil miyidi?* Did you not have **the** book? etc.

لغت Words.

الما *élma* apple

قایصی *qa-yî-sî* apricot

آرمود *armoud* pear

پ. شفتالی *shéf-ta-li* peach

اریک *é-rik* plum

اوزوم *û-zûm* grapes

کیراز <i>kiraz</i> cherries	f. ویشنه <i>vishné</i> (commonly <i>fishné</i>) the morella cherry (Slavonic)
قویون <i>qoyoun</i> sheep	
چوبان <i>choban</i> shepherd	f. پورتوقال <i>portouqal</i> oranges
یومورطه <i>youmourta</i> egg	f. لیمون <i>limon</i> lemon
سیرکه <i>sirké</i> vinegar	f. پاتاتس <i>patatés</i> potato
پینیر <i>péy-nir</i> cheese	f. طوماتس <i>tomatés</i> tomato
f. کستانه <i>késtané</i> chestnuts [Gr.]	تره یاغی <i>téré yaghî</i> butter.

تعلیم ۱۳ Exercise 13.

- I. ۱ باغچه مرده چوق آغاجلر وار در: الما 'آرمود' اریک 'قایسی و شفتالی'. الما آغاجنده کوزل قیرمیزی المالر وار. آرمود آغاجنده پک آز آرمود وار در 'لکن قایسی آغاجنک هیچ میوه سی یوقدر. ۲ اونلرده نه وار؟ — اونلرده اوچ اوقه اوزوم 'درت اوقه آرمود و برآز ویشنه وار در. ۳ کستانه آغاجنده ایری کستانه لر وار. کستانه آغاجنک ایری کستانه لری وار در^۱. ۴ عالینک اونبش غروشی وار ایدی: سزک قاچ غروشکز وار ایدی؟ ۵ باغده اوزوم وار می ایدی؟ — خیر افندم! اوزوم یوغیدی: لکن شفتالی 'پورتوقال و لیمون وار ایدی. ۶ کوچوک قیزده بر چیچک وار در. کوچوک قیزک النده بر چیچک وار ایدی.
- II. ۷ سنک پارهک وار می؟ — اوت! بنده اون غروش اون پاره وار 'لکن خدمتکاریکزک هیچ پاره سی یوقدر. ۸ افندینک بر آلتون قلمی وار: سزک ده وار می؟ — بنده یوغیسه ده 'باجاناغده کوزال بر آلتون قلم وار در. ۹ چوجوگک کتابی وار میدر؟ — اوت! کتب چوجوقده در. ۱۰ عموچه کده پاره وار میدر؟ پارهک وار می؟ پاره وار می؟ — پاره بنده دکلدن 'عموجه مده ده دکلدن. ۱۱ کاغد

¹ Student must practice using both the Locative and Genitive forms (§§ 119, 122).

قلم سنده میدر؟ — خیر! بنده نه کاغد وار نه قلم وار. لکن بزم برادرده
هم کاغد وار هم قلم وار در. ۱۲ اکمک سزده میدر؟ ۱۳ قاره قویونلر
نجیب چوبانده در. ۱۴ یومورطه لر و سیرکه خلايقده در. ۱۵ پینیر
سزده دکامیدی؟ — خیر افندم! پینیر بزده دکل ایدی؛ تره یاغی
بزده ایدی.

Translation 14. ترجمه ۱۴

I. 1. I have an apple; thou hast some cherries; he has the oranges. 2. My brother has the dog; your aunt has a cat; they have three horses. 3. How much money have you? — I have seventeen piasters. 4. Have you any sugar? — No, Sir, I have not any. 5. I had no pen. I had the pen. I had not the pen. 6. Give me some bread and grapes. — Have you any bread and grapes? 7. How many children has your grandson? — He has two children; one a boy, the other a girl.

II. 8. Have I a dog? — Yes, Sir, you have a dog, and my brother has a horse. 9. Has he the pen? — No, Sir, he has no pen. 10. Where is your book? — It is at my uncle's. 11. Who has my money? — I have your money. 12. Is there any servant in the kitchen? Is the servant in the kitchen? 13. The servant is in the kitchen. There is a servant in the kitchen. 14. Who has the pen and the paper? — Your father had the pen and I have the paper. 15. Are there any eggs? Yes, Sir, there are plenty of them.

مکالمه Conversation.

Mat-bakhda né var?
Siziñ birader nasıl dır?
Onoun atı kimde dır?
Güzél qoush qardashiñda mı?

Qafésde né var?

Ekmék séndé mı dır?

Bir az tomatés vé patatés var.
Hich é-yi déyil, choq hasta dır.
Babam gildé dır.

Khayr, chojoughouñ qafésinde dır.

Bir yéshil, bir siyah vé bir béyaz qoush var.

Khayr, ékmék béndé déyil dır.

¹ See the Note page 67.

درس ۸ Lesson 8.

کنایات The Pronouns. (Continued.)

ضمیر وصفی 3. Adjectival Pronoun.

§ 138. The Adjectival Pronominal affix is the word *-ki*, signifying 'the — which, that which', according as it is a noun or an adjective. It is attached to nouns and pronouns in two ways; by putting them either in the Genitive or in the Locative case.

§ 139. In the first instance it is used always like a substantive, and signifies 'that which belongs to'. In the second case, it is sometimes used substantively and signifying 'that which exists': when it is attached to a substantive, it is an adjective, signifying 'the — which exists'. Ex.:

بابا *baba'* father; بابانک *babanîñ* of the father; بابانکی *babanîñ-ki* that or the one which belongs to the father.

باباده *babada* in the father; بابادکی *babadaki* that or the one which exists in (the possession of) the father.

بندہ کی *béndéki* that which I have, or is in my possession.

§ 140. The separate possessive pronouns corresponding to those of the English language are formed in the first way; as:

بیمکی *bénimki*, سیمکی *séniñki*, اونکی *onouñki* mine, thine, his.

بیمکی *bizimki*, سیمکی *siziñki*, اونلرکی *onlarîñki* { ours, yours, theirs.

Both of these forms, when used as substantives, have plurals and declensions as usual; but the last *ی* is eliminated, retaining the sound *i* (§ 99).

Note. *-ki* never varies in pronunciation for the sake of euphony (§ 54).

Declension of **-ki** with the Genitive preceding.

N. <i>bénimki</i> بنمکی	mine	<i>bénimkilér</i> بنمکیلر	those of mine.
G. <i>bénimkiniñ</i> of بنمکنک		<i>bénimkilérin</i> of بنمکیلرک	
D. <i>bénimkiné</i> to بنمکنه		<i>bénimkiléré</i> to بنمکیلره	
A. <i>bénimkini</i> بنمکنی		<i>bénimkiléri</i> بنمکیلری	
L. <i>bénimkindé</i> in بنمکنده		<i>bénimkilérdé</i> in بنمکیلرده	
A. <i>bénimkindén</i> from بنمکندن		<i>bénimkilérdén</i> from بنمکیلردن	

Declension of **-ki** with the Locative preceding.

N. <i>béndéki</i> بنده کی	mine, the thing I possess.	<i>béndékilér'</i> بنده کیلر'	those of mine, those things which I possess.
G. <i>béndékiniñ'</i> of بنده کنک		<i>béndékilériñ'</i> of بنده کیلرک	
D. <i>béndékiné'</i> to بنده کنه		<i>béndékiléré'</i> to بنده کیلره	
A. <i>béndékini'</i> بنده کنی		<i>béndékiléri'</i> بنده کیلری	
L. <i>béndékindé'</i> in بنده کنده		<i>béndékilérdé'</i> in بنده کیلرده	
A. <i>béndékindén</i> from بنده کندن		<i>béndékilérdén</i> from بنده کیلردن	

Examples.

hojanîñ of the teacher. *hojanînki* that of the teacher. *hojanînkilér* those of the teacher. *hojalarîmînki* those of my teachers.

séndé bénim' qalémim mi var, yokh'sa hojalarîmînki mi var? have you my pen or that of my teachers?

béndé né sénîñ' qalémiñ var, né dé hojanîzînkilér I have neither your pen, nor those of your teacher.

séndéki para the money you have.

qardashîm gildéki qoush the bird which is at my brother's.

Bah'jédéki aghajlar the trees which are in the garden.
E'vdékiler those at the house. *Shimdiki* the present.
Soñraki the latter. *Ev'vélki* the former.

4. Demonstrative Pronouns. اسم اشارت

§ 141. The Demonstrative Pronouns are:

bou used for things which are near the speaker, This.

Examples.

from here, from there. بوردان 'شورادن' اورادن

here, in this spot; there. بوراده 'شوراده' اوراده

on such a day. *béôylé bir gûndé* بویله بر کونده

from such a man. *béôylési bir adémdén* بویلهسی بر آدمدن

such a bad boy. *éôylési kéôtû bir chojouq* اوپلهسی کوتو بر چوجوق

from that gentleman. *shol éfféndidén* شول افندیدن

in the house of that gentleman. *ol zatîñ évîndé* اول ذاتک آونده

5. Reflexive Pronouns. ضمیر تأکیدی

§ 145. The English words myself, himself, yourself etc. are termed Reflexive Pronouns, when they represent the same person as the subject or the nominative. They are expressed in Turkish by the pronoun *kéndi*:

I myself	<i>bén' kéndim.</i> بن کندم
Myself	<i>kéndim'.</i> کندم
Thou thyself	<i>sén' kéndiñ.</i> سن کندک
Thyself	<i>kéndiñ'.</i> کندک
He himself	<i>o' kéndisi.</i> او کندیسی
Himself	<i>kéndisî'.</i> کندیسی
We ourselves	<i>biz' kéndimiz.</i> بز کندیمز
Ourselves	<i>kéndimiz'.</i> کندیمز
You yourselves	<i>siz' kéndiñiz.</i> سز کندیکز
Yourselves	<i>kéndiñiz'.</i> کندیکز
They themselves	<i>onlar kéndiléri.</i> اونلر کندیلری
Themselves	<i>kéndiléri'.</i> کندیلری

Also: I myself... *kéndi kéndim* 'کندی کندم' کندی کندیسی

We ourselves... *kéndi kéndimiz* 'کندی کندیمز' کندی کندیلری

§ 146. The English word "own" is also expressed by *kéndi*; as:

My own book *bénim kéndi kitabîm.* بنم کندی کتابم

With his own hand *kéndi éli ilé.* کندی الی ایله

§ 147. **Kendi** is usually employed after the subject to emphasize it, or to limit or specialize the meaning; as:

Bédros kéndi' bashînî yîyqayor بدروس کندی باشنی ییقایور
Peter is washing **his own** head.

Bédros onouñ' bashînî yîyqayor بدروس اونک باشنی ییقایور
Peter is washing **his** head, denotes another person's head.

Efféndi kéndi' odasînda dîr The master is in **his own** room.

Efféndi onouñ' odasînda dîr The master is in **his** room
(some one else's).

Words. لغت

Apparel. اوست باش *Ûst bash*

a. اثواب <i>ésvab</i> clothes	f. روبا <i>rouba</i> clothes [It.]
f. پانتالون <i>pantalon</i> pants	f. فیستان <i>fistan</i> gown [Gr.]
كوملك <i>geômlék</i> shirt	f. میسو <i>miso</i> petticoat [Gr.]
ایچ دونی <i>ich' donou</i> drawers	f. شاپقه <i>shapqa</i> hat [Slav.]
ستری <i>sétri</i> frock-coat	f. باستون <i>baston</i> stick, cane [It.]
يلك <i>yélék</i> waistcoat	کیسه <i>késé</i> purse
آستار <i>astar</i> lining	دوكمه <i>dûymé</i> button
الديون <i>éldivén</i> gloves	چوقه <i>chouqa</i> broad cloth
a. منديل <i>méndil</i> handkerchief	باصمه <i>basma'</i> print, calico
بيچاق <i>bîchaq</i> knife	ککمکجی <i>ékmékji</i> baker.

Prop. Nouns يوسف *yousouf* Joseph. احمد *Ahméd*.

Exercise 15. تعلیم ۱۵

۱. اثوابکز نه ده در؟ — اثوابلریمز سزك آوده در؛ فقط
پدرمککیار عوجه م کیله ایدی. ۲. الیکز ده کیار نه درلو؟ — بر باصمه
يلك 'چوقه دن بر پانتالون' بر ستري در. ۳. سنده کی بیچاق 'شاپقه
و باستون کیمکدر؟ — بنده کی شاپقه کوچوک یکنمک' باستون بنم

و بیچاق آشیجیک در . ۴ چوبان احمد فقیر بر آدمدر ؛ « کوملکنک
 آستاری یوقدر »^۱ . ۵ کیماک بیچاغی سنده در ؟ — نه یوسفک بیچاغی
 بنده در ؛ نه ده اککجینککیار بنده در . ۶ بو شابقه و باستون
 کیماکدرلر ؟ — بونار بنم کندیمک درلر ؛ افندینککیار بوراده دکلدرد .
 ۷ قیز قارداشمک فیستانی قیرمیزی یوندن در و مندیلی ایپکدن در .
 ۸ کندی روبهسی پک اسکی ایدی . ۹ بونک اوی شونککندن
 تازه در . ۱۰ شول چوجوغک اوستی باشی پک تمیز در . ۱۱ اشبو کتابدهکی
 تصویرلر پک بویوکدرلر . فقط داییاریمککیار کوچوکدر . ۱۲ شوراده
 برمیسو و اوراده بر شابقه وار .

Translation 16. ترجمه ۱۶

1. Of that; those of that; those of those [men].
2. That which is in this; that which is there; that which is here.
3. Have you our coats or those of our neighbours? — I have not your coats; I have those of my father.
4. That of my sister; those of my mother; from those of my uncle.
5. The oxen which are here; the cows which are there.
6. These houses are large; that house is little; from that house.
7. Where are my overshoes, and where are those of my aunt?
8. Yours are here and those of your aunt are there.
9. To yourself; from himself; in ourselves.
10. My mother is in her garden; my sister is in her house; my sister is in his house.
11. My own cane; his own book; in his own room.

Conversation. مکالمه

بنم قلم نروده در ؟ اوراده در .
 سنک کندی کتابک بوراده میدر ؟ خیر افندم ! بوراده دکلدرد .
 احمد بک یوسف افندینک برادری میدر ؟ خیر افندم ! احمد بک بنم کندی
 قارداشمدرد .
 سزک کندی آتکز باغچهده میدر ؟ اوت افندم ! اوراده در .

¹ All sentences enclosed by quotation marks are either idiomatic sayings or proverbs.

اوده کی آت کیمک در ؟
 خواجه نک کندی آتی در .
 شوراده کی چوجوق کیمک اوغیدر ؟
 اونک کندی اوغیدر .
 ماری خانم نروده در ؟
 کندی او طه سنده در .
 والدہ خانم نروده در ؟
 اونک او طه سنده در .

Lesson 9. درس ۹

The Adjective. صفت

§ 148. The Turkish adjective whether used as a predicate or as an attribute, remains unchanged, as in English (§ 79):

év kûchûk dûr the house is little. او کوچوک در

bêoyûk bir adém a great man. بویوک بر آدم

élmalar tatlî dîr the apples are sweet. المالر طاتلی در

bêoyûk adémlér the great men. بویوک آدملر

The Derivative Adjective.

§ 149. The derivative adjective which is called in Turkish ^۱اسم منسوب, is made by the addition of the following particles to the nouns.

§ 150. I. *-li, -lî, -lou* indicates possession of the thing designated by the noun; as:

sou water, *soulou* watery, fluid. صو

yér place, *yérli* fixed in a place; native. یر

év house, *évli* that has a house; married. او

at horse, *atlî, atlou* horseman. آت

a. *iz'zét* honour, *iz'zétlou* honorable. عزت

§ 151. With the proper names of men or places, the same affix indicates a native or an inhabitant of those places or connexion of those persons; as:

Amériqalî American, *Amériqalî* آمریکا

^۱ *Is'mi Ménsub* Noun (or adjective) of relationship.

عثمانی عثمانلو *Osmanlî Ottoman*.

ترکیالی *Tûrkiyalî* an inhab. of Turkey, Turk. *Tûrkiya* ترکیا

مرذیفونلی *Mérzifounlou* a native of Merzifoun. *Mérzifoun* مرذیفون

§ 152. The names of some European nations are formed differently, as they were introduced by the Venetians or Genoese; as:

انگلینز *ingiliz* Englishman. جنوینز *jiniviz* Genoese; Roman.

فرانسز *fransîz* Frenchman. اسپانیول *ispanyol* Spaniard.

نمچه *némtsé, némché* Austrian. تالیان *talyan* Italian.

موسغوف *mosgof* Russian; Muscovite. فیلمنگ *filéméng* Dutch.

§ 153. II. *-jé* added to the names of nations forms the names of their languages; as:

آلمان *alman* a German: آلمانجه *almanja* the German language.

تورك *tûrk* Turk: تركجه *tûrkjé* the Turkish language.

ارمنی *érméni* Armenian: ارمنیجه *érménijé* the Armenian language.

§ 154. *-jé* if added to nouns (except the names of nations), expresses relation; as:

ملتجه *mil'létjé* national. اوجه *évjé* household.

کلیسهجه *kilisejé* ecclesiastical. لسانجه *lisanja* linguistic.

§ 155. III. *-jé* added to the adjectives and nouns forms the Diminutive, expressing rather, somewhat, slightly, -ish; as:

حیوانجه *hayvanja* brutal. چوجوقجه *chojouqja* childish.

بیاضجه *béyazja* whitish. قولایجه *qolayja* rather easy.

§ 156. *-jîq, -jîk; -jaq, -jék, -jûk*. This is a modification of the above form, dictated by the principal of euphony (§ 52). If the word ends in ق or ك these letters are omitted; as:

قصهجه *qîsajîq* rather short. گوزلجک *gûzéljik* beautiful little thing.

آزاجق *azajîq* just a little. بریجک *birijik* only (begotten).

یومرو *youmrou* globular; tumour: یومروجق *youmroujaq* the plague.

بویوک *bêoyûk*: بویوچک *bêoyûjék* rather large.

کوچوک *kûchûk*: کوچوچک *kûchûjék*, -*jûk* smallish, tiny.

§ 157. IV. *-ji*, *-jî*, *-jou* added to a noun indicates the individual who exercises a trade or calling connected with the first noun; as:

اکمکچی *ékmékji* baker توفنکچی *tûfénk'ji* gun maker.

صوچی *soujou* water seller بکمزچی *békmézji* treacle seller.

§ 158. *-ji* is also used for making adjectives or nouns designating persons who practise something expressed by the noun to which it is appended; as:

دعاجی *douvajî* who prays. یالانجی *yalanjî*, -*chî* liar.

شقاچى *shaqajî*, *latiféji* joker, storyteller.

§ 159. V. لك *-lîq*, *-lik* added to a noun, denotes a condition, nature or quality of the thing denoted by the original noun; as:

کيجه لك *géjélik* (night) gown. کونلك *gûnlûk* daily (pay).

اونلق *onlouq* a coin of ten paras. يىللق *yîl'lîq* yearly (pay).

يوزلك *yûzlûk* a coin of 100 paras. پانتالونلق *pantalonlouq* (stuff for) pantalons.

بكلک *béylik* belonging to the state, government.

Yirmi adamlîq yémék. Food sufficient for 20 persons.

§ 160. VI. سز *-sîz*, *-sîz*, *-souz*, is a privative adjectival suffix, meaning without, void of, lacking, free from, -less; as:

پاره سز *parasîz* moneyless. اتسز *étsîz* fleshless, thin.

صوسز *sousouz* waterless, thirsty. يوزسز *yûz'sûz* who has no face; shameless.

يولسز *yolsouz* roadless; impolite. صاغسز *saghsîz* unhealthy, weakly.

Derivative Nouns.

§ 161. Derivative nouns are made by the addition of the following particles to the nouns; as:

§ 162. I. لك *-lîq*, *-lik*. Joined to nouns it expresses a place peculiar to the thing named, or a place where it abounds; as:

پابوجلوق *paboujlouq* the place where the slippers or boots are left.
 آغاجلوق *aghajlîq*, *aghachlîq* a place where the trees abound.
 کومورلک *kêomûrlûk* a place where coal is deposited.

تاشلوق *tashlîq* a place where stone abounds, stony; stone-pit.

§ 163. This *-lik*, *-lîq* added to an adjective, forms its abstract noun; as:

قیزیللق *qîzil'îq* redness; rouge. ایولک *éyilik* kindness.
 چوجوقلوق *chojouqlouq* childishness, childhood. فقیرلک *faqirlik* poverty.

§ 164. Names of trades or professions are also formed by adding *lik*, *lîq* to the words denoting the persons who exercise them. Ex.:

اکمکچیلک *ékmékjîlik* the occupation of a baker.

آشجیلوق *ashjîlîq* the occupation of a cook, cooking.

§ 165. II. داش *-dash*, *-tash* a fellow, a companion.

آدداش *ad'dash*, *adash* namesake. یاشداش *yashdash* of the same age.

قارینداش *qarîndash*, *qardash* (womb-fellow) a brother.

بکتاش *bég'tash*, *bégdash* the fellow of a prince.

آرقه‌داش *arqadash* companion, comrade.

درسداش *dérsdash*, *sînîfdash* a class-mate.

§ 166. III. جق *-jîq*, *-jîk*; *-jîghaz*, *-jîyéz*. Diminutive nouns are made by the addition of these particles to the nouns.

اوجک *évjîk*, *évjîyéz*, *évjîghaz* a little house.

کتابجق *kitabjîq* booklet. اوطه‌جق *odajîq* a little room.

§ 167. Some Diminutives are terms of endearment; as:

باباجق *babajîq*, *babajîghaz* papa.

آناجق *anajîq*, *anajîghaz*, *an'néjîyéz* mama.

قیزجق *qîzjîghaz* poor little girl.

لغت‌لر Words.

<i>Mil'letlér</i> ملت‌لر Nations	<i>Shéhirlér</i> شهرلر Cities
a. عرب <i>a'rab</i> Arab.	استانبول <i>istambol</i> Constantinople.
کرد <i>kûrd</i> Kurd.	وندیک <i>vénédik</i> Venice.
چرکس <i>chérkés</i> Circassian.	اسکندریه <i>iskéndériyé</i> Alexandria.
آرناود <i>arnavoud</i> Albanian.	مونجسون <i>mounjousoun</i> Pontusa.
a. عجم <i>ajém</i> Persian.	ازمیر <i>izmir</i> Smyrna.
روم <i>roum</i> Greek.	حلب <i>haléb</i> Aleppo.
بلغار <i>boul'ghar</i> Bulgarian.	قدس <i>qoudous</i> Jerusalem.
چین <i>chin</i> China.	کیرید <i>girid</i> Crete.
ماجار <i>majar</i> Hungarian.	ویانه <i>viyana</i> Vienna.
<p>§ 168. Note. Surnames are formed in Turkish by adding اوغلی <i>oghlou</i> to the name of the father, family and often to the name of the trade or occupation; as: حسن اوغلی علی <i>Hasan oghlou Ali</i>, Ali the son of Hassan, قایقچی اوغلی احمد <i>Qayîqqjî oghlou Ahméd</i>. But for the dignitaries <i>p.</i> زاده <i>zadé</i> is used; as: کمال پاشا زاده <i>Kémal Pasha zadé</i>, son of Kemal Pasha. (§ 668, Note).</p>	
چلبی <i>chélébi</i> a non-Moslem gentleman.	a. اجنبی <i>éjnébi</i> a foreigner.
f. موسیو <i>mûsû</i> Gentleman (Monsieur) [Fr.].	a. تجّار <i>tuj'jar</i> merchant.
a. اصناف <i>ésnaf</i> artisan, trademan.	a. عقل <i>a-qîl</i> sense, wisdom.
a. صنعت <i>san'at</i> vulg. <i>zénahat</i> art, craft.	a. غریب <i>gharib</i> stranger, poor.
f. چزار <i>chézar</i> Caesar.	a. شیطان <i>shéytan</i> Satan.
صاتار <i>satar</i> he sells.	یاپار <i>yapar</i> he makes.
a. دکان <i>dûk'kian</i> shop.	a. بقال <i>baq'qal</i> grocer.

تعلیم ۱۷ Exercise 17.

1. پاریسلی، نو یوقلی، بوستونلی، لوندیره‌لی. 2. A Constantinopolitan, a native of Amassia, of Smyrna, of Aleppo,

of Alexandria, of Japan, of China, of Montenegro, of Pontusa, of Jerusalem; a Viennese, a Cretan, a Hungarian, a Roman. 3. The Kurdish, German, Circassian, Italian, Arabian, Albanian, Persian, Greek, Bulgarian, Armenian languages; Chinese, Turkish. 4. 'مملکتجه' دینجه 'روجه'. 5. Pertaining to the country, trade, craft, artisan, wisdom; devilish. 6. Slightly sweet; quite well; coldish; rather warm; rather high; fleshy. 7. A stationer; a mender of old things; mule-driver, donkey-driver, horse-rider. 8. One who sells oil; who keeps a vineyard, a garden; one who sells bread, coffee, sugar, tomatoes, potatoes, milk, tobacco. 9. Stuff for a cloak, shirt, girdle, shoe, handkerchief. 10. Ten paras' worth; 1000 piastres' worth; 500 piastres' worth; a piastres' worth; one para's worth; changes [small pieces of money] (smallness). 11. Without house, horse, books, donkey, coffee, tea; coffee without milk, coffee with milk. 12. Rather white, black, high, much, pretty, well. 13. Humanity; height; blackness; the profession of a teacher, cooking; boatmanship. 14. Fellow-traveller; co-religionist; sharer of the same room. 15. Beautiful little hands; a little pen; my dear grandmother.

تعلیم ۱۸ Exercise 18.

- ۱ او آدم کیمدر؟ — آمریقائی برچلبی در. اسمی نه در؟ —
- اسمی مستر هنری ریکز در. ۲ شو اوزون بویلو اجنبی کیم در؟
- فرانسز ملتادن بر موسیو در. ۳ جزار کیم ایدی؟ — اسکی جنیویزلرک
- بیوک بر ایمپراطوری ایدی. ۴ روما شهری زده در؟ — ایتالیا ده
- در؛ تالیانلرک مملکتنده در. ۵ شکرچی اوغلی احمد اغا غریب
- برآدمدر. کندی صنعتی شکرچیلکدر؛ باباسی و باباسنک باباسی ده
- شکرچی ایدی. شکرچی اصنافندن ایدی. ۶ بو یازیچینک [clerk] آیلغی
- ایکی یوز غروش در. ۷ کتانجی کتاب صاتار؛ بکمزجی بکمز صاتار.
- ۸ بن بوشهرک یولسی دکلم؛ غریب برآدم ایم. ۹ سنک آدک ده عالی

بنم آدم ده عالی ؛ ایکیمز آدداش ایز . ۱۰ اوجکزم پک کوچوک
ایسه ده باشده فقیرلک وار . ۱۱ سنک قارداشک بکا صنفداش
و یاشداش در . ۱۲ پاره‌سز آدم فقیردر ؛ پاره‌لی آدم زنکین در .
۱۳ اوراسی آغاجلق بریر ایسه ده ؛ صوسزدر ؛ صویوقدر . ۱۴ آرقه‌داشکزک
صنعتی نه در ؟ ۱۵ آرقه‌داشم طاشجی در ؛ باباسی اککجی ایدی .

Translation 19. ترجمه ۱۹

1. Do you know French? — No, Sir, I know a little English. 2. I am a Constantinopolitan; I know Turkish well. 3. What does that shopkeeper sell? — He sells to the villagers and citizens grapes, sugar, coffee; there are many such shops and shopkeepers in the villages and cities. 4. O grocer! give me 20 paras' worth of bread, 10 paras' worth of cheese, 15 paras' worth of grapes and 2 piastres' worth of sugar. 5. Give me five piastres' worth of paper; this paper is rather yellow. 6. Where is the salt-cellar? — It is here (*bourada*). 7. There is no coal in the coal-seller's shop, the trade of coaling is not a clean one. 8. "Art thou moneyless? thou art friendless". 9. You are a very wise man; you have sense, but your servant is a fool (without sense). 10. Who is this cheesemonger and who is that iron-monger? — They are my friends.

Conversation. مکالمه

بالجی زاده یوسف افندی در .	بو آدم کیم در ؟
بن نمچه ملتندن ایم .	سن نره‌لی سین ؟
آیلغم اوج فرانسز لیره‌سیدر .	آیلغلک قاج غروش در ؟
بر عثمانلو ایراسی پاره‌م وار .	چوق پاره‌ک وار می ؟
فرانسزلرک بر ایمپراطوری ایدی .	ناپولیون کیم ایدی ؟

درس ۱۰ Lesson 10.

کنایات The Pronouns. (Continued.)

6. Interrogative Pronouns. ضمیر استفهامی

§ 169. The Interrogative Pronouns are the following. [The Interrogative sign *-mi* می is never used with them.]

§ 170. *kim?* کیم who? whoever?

This is applied to persons, and is declined alone and with possessive affixes.

sén kim sin? سن کیم سین? who art thou?

kim dir o? kim o? o kim o? کیم در او? کیم او? او کیم او? who is it?

§ 171. Sometimes when there is no question, *kim* expresses the meaning of 'some'.

kimi géldi kimi gitdi, some came others went.

kimim' var? kimiñ' var? kimi' var? کیمم وار? کیمک وار? کیمی وار? whom have I? whom hast thou? whom has he?

kimsési yoq کیمسهسی یوق he has nobody.

kimiñki? کیمکی? whose?

§ 172. *né?* نه How? (with adjectives); what? (with nouns).

It is applied to inanimate object and is declined alone and with possessives.

né' o? né' dir o? نه در او? نه او? What is it?

né istérsiñiz? نه ایسترسکیز? What do you want?

تاری = نهاری، نکز = نهکز، غز = نهمز، نسی = نهسی، نک = نهک، نم = نه م
ném' néñ' nési' némiz' néñiz' néléri?

Ném' var? néñ' var? nési' var? What have I? What hast thou?
What has he?

Némiz' dir? néñiz' dir? What thing, part or belonging to us,
to you, is it?

néde? نهده = نهده? at or in what?

? نه ديمك *né'démék?* What does it mean?

نلر = نلر *néler!* What things! What wonderful things!

? نه ايچون = نيچون *né'ichin? nī'choun? nī'chin?* For what? Why?

§ 173. ? هانكي ¹قنغي *han'gî? han'ghî?* Which?

It is applied to persons and to inanimate objects without distinctions. It may be used either alone or with possessives, and is declined:

? هانكيسي *han'gîsî?* Which?

? هانكيمنز *han'gîmîz?* Which of us?

? هانكيكنز *han'gîñîz?* Which of you?

? هانكيلري *han'gîlarî?* Which of them?

? هانكيسنك ? هانكيسندن ? Which? of —? from —?

? هانكي آدم *han'gî kîtab?* Which book? ? هانكي آدم *Which man?*

§ 174. ? قاچ *qach?* How many?

It is applied to pronouns and to inanimate objects, and may be used either alone or with possessives, and it is declined:

? قاچيمنز ? قاچيكنز ? قاچي *qa'chîmîz? qa'chîñîz? qa'chî?* How many of us, of you, of them?

? قاچ كونده *qach' gûndé?* In how many days?

? آيك قاچنده *ayîñ qachînda?* On what (day) of the month?

§ 175. ? نصل *na'sîl?* How? What sort of a thing? What kind?

? نصل سكنز *na'sîl siñiz?* How are you?

? نصل بر آدم در ? *na'sîl bir adém dir?* What sort of a person is he?

هر نصل ايسه *hér na'sîl isé* In whatever way it may be.

§ 176. ? نيجه *nijé?* What kind? How?

? بو آدم نيجه آدمدر ? *bou adém nijé adémdir?* What kind of a man is this (man)?

? بو آغاج نيجه آغاجدر ? *What sort of a tree is this (tree)?*

§ 177. It is also used indefinitely: it then means how much? how many?

¹ *Qanghî* is the old form, now it is obsolete.

نیچه دفعه‌لر *nîche* or *nîjé déf'alar!* How many times!

نیچه‌یه‌دک *nîjéyé'dék? nîchéyé'dék!* Till how many times!

نیچه آدم‌لر *nîjélér? nîchélér? nîché adémlér?* How many peoples?

7. Indefinite Pronouns. ضمیر مبهم

The Indefinite Pronouns are:

§ 178. کیمسه *kimsé, kimésné* anybody.

These are applied to persons only, and are declined alone and with possessives.

اوراده بر کیمسه وارمی *orada bir kimsé var'mî?* Is there anybody there?

کیمسه یوق *kim'sé yoq, ki'mésné yoq.* There is nobody.

کیمسه‌سز *kimsésiz* without anybody, without patron; friendless.

§ 179. قدر *qadar.*

Expresses quantity or number (§§ 199, 229).

نه قدر اکمک *né' qadar ekmék?* How much bread?

نه قدر کون *né' qadar? né' qadar gûn?* How many days?

بو قدر 'شو قدر' او قدر 'اول قدر *So much.*

یتشه‌جک قدر 'یته‌جک قدر' *yétér' qadar, yétéjék' qadar, yé-tishéjék' qadar* So much as will suffice, enough.

اشک قدر 'آی قدر' *éshék' qadar, ayî' qadar* As (big) as an ass as a bear.

پارمق قدر *parmaq' qadar* As (small as a little) finger.

§ 180. هر *hér* each, every, -soever.

Hér is always an adjective and is used with all other indefinite pronouns.

هر کس 'هر کیمسه' هر آدم *hér' kés, hér' kimsé, hér' adém* everybody.

هر نه *hér né'* whatsoever.

هر هانگی *hér ha'ngî* whichever

هر بر *hér bir* each, every.

هر بریمز *hér birimiz* every one of us.

هر یرده *hér yérdé* every where.

هر کیم *hér kim* whoever, whosoever.

هر کي ميکنز *hér ki'miñiz* whoever of you.

هر بري *hér' biri* every one of them.

هر ايکيسي *hér' ikisi* both, each, either.

§ 181. *bir az, ba'zî* some (§ 135).

Ba'zî means a certain number of persons or things.

بعض کي مسهلر *ba'zi kimsélér* Some people.

بعض دفعه *ba'zî défa, ba'zî kéré* sometimes.

بعضيكنز، بعضيكنز، بعضيكنز *ba'zimîz, ba'zîñiz, ba'zîlarî* some of us, of you, of them.

بعضيسي *ba'zîsi* some people, some of them.

§ 182. *Bir az* expresses a small quantity, a few (§ 135).

بر آزاكمك، بر آزاكمك *bir' az ékmék, bir' az sou* a little bread, water.

بر آزي some money; *bir' azî* some of it.

§ 183. *bir qach* a few, several (§ 135).

بر قاج غروش *bir qach' ghouroush* a few piastres.

بر قاج آدم *bir qach' adém* a few persons.

بر قاج کون اول *bir qach' gûn év'vél* several days ago.

§ 184. *bashqa'*, دیگر، آخر، باشقه or باشقه *a-khér', digér'* other, another; as:

دیگر بر آدم، آخر بر آدم، باشقه بر آدم another man.

باشقه، باشقه *bashqa' bashqa'* separately. somewhat apart.

باشقارلری، اکهرلری، دیگهرلری، باشقارلری، آخرلری، باشقارلری *bashqalarî, akhérléri, digérléri* others.

§ 185. *filan* a certain (definite or indefinite person or thing), so-and-so.

فلان آدم *filan' adém* so-and-so, such a one.

فلان شی *filan' shéy* such a such a thing.

فلان وقتده *filan' vaqîtda* at such and such a time.

§ 186. *kîâf'fê, jûmlé, hép* all.

کافه، کافه، کافه *kîâf'féyi além, jûm'lé além* all the world.

هپ آدملر 'جمله آدملر' *hép adémlér, jûm'lé adémlér* all men.

هپیمیز 'جمله من' 'کافه من' *kiâf'fémiz, jûm'lémiz, hé'pimiz* all of us.

هپسی 'جمله سی' 'کافه سی' *kiâf'fési, jûm'lési, hé'pisi* all of it.

§ 187. بوتون 'اولانجه' *olanja, bûtûn* whole.

بوتون کون *bûtûn' gûn* the whole day.

بوتون دنیا *bûtûn' dûnya* the whole world.

پارانهک اولانجهسی *paraniñ olan'jasi* all the money.

اولانجه من بو در *olan'jam bou dour* this is all I have.

بوتون اکچی *bûtûn' akçı* the whole loaf (acc.)
all my money. اولانجه پاردم

§ 188. هیچ *hiç* nothing, [never] (§§ 131—132).

هیچ بری *hiç' biri* none. هیچ بر کیمسه *hiç' bir kimsé* nobody.

هیچ بر وقت *hiç' bir vaqit* not at any time, never.

مطالعات *Mûta-la-at* Remarks.

§ 189. a) The English pronoun **one** [pl. ones] after an adjective is not expressed in Turkish; as:

Have you the fresh loaf? — No! I have the old one.

Tazé somoun séndé'mi? — Khayr! bayatı' béndé dir.

Two old lions and two young ones. The little ones.

İki ikhtiyar vé iki génj arslanlar. Kûchûklér.

The great ones of the world. *Dûnyanıñ bêdyûkléri.*

§ 190. b) **Somebody** is expressed by بری 'برسی' *biri, birisi.*

Somebody is asking for you. *Biri seni chaghırıyor.*

Somebody is knocking at the door. *Qapouyou vourouyorlar.*

§ 191. c) **Each other, one another,** are expressed by پ. یکدیگری 'بربری' *yékdigéri, birbiri, birbirleri.*

They love each other. *Birbirini sévérlér.*

We will help each other. *Birbirlérimizé yardım'édéjéyiz.*

You see one another. *Yékdigériñizi gédrûr'sûñûz.*

مثالار *Misal'ler* Examples.

Chiftjiniñ bėyaz qoyounları var'mı? Has the farmer the white sheep?

Khayr', siyahlar onda dir. No! he has the black ones.

Hojanıñ bêdyûk oghlou bourada mı dir? Is the teacher's elder son here?

*Khayr' éféndim! ol birí bou-
rada dír.*

Bou qalémlériñ hér han'gîsî.

Han'gîsînî istérsiñiz?

Han'gîsî oloursa olsoun.

*Dostlarímín hich'birisi évdé déyil
idi.*

Né onou' istérim, né ol'birini.

Né var? dérdiñ né?

No, Sir, that one (= the other)
is here.

Either of these pens.

Which will you have?

Either, whichever it may be.

Neither of my friends was at
home.

I will have neither.

What is the matter?

لغت Words.

ایشجی *ishji* workman.

دولو *dolou* full.

a. جنس *jins* kind.

a. قیمت *qiymét* value.

a. ماعدا *ma'da* except.

p. شاگرد *shayird* pupil.

یتکین *yétgin* ripe.

p. خام *kham* unripe.

پوکار *pouñar* fountain.

آرا *ara* relation.

چیف *chift* pair.

خیرسین *khîrsîz* thief.

تعلیم Exercise 20.

۱. بو چوجوقار کیمدر؟ — شوراده کی آیشجیاردن بعضیارینک
اوغلاری در . هپسیده اوغلان می؟ — خیر افندم! کیمی اوغلان
کیمی قیز در . ۲. بنده کی قلماردن بعضیاری سزده کیاردن چوق ایو در .
لکن برادرکز ککیار هپسی ده ایو در . ۳. نه قدر پارهك وار؟ —
کیسه م پاره ایله طولیدر . نه جنس پاره ایله طولیدر؟ — بعضیسی آلتون
بعضیسی کوموش پاره ایله طولیدر؟ — ۴. بو میوه لردن هانکیاری خام
و هانکیاری یتکین در؟ — کیراز و طوتلردن ماعدا 'المالر' آرمودلر
و بوتون باشقه میوه لر خام درلر . ۵. بربرکز ایله آراکز نصلدر 'ایومیدر؟
— یکدیگریز ایله آرامز هر وقت ایو در: هیچ کوتودکلدر . ۶. آوده
نه کز وار؟ — ایپکدن بر چیفت مندیلم وار . ۷. خسته شاگردلر نیجه
درلر؟ — بعضیسی ایو ایسه ده 'دیگرلری هیچ ایو دکلدرلر .

ترجمه ۲۱ Translation 21.

1. How many lessons have the boys? They have five lessons every day. 2. There are many thieves in these mountains. 3. God is the father of all men. 4. What kind of a young man is he? — He is a man sometimes good, sometimes bad. 5. "Everything has its time". "Everything has its place". 6. Who were with Mr. Joseph? — His wife and some of his grandchildren. 7. There were two thieves: one on one side, the other on the other side. 8. Are Mary and Ann here to-day (this day)? -- Neither of them is here. 9. Have you any friend in this village? — Yes, several of the rich families in this village are my friends. 10. Has Néjibé a white rose? — No, but she has a red one. 11. Are there many mosques and churches in this country? — Yes, Sir, every city and village has some churches or mosques.

مکالمه Conversation.

خیر! بعضیلر ایو بعضیلر کوتو در.	هر آدم ایو میدر?
بالدیزیک بر قاج قلمی وار ایسه ده؛	قلمک وار میدر?
بنم هیچ یوقدر.	
ایو دکدر؛ بوتون او صوغوقدر.	اویکز نصدر?
هیچ بر کیمسه دکدر.	او کیم او? (Qui vive?)
کیمسه یوقدر.	اوراده کیم وار?
هیچ بری ده غیرتلی دکدر، ایکسی	هانکیسی غیرتلی درماری می، آننامی?
ده تنبلدر.	
یکم ماری خانک قیزی در.	پوکار باشنده کی قیز نه کز در?
ابلامک اسمی قاتارینا در.	آبلاکک اسمی نه در?
چه چه مک اونده در.	بیوک والدهک نره ده در?

درس ۱۱ Lesson 11.

اسماء اعداد Numeral Adjectives.

§ 192. The numerals are of four kinds: Cardinal, Fractional, Ordinal and Distributive numbers [اعدادِ اصلیه].
[اعدادِ وصفیه، اعدادِ کسریه، اعدادِ توزیعیه].

1. Cardinal numbers. *Adadî asliyê.*

1	بر	<i>bir</i>	۱	30	اوتوز	<i>otouz</i>	۳۰
2	ایکی	<i>i-ki</i>	۲	40	قیرق	<i>qîrq</i>	۴۰
3	اوچ	<i>ûch</i>	۳	50	الی	<i>el'li</i>	۵۰
4	درت	<i>dêort</i>	۴	60	آلتمش	<i>altmish</i>	۶۰
5	بش	<i>bêsh</i>	۵	70	یتمش	<i>yétmish</i>	۷۰
6	آلتی	<i>altî</i>	۶	80	سکسان	<i>séksén</i>	۸۰
7	یدی	<i>yédi</i>	۷	90	طقسان	<i>doqsan</i>	۹۰
8	سکز	<i>sékiz</i>	۸	100	یوز	<i>yûz</i>	۱۰۰
9	طقوز	<i>doqouz</i>	۹	200	ایکیوز	<i>iki yûz</i>	۲۰۰
10	اون	<i>on</i>	۱۰	300	اوچیوز	<i>ûch yûz</i>	۳۰۰
11	اونبر	<i>on bir</i>	۱۱	1000	بیک	<i>biñ</i>	۱۰۰۰
12	اون ایکی	<i>on i-ki</i>	۱۲	10000	اون بیک	<i>on biñ</i>	۱۰۰۰۰
13	اون اوچ	<i>on ûch</i>	۱۳	100000	یوز بیک	<i>yûz biñ</i>	۱۰۰۰۰۰
20	یکرمی	<i>yirmi</i>	۲۰	million	ملیون	<i>milyon</i>	
21	یکرمی بر	<i>yirmi bir</i>	۲۱	milliard	ملیار	<i>milyar</i>	

بو سنه خریستوسک بیک طقوز یوز ایکی سنه سیدر

Bou séné Kristosoun biñ doqouz yûz iki sénesi dir
This is the year 1902 (of Christ). A. D.

هجرتک بیک اوچیوز یکرمی سنه سنده *Hijrétin biñ ûch yûz yirmi sénésindé*

In the 1320th year of the Hejira.

§ 193a. A hundred, one hundred; a thousand, one thousand are in Turkish simply *yûz, biñ*.

It is not common in Turkish to say twelve hundred, twenty five hundred, but simply *biñ iki yûz, iki biñ besh yûz*.

§ 193b. For the sum of 100,000 piastres in financial circles the word *yûk* يوك load, burden is used, and in the olden times the sum of 500 piastres was called *késé* كيسه bag, purse.

besh késé para 2500 piastres. *on yûk* اوں يوك one million.

§ 194. The hours of the day and night are expressed as follows (§ 78):

Sa'at qach dîr? What o'clock it is? — *Sa'at yarîm dir.* It is 12.30 o'clock.

Sa'at dêört dûr. It is 4 o'clock. — *Sa'at yédi bouchouq dour.* It is 7.30 o'clock.

§ 195. Minutes are reckoned as follows:

Béshé on' var بشه اون وار Ten minutes to five.

Ikiyi besh' géchmish ايكي يى بىش كچمىش Five minutes past two.

§ 196. A person's age is expressed thus:

qach yashînda sîn? قاج ياشنده سين? How old are you?

qîrq yashîndayîm. قىرق ياشنده ايم I am 40 years old.

§ 197. Numeral Adverbs are formed by joining

déf'a, *kér're* ده , كره to the cardinals; as:

Bir déf'a once; *iki déf'a* twice; *ûch kér're* thrice. *Dêört déf'a besh yirmi édér* four times five makes twenty.

§ 198. The Variative numerals are formed by adding *jins*, *jinsdén*; *chéshid*, *chéshid'dén*. چشيد , چشيدن ; جنس , جنسدن

Bir jinsdén of one kind; *iki chéshid'dén* of two kinds; *ûch jins*, *ûch jinsdén* three sorts.

§ 199. Some thirty, some forty is expressed by *qadar*; قدر as (§§ 179, 229):

Otouz qadar, *qîrq qadar*. Some fifty persons *Elî adém qadar*.

§ 200. The word **or** between two numbers in English is omitted in Turkish.

Iki ûch gûn some two or three days. *Besh on adém qadar* some five or ten men. *Dêört besh ghouroush* some four or five piastres.

§ 201. The **Multiplicative numbers** are generally formed by the addition of قات *qat* fold to the cardinals; as:

تك <i>ték</i> simple, single.	يوزلرجه <i>yûzlérjé</i> hundreds of.
يالكز <i>yalîñîz</i> only, single.	بيكلرجه <i>biñlérjé</i> thousands of.
بريجك <i>birijik</i> only (begotten).	مليونلارجه <i>milyonlarja</i> millions of.
ايكى قات <i>iki qat</i> twice.	دورت كوشه <i>dêort kêôshé</i> }
اوچ قات <i>ûch qat</i> triple.	چام چارشى <i>cham charshî</i> } square.
دورت قات <i>dêort qat</i> quadruple.	يوز قات <i>yûz qat</i> a hundred fold.

§ 202. The **Collective numbers** are:

p. چيفت <i>chift</i> a pair of (boots).	طاقم <i>taqîm</i> a set, lot.
p. چيفته <i>chifté</i> paired, double.	چيفته توفنك <i>double-barrelled gun.</i>
f. دوزينه <i>douzina</i> a dozen [It.].	f. غروسه <i>grosa</i> a gross [It.].
تك اش <i>ésh, ték</i> mate; one of the pair.	سورو <i>sûrû</i> a flock.

§ 203. When using a numeral with a noun, the Turks frequently introduce a second noun between the two, which is quite superfluous in European languages, but occasionally employed in English, as 'ten head of cattle, six sail of ships' etc. This noun varies according to the nature of the things defined by the numeral. For men it is نفر *néfêr* individual; for beasts it is رأس *rés* head; for bulbs it is باش *bash*; for ships, gardens, fields, letters, maps it is قطعه *qît'a* piece; for cannons, ships and villages, it is پاره *paré, para*; for things usually دانه *dané, tané, adéd*; as:

ايكى نفر عسكر *iki néfêr askér* two soldiers; *dêort rés bargir* four pack-horses; *ûch qît'a méktoub* three letters; *altî qît'a tarla* six pieces of ground; *yédi bash soghan* seven bulbs of onions; *on paré kêôy* ten villages; *sékiz adéd tûféng* eight guns; *bir bab maghaza* a magazine (store); *bir qita arzouhal* a petition.

The common people uses the word دانه for all these different words; as: *iki dané asgér, dêort dané bargir* etc.

Words. لغت

doghdou was born. طوغدی

pénjéré window. پنجره

yazdîm I wrote. یازدیم

gazéta newspaper. غزته

fouroun oven. فرون

hamam bath. حمام

tarla field. تارلا

akhor stable. آخور

a. *él-hamra* Alhambra. الحمر

p. *séray* castle, palace. سرای

a. *asr* century. عصر

a. *dîrhém* dram. درهم

p. *khan* inn. خان

p. *déyirman* mill. دکرمان

chayîr pasture. چایر

a. *sîfîr* zero. صفر

Exercise 22. تعالیم ۲۲

۱ قایچ یاشنده سکز ؟ — اوتوز یاشنده یم . — برادر افندی قایچ یاشنده در ؟ — اوتوز یدی یاشنده در . خرسئوسک ۱۸۶۳ سنه سنده طوغدی . ۲ آخور مزده قرق راس صغیر وار . چایرلقده اون راس آت ، یوز راس قویون ، الی راس اینک و سورولرده اوچ درت یوز باش قدر کچیلریمز وار . ۳ اشبو ۱۹۰۲ سنه سنده مرزیفون شهرنده ۱۱۷۹ قطعه دکان ، ۳۵ قطعه فرون ، ۱۵ عدد خان ، ۱۴ دانه دکرمان ، ۳۰۹۱ قطعه باغ ، ۱۱۲۸ قطعه تارلا ، ۱۳۹ قطعه باغچه ، ۱ دانه چایر ، ۴۵ باب جامع ، ۲۶ باب مکتب ، ۱۱۴ قطعه پوکار ، ۳۲۱۰ باب او و ۵ باب کلیسه وار ایدی . ۴ آناطولیا قوله جینک اشبو ۱۹۰۲ سنه سنده ۲۴۰ نفر ارکک و ۱۶۰ نفر قیز شاگردی وار ایدی . ۵ اوچ قطعه عرضحال و ایکی قطعه مکتوب یازدیم . ۶ درت قطعه خاریطه م وار در . ۷ بر عصرده یوز سنه ، بر سنهده ۳۶۵ کون ، بر کونده ۲۴ ساعت ، بر ساعتده ۶۰ دقیقه و بر دقیقهده ۶۰ ثانیه وار در . ۸ یوز : اونک اون قاتی در . اون دفعه اون یوز ایدر . ۹ ۱,۰۵۰,۹۳۴ ، ۲,۳۴۵,۶۷۸ ، ۶۸۷,۴۹۵

ترجمه ۲۳ Translation 23.

1. An oke is 400 drams; a batman is six okes.
2. My father is 70 years old, my mother 62, my brother 40 years old.
3. Take 200 (units) eggs, 500 walnuts, 50 pounds of apples and three batmans of pears.
4. What is the name of that book? — It is the Thousand and One Nights.
5. The palace of Alhambra has 999 windows.
6. Here are two sets of cloths.
7. There were two kinds of handkerchiefs, a blue one and a black one.
8. This cloth has three folds.
9. There are 40 loads of money in the bank.
10. I have three dozen pencils. Twelve dozens make a gross.
11. The shoemaker has three pairs of shoes.
12. How many paras make a piastre?

مکالمه Conversation.

- | | |
|-----------------------------------|------------------------------------|
| ساعت دردی اون ایکی کچشد. | ساعت قاچدر؟ |
| یوز الی پاره کوی وار. | مونجسونک قاچ پاره کوی وار؟ |
| یوزلرجه و ییکلرجه آدملر وار ایدی. | خانده چوق آدم وار می ایدی؟ |
| اوت ا بر عدد چیفته توفنکم وار. | توفنکک وار میدر؟ |
| ساعت اوج بوچوق ایدی. | دون بو وقته ساعت قاچ ایدی؟ |
| بش بیک غروش ایدر. | اون کیسه پاره قاچ غروش ایدر؟ |
| شوراده کی قوندوراجی دکاننده در. | قوندورامک تکی نره ده در؟ |
| عالی افندیگ بر یجیک اوغلیدر. | یوسف افندی کیسدر؟ |
| نجیه خانم در. | بو او یونده اشیکز کیم در؟ |
| کیسه یوقدره یالیکز ایم. | اوطه ده کیم وار؟ |
| چام چارش در. | اوطه کنر نصلدر؟ |
| اون ایکی دانه در. | بر دوزینه قاچ دانه در؟ |
| یوز قیرق درت دانه وار. | بر غروسه ده قاچ دانه وار؟ |
| آوروپا خاریطه میدر. | الیکزده کی خاریطه نه خاریطه می در؟ |
| ایکی باش صوغان یه دی. | چوجوق قاچ باش صوغان یه دی؟ |
| چوق ا بر قاچ یوز پاره وار. | انکترانک قاچ قطعه کیسی وار؟ |
| آتی قایل صابونم وار در. | نقدر صابونک وار در؟ |

درس ۱۲ Lesson 12.

اسماء اعداد Numeral Adjectives. (Continued.)

2. Fractional numbers. *Adadî késriyé.*

§ 204. The Fractional numbers are derived from the Cardinals; the denominator is put in the locative and the numerator in the nominative, and the latter follows the former.

بر *onda bir* one tenth, *بشده ایکی beshdé iki* two fifths,

$$\frac{1}{10} = \frac{1}{10}, \frac{2}{5} = \frac{2}{5}.$$

$$Yuzdé iki, 2\frac{0}{10} = 20\%.$$

$$biñdé yirmi 20\frac{0}{100} = 20\%.$$

$$yûzdé alti 6\frac{0}{10} = 6\%.$$

§ 205. Sometimes one of the words پائی *pay*, ا. *jûz* جز, a. *his'sé* حصه, a. *qîsîm* قسم, all meaning 'a portion', is introduced:

$$Dêort payda biri, dêort jûzdé biri, dêort hissédé biri, \frac{1}{4} = \frac{1}{4}.$$

$$Yirmi parchada on dêordû, \frac{14}{20} = \frac{14}{20}.$$

§ 206. Other fractional numbers are as follows:
 یاری *yarî*, *yarîm*, *bouchouq*, *nîsîf*, *nîm* half.
 ا. *tûm* تم 'توم' whole (number).

پ. *chêyrék* چیرک a quarter.

ا. *roub*, *ouroub* ربع one fourth.

مطالعات *Mûta-la-at* Remarks.

§ 207. There are three Turkish, one Arabic and one Persian word used for half (§ 75). *Yarîm* is used before a noun, like an adjective: *yarîm sa'at*, *yarîm élma*. *Bouchouq* is always used in conjunction with a cardinal number: *iki bouchouq gûn*. *Yarî*, *nîsîf* are used like a noun: *élmanîn yarîsî*, *kitabîn nîsfî* the

half of the apple, the half of the book. The use of *nīm* is very rare in Osmanli-Turkish: *nīm rēsmī* half official (sources, papers).

§ 208. The Persian fractional number چاریک *char'yék* a quarter, commonly spelt چیرک *chéyrék* is used for a quarter of an hour or of a méjidiyé: f. قارت *qart* is used also for a quarter of a méjidiyé: a. ربع *roub*, *ouroub* is used to express one fourth of an arshin (yard) and sometimes of a piastre.

Sâat biré chéyrék var.

It is a quarter to one.

Bir arshin üç ouroub.

One and three quarter yards.

Elmanis oqqad dörtüden roub ékziyl dir | One oke of apples is worth

المائت اوقی درتین ربع اکبیکه در 3 3/4 piastres.

Üç méjidiyé qartı.

Three quarters of a méjidiyé.

Beş méjidiyé chéyréyi.

Five quarters of a méjidiyé.

3. Ordinal numbers. *Adadî vasfiyê.*

§ 209. These are formed from the cardinals by adding the termination -inji, -inji, -ounjou, -ünjü. The first has, however, an irregular form also, which is ilk, which is corrupted from اولکی *êv'elki* 'first'

1st birinji

5th beşinci

2nd ikkinji

9th doqquzunju.

3rd üçüncü

10th onuncu.

4th dördüncü

20th yirminci.

5th beşinci

100th yüzüncü.

6th altıncı

1000th bininci.

7th yedinci

the last son.

İngiliz Qıraltı yedinci Edward. Edward VII, king of England.

ملاحظات *Mâta-la-at* Remarks.

§ 210. In compound numbers, only the last unit assumes the ordinal form; all the others remain cardinals, as:

یک دوغوز یوز اون آلتی *Bis doqquz yüz on altıncı* 1916th.

§ 211. The date is expressed as follows:

Bou gûn ayîñ qachinjî gûnû dûr? Bou gûn ayîñ qachî dîr? Ayîñ qachî' dîr? What day of the month it is to-day?

Bou gûn ayîñ sékizi dîr. To-day is the 8th of the month.

Mayisîñ yirmi dêor'dûnjû gûnû dûr. It is the 24th of May.

§ 212. **Distinctives.** There is no special form for the distinctive adverbs, the ordinals are used directly without any alteration:

Firstly *Birinji*; Secondly *Ikinji*; Tenthly *Onounjou*.

4. Distributive numerals. *Adadî tévziyiyé.*

§ 213. Distributive numerals are formed by the addition of ر — *-ér, -ar* to the cardinal numbers ending in consonant, and شر — *-shér, -shar* to those ending in ی *yé*.

برر *birér'* one each; برر برر *birér' birér'* one by one.

ایکیشر *ikishér'* two each; ایکیشر ایکیشر *ikishér' ikishér'* two by two.

اوچر *ûchér'* three each; اوچر اوچر *ûchér' ûchér'* three by three.

دردرد *dêordér'* four each; دردرد دردرد *dêordér' dêordér'* four by four.

آلتیشر *altîshar'* six each; آلتیشر آلتیشر *altîshar' altîshar'* six at a time.

یوزر *yûzér'* 100 each. ییکر *biñér'* a thousand each.

§ 214. When there are hundreds or thousands in the number, the *ar* or *shar* comes after the numeral expressing the number of hundreds, or thousands, and nothing is put after *yuz* or *biñ*.

یوز الیشر ییک *yûz éllishér biñ* 150 000 each.

ایکیشر یوز *ikishér yûz* 200 each.

اوچر ییک *ûchér biñ* 3000 each.

§ 215. **The Ottoman-Turkish Calendar.** There are three principal calendars or reckonings of time in Turkey. The Christians usually observe the Christian calendar, which is called either تاریخ میلاد *tarikhi meelad* the date of the Birth (of Christ) [*meelad* meaning birthday, Christmas-day], or *Kristosoun tarikhi* the date of Christ. In this are used the Latin months: January, February etc. (*Hounvar, Pédirvar*).

Table of the Months.

Sacred months.		Civil months.		Popular names.	English.
محرم	Mouhar'ré	مارت	Mart	Mard	March
صفر	Séfér	نسان	Nisan	Abril	April
ربيع الاول	Rébil év'vél	مايس	Mayis	Mayis	May
ربيع الاخر	Rébil akhâr	حزيران	Haziran	Oraq ayî	June
جمادى الاول	Jémazil év'vél	تموز	Tém'mouz	Témiz	July
جمادى الاخر	Jémazil akhâr	آغستوس	Avosdos	Avosdos	August
رجب	Réjéb	ايلولك	Ey'loul	Gûz ayî	September
شعبان	Sha'ban	تشرين اول	T'ishrini év'vél	Orta gûz ayî	October
رمضان	Ramazan	تشرين ثانى	T'ishrini sani	Soñ gûz ayî	November
شوال	Shév'val	كانون اول	Kianounou év'vél	Qara qîsh	December
ذى القعدة	Zil qadé	كانون ثانى	Kianounou sani	Zam'harir	January
ذى الحجة	Zil hij'jé.	شباط	Shoubat.	Gûjûk.	February.

§ 216. Among the Ottoman Turks there are two calendars, the Sacred and the Civil. The lunar year is adopted for the sacred and the solar for the civil. The Sacred year is dated from the Hejira or Flight, the first year of which Era began with the new moon of the 15th of July A. D. 622. The lunar year is 10 days shorter than the solar year, it is used in religious chronology and religious Law (*sher'i*). The months are reckoned differently from ours; they run thus: Mûhar'rem, Séfêr etc.; and *shérif* 'sacred' is always added to their names; as: Shabanî shérif.

§ 217. The other is the Civil or the Financial calendar: the first day of which coincides with the first day of March O. S., and is now two years behind the Sacred. It is commonly used in all matters except those pertaining to religion. The months are: March, Nisan etc. —, the old Arabic and Syrian calendar, with slight changes. The year 1902 corresponds to the year 1320 of the Hejira and 1318 of the Financial or Civil year.

§ 218. The common people have a different reckoning of the months, running thus: Zamharir etc. (See the Table.)

§ 219. There is another popular division of the year into two parts: the summer and the winter divisions: قاسم *Qasîm*, St. Demetrius' Day, the 26th Oct. O. S., is popularly reckoned as the beginning of the winter season, this has 180 days. خضر الیاس *khîdîr-él'léz*, St. George's Day, the 23rd April O. S., is celebrated as the beginning of the summer season, which lasts for 185 or 186 days.

§ 220. The New Style calendar is called in Turkish *alafranqa* and the Old Style *roumi* (Greek).

§ 221. The Ottoman Turks commence their reckoning of time from sunset. This is with them the twelfth hour, an hour later it is one o'clock, and so on till the twelfth hour in the morning (6 a. m.), when they begin again. This is called *alatourqa* (Turkish), to distinguish it from European time, which is called *alafranqa* (French, European).

لغت‌لر Words.

- a. تاریخ *tarikh* date. a. وفات ایتدی *véfat étdi* died.
 a. مساوی *mûsavi* equal. a. آلدی *alîndî* was taken.
 آدا *ada* island. قاره *qara* land.
 a. متصادف *mûtésadîf* corresponding. p. بخشیش *bakh'shish* present.

تعلیم Exercise 24.

۱ استانبول شهری میلادک ۱۴۵۳ نجی سنه‌سی آفرانقه مایسک
 ۲۹ نجی کونی آلدی . بو تاریخ هجرتک ۸۵۷ نجی سنه‌سی
 جمادی الاول یکرمی برینه متصادف در . ۲ بو کونکی تاریخ نه در ؟
 — ۱۹۰۰ سنه‌سی کانون اولک آفرانقه یکرمی ایکی و رومی
 طوقوزی در . بو کون قاره قیشدر . ۳ درت و قیرق : قیرق درده مساویدر .
 ۴ ساعت قاچدر ؟ — ساعت آفرانقه درت و آلاتورقه اونبر بوچوقدر .
 ۵ کوچوک برادر صنفده برنجی در : سز قاچنجی سکر ؟ — بن ده صنفده
 اوچنجی ایم . ۶ سزه نقدر بورجاولو ایم ؟ سزه اولان بورجم نه قدر در ؟
 — بر عثمانلو لیراسی بر لیرا چیرکی و اوچ مجیدیه قارتی بورجک وار در .
 ۷ رمضان شریف بو سنه کانون اولک برنجی کونینه متصادفدر .
 ۸ اکمکک نصنی بکاآز در : تومی ده چوقدر . ۹ چوجوقلره اوچر
 غروش بخشیش ویر . ۱۰ دنیانک درتده اوچ پاییی صوو بر پاییی ده قره در .

ترجمه Translation 25.

1. April is the fourth month of the year, October the tenth and December the twelfth. 2. He is in his sixtieth year; and my father is in his 68th year. 3. Give them each 10 piastres. Give those children a present of five piastres each. 4. A para is one fortieth of the piastre. A month is one twelfth of the year. 5. Come six by six. In the middle of the year. 6. Six per cent,

50 per thousand. 7. We are in the third year of the twentieth century. 8. Is Ali a good man? — No, Sir! he is in prison four fifths of the time. 9. At twelve o'clock, or a quarter to twelve, I shall be here (I am). 10. ⁴Leon VI., the ²last ³king of ¹Cilicia, died at Paris in 1393, Nov. 19th, in the 60th year of his age.

مکالمه Conversation.

پدرکزک نقدر پارهسی وار؟	آلتمش یتمش غروش قدر پارهسی وار.
سنک پارهک نقدر در؟	بابامک پارهسنک اوچ درت قاتی قدر در.
سزده بو کتابدن قاچ نسخه وار؟	یدی یوز نسخه قدر وار در.
درت دفعه یوز الی قاچه مساویدر؟	آلتی یوزه مساوی در.
آوروپاده چوق آدم وار می؟	یوزبیکلرجه و ملیونلرجه آدمار وار در.
او باغچه نقدر اوزون در؟	چام چارشو یکیرمیش آرشونددر.
ایشجیلرک کونلکی قاچر غروشدر؟	کونلکلری اوچر بوچوق غروشدر.
بو باصمه نک آرشونتی قاچ پارهیه آلدک؟	یوز اون پارهیه آلد.
یوز اون پاره قاچه مساویدر؟	اوچدن ربع اکسیکه مساویدر.

Lesson 13. درس ۱۳

Degrees of Comparison. درجات وصف

§ 222. In Turkish, as in English, there are three degrees of comparison, the Positive, the Comparative and the Superlative.

§ 223. The Comparative degree is generally expressed by putting the word with which the comparison is made in the ablative case, and leaving the adjective unaltered. The word *daha* 'more' is sometimes put before the adjective, for the sake of emphasis, or to prevent ambiguity; as:

بن سندن بویوم *bén séndén bêoyûg'ûm (bêoyû'yûm)* { I am older
 بن سندن دها بویوم *bén séndén daha' bêoyûg ûm* { than you.

بو کون هوا دونکیندن صغوقدر : بو کون هوا دونکندن دها صغوقدر
Bou gûn hava dûnkindén sovouq dour, Bou gûn hava dûnkindén
daha' sovouq dour. To-day the weather is colder than yesterday.

§ 224. The Superlative degree is in general expressed by the word *én* اك, prefixed to the adjective; as:

اك يوكسك طاغ *én' yûksék dagh* the highest mountain.

اك صوغوق هوا *én' sovouq hava* the coldest weather.

§ 225. The word *én* is sometimes omitted:

آدملارك قباسی *adamlarîñ qabasî'* the rudest of men.

حيوانلارك بویوکی فیلدر *Hayvanlarîñ bêoyûyû fil'dir.* The largest of [all]
 the animals is the elephant.

Elmalarîñ éyisiniñ séch Choose the best of the apples.

§ 226. The words *pék* يك very, a. *ziyadé* زیاده, *a'shîrî* آشیری 'exceedingly' are used to signify an excess of any quality above what is requisite, as it is done in English by prefixing the adverbs 'too' or 'very' to adjectives; as:

پك يورغوندر *pék' yorghoundour* he is very tired.

زیاده بهالیدر *ziyadé' bahalîdîr* it is too expensive.

آشیری صغوقدر *a'shîrî sovouqdour* it is too cold.

§ 227. Other superlatives are formed in a way peculiar to Turkish, by prefixing to certain adjectives a syllable somewhat similar in sound, commencing with the same vowel and consonant, or the same vowel, and ending with *س* 'م' 'ب' as:

بم بیاض *bém' béyaz* very white, exceedingly white.

ap' achîq very open.

qap' qara quite black.

yam' yassî very flat.

sip' sivri very sharp.

sap' saghlam very healthy, sound.

sim' siyah very black.

tas' tamam very complete.

dop' dolou quite full. [right.

bêôs' bêoyûk very big, great.

dos' doghrou quite straight, quite

ملاحظات *Mûlahazat* Observations.

§ 228. Spoken Turkish has the singular usage

of repeating nouns, adjectives and verbs, substituting in the repetition an *m* for the first letter of the word, if it begins with a consonant, and prefixing an *m* if it begins with a vowel, for the purpose of generalizing the idea contained in the word so repeated [compare the English shilly-shally, the French pêle-mêle, etc.]; as:

Kitab mitab boul'madim. I sought for books or anything of the kind, but found nothing.

Dûk'kîân mûkîân év mèv bir' shéy qal'madi. Not a shop or anything like one remained.

Eviñiziñ qouyousou mouyousou yoq'mou? Has your house a well, a cistern, a fountain? etc.

Ekméyi gétir, gourou mourou né'oloursa olsoun. Bring the bread, no matter if it be somewhat dry or crumbled.

Sachî machî yoq'dour. He has not a hair nor anything like one.

Further: *Oufaq téféq.* Little trifling matters.

Eyri búyrû. Zigzag, serpentine.

§ 229. Certain idiomatic English phrases used in expressing comparison are expressed in the following way (§ 179).

as ... as ... is expressed by *قدر qadar*, which is not repeated as in English.

as much as — *قدر چوق* — *qadar choq*

as little as — *قدر كوچوك* — *qadar kûchûk*

as few as — *قدر آز* — *qadar az*

as far as — *قدر اوزاق* — *qadar ouzaq*

as near as — *قدر ياقين* — *qadar yaqin*

as long as — *قدر اوزون* — *qadar ouzoun*

as short as — *قدر قيصه* — *qadar qis'sa*

Shékérîm qadar qah'cém var. I have as much coffee as sugar.

Shékér bal qadar tatli dir. Sugar is as sweet as honey.

Ol qadiniñ qizlari qadar [choq] oghlanlari var dir. That lady has as many boys as girls.

Atimiz bou at qadar éyi deyil dir. Our horse is not good as this.

Ingiltérre qadar ouzaq bir mahalé gitdi. He went to a place as far as England.

Günlér shimdi qishdaki qadar qis'sa dir. The days are now as short as in the winter.

Eshék qadar iri idi. It was as big as an ass.

Ol vaz Bêdyûk Perhiz qadar ouzoun oudou. That sermon was as long as Lent.

لغت‌لر Words.

a. صادق <i>sadîq</i> loyal, true.	a. فائده <i>fay'dé</i> use, advantage.
آغیر <i>aghâr</i> heavy.	سیرکه <i>sirké</i> vinegar.
a. خفیف <i>hafif</i> light (in weight).	a. اعلا <i>a'la</i> best, excellent.
a. معدن <i>ma'dén</i> metal.	کیفلی <i>kéyflî</i> gay.
f. پیلاتین <i>platin</i> platinum.	a. کامل <i>kîâmil</i> sober, grave.
a. ظالم <i>zalim</i> cruel.	a.t. قوتلو <i>qouv'vétli</i> strong. [rison with.
a. فاره <i>faré</i> mouse.	باقه‌رق <i>baqaraq</i> looking, in compa-
قورشون <i>qourshoun</i> lead.	a. البته <i>élbét'té</i> of course.
کسکین <i>késkin</i> sharp.	بوی <i>boy</i> stature.

Proper Names هارون *Haroon* Aaron. هانری *Hanri* Henry.
نوری *Noori* Luke, Lucas. نوریه *Nooriyé* Lucy.

تعلیم Exercise 26.

- ۱ هارون افندی کی‌مدر؟ — اک صادق دوستلرمدن بریدر.
- ۲ اک آغیر معدن هانکیسی در؟ معدنلر اغیرلقدده هپ بر ایسه‌ده؛ پیلاتین اک اغیریدر. فقط اک فائده‌لیسی دمیردر. صوکه‌کی اولک‌کندن خفیف در. ۳ او سیرکه ایو میدر؟ — خیر اغام! بالدن طاتلو در. سزده دها ایوسی وار میدر؟ — اوت افندم! قیرمیزی سیرکه‌مز سزک‌کندن چوق اعلا در. ۴ اک اعلا دوستک‌ز کی‌مدر؟ — عموجه‌مک اک بویوک اوغلی هانری افندی در. ۵ سزده اک یاشلیسی کی‌مدر؟ — اک یاشلیمز و اک زنکینمز نوری افندی در. ۶ کدی فاره‌یه باقه‌رق آرسلان در؛ لکن آرسلا‌نه باقارق فاره در. ۷ بغداد قدر اوزاق برشهره کیتدی. ۸ بنم بویم سزک‌کی قدر اوزوند. ۹ یارمق قدر کوچوک بر قلمی وار. ۱۰ ال قدر ایری بر کاغدلری وار. ۱۱ دون هفته‌نک اک صوغوق کونی ایدی، فقط اولکیلردن صوغوق دکل ایدی.

ترجمه ۲۷ Translation 27.

1. Mr. Luke is taller than I am, but he is not the best in the class. 2. To-day is hotter than yesterday. 3. Iron is heavier than stone. Gold is more precious than silver, but iron is the most useful metal in the world. 4. Which is lighter: a pound of wool or a pound of lead? — Of course a pound of wool is as light as a pound of lead. 5. Your knife is as sharp as mine: but it is not as long as mine. 6. This young gentleman is much gayer than his friend. 7. The last week has been the worst of the year; it was very cold. 8. What kind of a man is Mr. Joseph? — He is a very good and useful man. 9. That mountain is higher than the other mountains of the country. 10. Henry is rich, Hassan is richer, and Ali is the richest of all.

مکالمه Conversation.

اویکز نصلدر بویوکمیدر؟	اویمز سزککینه باقهرق چوق کوچوکدر.
اک بویوک قلم بو میدر؟	بنده بوندن بویوک بر دانه وار.
دده کز پک اختیار می؟	اوت؛ فقط صاب صاغلایمدر.
سندده پاره وار می؟	بنده پاره ماره بر شی یوقدر.
کتاب اونده میدر؟	اونده کتاب میتاب بر شی یوقدر.
قورشون قلمک نصلدر؟	ایودر؛ اوجی سیپ سیوری در.
قدحده چای وار می؟	اوت؛ طوپ طولی در.
باغچه نیک قیوسی آچیق می؟	اوت؛ آپ آچیقدر قپالی دکدر.
ترجمه ک طوغری میدر؟	اوت افندم؛ طوس طوغریدر.
درسکیز حاضر میدر؟	اوت؛ تاس تمام حاب حاضر در.
اوده اشکدن آتدن برشی وار می؟	آت مات آشک مشک برشی یوقدر.
چارشیدن نه آلدک؟	بعض اوافق تفک شیلر آلدیم.

درس ۱۴ Lesson 14.

حرف جر ایلہ اسم Noun with Prepositions.

§ 230. In the Turkish language there are no prepositions, properly so called, but their place is supplied by words or syllables, called post-positions, placed after the words which they govern.

§ 231. Post-positions, as well as prepositions, are particles which serve to show the relation which exists between two words. These relations being of different kinds, the post-positions indicating them are used with different cases, namely the Genitive, Dative or Ablative, and also with the uninflected form of the noun.

§ 232. 1. Post-positions appended to the uninflected form or stem.

اے -é, -a to. (Sign of Dative case.) (§ 82.)

ایله -ilé, -lé with, by. (Sign of Instrumental case.) (§ 82.)

ایچون *ichîn, ichoun* for, in order to, for the sake of.

کی *gibi* like, so that.

ی -i, -î. (Sign of Acc. case.) (§ 83.)

ده -dé in, on. (Sign of Locative case.) (§ 84.)

دن -dén from. (Sign of Ablative case.) (§ 85.)

ظرفنده *zarfînda* during, in the space of.

§ 233. But when the object, which the post-positions govern is a Pronoun (personal or demonstrative), it must be in the genitive case, except اونلار *onlar*.

مثالر Misal'ler Examples.

بئم ایچون *bénim' ichin* for me. اونلار ایچون *onlar' ichin* for them.

پاره ایله *para' ilé* with money. سینک کی *sinék' gibi* like a fly.

سزک ایله or سزکله *siziñ' lé* with you. قوتده *qouv' vétdé* in the strength.

§ 234. 2. Post-positions with the Dative case.

دک <i>dék</i>	{ until, till, as far as.	طوغری <i>doghrout</i> towards, straight.
دکین <i>déyin</i>		a. دائر <i>dayir</i> concerning.
قدر <i>qadar</i>	until, as much as.	یاقین <i>yaqîn</i> near.
قارشى <i>qarshî</i>	against.	کوره <i>gêôré</i> according to, after.

مثالر *Misal'ler* Examples.

قدر *Istambola' dék, Istambola' déyin, -'qadar* up to Constantinople, as far as Const.
 کوره *aqlîma' gêôre* according to my judgement.
 Bizé *qarshî* against us. *Shéhré' doghrout* towards the city.
 „Séndén ouzaq' *Al'laha yaqîn'*“ far from you, near to God.
Kitaba' dayir concerning the book.

§ 235. 3. Post-positions with the Ablative case.

اوزاق <i>ouzaq</i>	far.	دیشاری <i>dîsharî</i>	out of.
a. ماعدا <i>ma'da</i>	{ except, besides.	اول <i>év'vél</i>	before.
باشقه <i>bashqa</i>		صوکره <i>soñra</i>	after.
اوتورو <i>êôtûrû</i>	{ regarding, about.	برو <i>bérou, béri</i>	since.
طولای <i>dolayî</i>		ایسه <i>i-sé</i>	instead of, rather than.
اوته <i>êôté</i>	on the other side of, beyond.		

مثالر *Misal'ler* Examples.

Shéhirdén' ouzaq far from the city.
Îrmaqdan êôté beyond the river.
Sizdén' ma'da, onlardan bashqa except you, them.
Yirmi besh' sénédén bérou for the last 25 years (25 years ago).
Bou ishdén' dolayî, -'êôtûrû concerning this business.
Béndén' év'vél before me. *Béndén soñra* after me.
Gélmésindén' i-sé gél'mémési éyi dir his not coming is better than his coming.

§ 236. 4. Declinable Post-positions requiring the Genitive.

اوزره <i>úzré</i>	on, upon.	دیشاری <i>dîsharî</i>	out of.
آلت <i>alt</i>	under.	ایچری <i>ichéri</i>	inside.
آرقه <i>arqa</i>	behind.	ایچ <i>ich</i>	in
اوك <i>êôn</i>	before.	یان <i>yan</i>	by, near.

اوزرینه	<i>ûzériné</i>	} on me, thee, him or it.
اوزرکه	<i>ûzériñe</i>	
اوزریمه	<i>ûzériné</i>	
اوزرنده	<i>ûzérindé</i>	} in us, in you, in them.
ایچکره	<i>ichimizé</i>	
ایچلرینه	<i>ichlériné</i>	
ایچکرده	<i>ichimizdé</i>	} among us, you, them.
ایچلرنده	<i>ichlérindé</i>	
ایچلریمده	<i>ichlérindé</i>	
یانیمده	<i>yanîmda</i>	at, by my side.
یانیمه	<i>yanîma</i>	to my side.

§ 237. These eight post-positions, when in the locative case, indicate a state of location or rest, and answer to the question **نەردە** *nérédé?* **where?** They require the dative after the question **نەریه** *néréyé?* **whither?** or **نەریه** *néréyé?* with a verb denoting direction or motion from one place to another.

Examples with the Locative [rest].

1. *Kitab sofranîñ ûzérindé dir.*
The book is on the table.
2. *Qoushouñ yavrousou youvanîñ ichindé dir.* The birdling is in the nest.
3. *Shéh'riñ dîsharîsînda otourdoular.* They dwelt [on] [the] outside [of] the city.
4. *Chojouq aghajîñ ardînda saqlandî.* The boy hid himself behind the tree.
5. *Pédérîñ êônûndé dourdoum.*
I stood in front of my father.
6. *Balıq géolûñ ichindé dir.* The fish is in the lake.

Examples with the Dative [motion].

1. *Kitabî sofranîñ ûzériné atdîm.*
I threw the book on the table.
2. *Qoush yavrousounou youvanîñ ichiné godou.* The bird put its young into the nest.
3. *Shéh'riñ dîsharîsîna chîqdîlar.*
They went [to the] out[side] of the city.
4. *Chojouq aghajîñ ardîna qachdî.*
The boy ran behind the tree.
5. *Pédérîñ êônûné doghrou gitdim.*
I went towards the father.

6. *Balıq gêolüñ ichiné atıldı.* The fish jumped into the lake. بالیق کولک ایچینه آتلدی

Motion, where to? whither? *neréyé?* 'قاره‌یه، استانبوله، شهره' 'اؤک ایچریسنه، صویک ایچینه، باغه، باغچه‌یه، آوه، دگیزه، ایرماغه.'

Location, where? *nerédé?* 'دگیزده، کتابده، باغچه‌ده، باغده' 'اوده، صوده، قپونک یاننده، اؤک ایچریسنده، صویک ایچینده، تارلاده، آغاجده، کتابده.'

Exercise 28. تعلیم ۲۸

۱. اوطه‌دن طیشاری. اوطه‌نک طیشاریسنده. اوطه‌نک ایچریسنده.
 اوطه‌نک قپوسنده. اوطه‌نک قپوسنه. ۲. باغه یاقین. آوه یاقین. ال ایله.
 آباق ایله. الی ایله = الیه. آباق ایله. آباغم ایله. آباغی ایله =
 آباغیله. ۳. کوز ایله. کوزم ایله. کوزیکز ایله = کوزیکزله. کوزی
 ایله = کوزیله. ۴. اورمانک ایچینده. اورمانده. اورمانک ایچینه.
 اورمانه. اورماندن. ۵. آغاج ایچون. آغاجی ایچون = آغاجیچون.
 کتابم ایچون. کتابی ایچون = کتابیچون. ۶. کتابلریمک آرقه‌سنده
 کوزل آلتون یازیلر وار. بوسوزلری کتابکه یاز. ۷. الکی بنم اوزریه
 قوی! آلك بنم اوزریده در. ۸. قوش آغاجده در. قوش آغاجه
 اوطوردی. ۹. قدحی صویه قوی. قدح صوده در. ۱۰. قدحلریچون.

Translation 29. ترجمه ۲۹

1. Towards the mountains: on the mountains; by the mountains (rest), by the mountains (motion). 2. From the door: by the door; with the door; for the door. 3. For me, for him; like you, like them; with me, with him. 4. As far as Sivas; as far as London; until

¹ If ایچون، ایله are added to nouns to which the pronominal affixes of the 3rd person Sing. and Pl. are attached, the ای is omitted, but the sound *i* is retained.

to-day. 5. There is nobody except us. 6. What have you in your purse? — There is nothing in my purse except ten paras. 7. After to-morrow come at half past eleven. 8. He went ten days earlier than my father. 9. There is a thief among you. 10. Come among us (motion).

مکالمه Conversation.

کوزل تصویر لر وار در.	کتابکزده نلر وار؟
اک قیصه آی شباط آی در.	اک قیصه آی هانکیسیدر؟
خیر افندم! حلب قدر اوزاق دکدر.	استانبول چوق اوزاق میدر؟
فقیر بر قاری وار.	اوطه نلک اوکنده کیم وار؟
خیر خانم افندی! هیچ یوقدر.	باغچه ده کی آغا جلوده میوه وار می؟
اوت بکم! پلک چوقدر.	ایرماقده بالیق چوق میدر؟
خیر آغام! چوق یاقین اینر.	شهر دن پلک اوزاق میز؟
آلتیمزده کی حیوان آت ایدی.	آلتیکزده کی حیوان نه ایدی؟

درس ۱۵ Lesson 15.

The Substantive Verb. (Continued.)

§ 238. We have already treated of the Present and Past (Preterite) tenses of the substantive verb. (§§ 65, 73.) The Perfect and Conditional tenses of the verb remain to be spoken of.

The Conditional.

ایسم = ایسه م <i>isém</i>	ایسک = ایسه ک <i>isék</i>
ایسن = ایسه ک <i>isén</i>	ایسکنز = ایسه کنز <i>iséñiz</i>
ایسه = ایسه <i>isé</i>	ایسلر = ایسه لر <i>iséler.</i>

If (or though or perhaps) I am, if thou art, if he is —, etc.

The Negative Conditional.

دکاسم = دکل ایسم <i>déyilsém</i>	دکاسک = دکل ایسه ک <i>déyilsék</i>
دکاسن = دکل ایسه ک <i>déyilzén</i>	دکاسکنز = دکل ایسه کنز <i>déyilséñiz</i>

دکل ایسه = دکلایسه *déyilsé* دکلایسه لر = دکلایسه لر *déyilsélér*.

If I am not, if thou art not, if he is not —, etc.

Perfect (Dubitative).

ایشم <i>imishim</i>	ایمشیز <i>imishiz</i>	} (They say that) I was or I have been, etc.
ایمشین <i>imish-siñ</i>	ایمشیکز <i>imish-siñiz</i>	
ایمش <i>imish</i>	ایمشلر <i>imishlér</i>	

This tense, which is also called in Turkish Dubitative, denotes mere hearsay or report, founded on the authority of others (§ 312). The Negative is دکل ایشم *déyil imishim* (They say that) I have not been.

مطالعات Remarks.

§ 239. a. When *-dé* ده is added to the Conditional tense of the substantive verb, it expresses the meaning of “but” or “yet”:

ایسه لر ده ‘ ایسکز ده ‘ ایسک ده ‘ ایسه ده ‘ ایسم ده
isém dé, iséñ dé, isé dé; isék dé, iséñiz dé, isélér dé

If (or though) I am —, yet —; thou art —, yet —; he is —, yet —.

§ 240. b. By the addition of the 3rd person sing., to the Past tense (§ 73), the Past Conditional is obtained:

ایدیلرسه ده ‘ ایدیگزسه ده ‘ ایدکسه ده ‘ ایدیسه ده ‘ ایدکسه ده ‘ ایدمسه ده
idimisé dé, idiñsé dé, idiysé dé; idikisé dé, idiñzisé dé, idilérisé dé

Though I was —, yet —; thou wast —, yet —; he was —, yet —.

مثالر Examples.

Pédériñ évdé isé, gilsin.

If your father is at home, let him come.

Pédérin évdé isédé géléméz.

My father is at home, but he cannot come.

Biradériñ né-rédé imish?
Evdé imish.

Where is your brother?
(I heard that, they say that) he is at home.

Chojouqlar hasta'mî imishlér.

Were the children ill? (Did you hear anything?)

Ev'vét, hasta' dîrlar.

Yes, they are ill (I know).

Qonshoumouz zénqin' isé dé, éyi bir adém déyil' imish.

Our neighbour is rich, but they say that he is not a good man.

Bén génj'im, sén isé ikhtiyar' siñ.

I am young, but thou art old.

The Conditional and Dubitative tenses of the verb To HAVE.

§ 241. The Conditional and Dubitative tenses of the verb To HAVE are obtained by the addition of ايسه *isé* and ايش *imish* to وار *var*.

§ 242. The Conditional of To HAVE [with an indefinite object]¹.

بندہ وار ايسه	بم وار ايسه	<i>béndé var îsa</i>	<i>bénim var îsa</i>	} If I have a —, etc.
سندہ وار ايسه	سنگ وار ايسه	<i>séndé var îsa</i>	<i>séniñ var îsa</i>	
اونده وار ايسه	اونك وار ايسه	<i>onda var îsa</i>	<i>onouñ var îsa</i>	
بزده وار ايسه	بزم وار ايسه	<i>bizdé var îsa</i>	<i>bizim var îsa</i>	
سزده وار ايسه	سزك وار ايسه	<i>sizdé var îsa</i>	<i>siziñ var îsa</i>	
اونلرده وار ايسه	اونلرك وار ايسه	<i>onlarda var îsa</i>	<i>onlarîñ var îsa</i>	

The Negative.

بندہ يوغيسه	بم يوغيسه	<i>béndé yoghousa</i>	<i>bénim yoghousa</i>	} If I have not a —, etc.
سندہ يوغيسه	سنگ يوغيسه	<i>séndé yoghousa</i>	<i>séniñ yoghousa</i>	
اونده يوغيسه	اونك يوغيسه	<i>onda yoghousa</i>	<i>onouñ yoghousa</i>	
بزده يوغيسه	بزم يوغيسه	<i>bizdé yoghousa</i>	<i>bizim yoghousa</i>	
سزده يوغيسه	سزك يوغيسه	<i>sizdé yoghousa</i>	<i>siziñ yoghousa</i>	
اونلرده يوغيسه	اونلرك يوغيسه	<i>onlarda yoghousa</i>	<i>onlarîñ yoghousa</i>	

§ 243. Note. a. The abridged form of يوق ايسه *yoq isé* is يوغيسه *yoghousa* which is much used.

b. يوق ايسه *yoq isé*, يوغيسه *yoghousa* or يوخسه *yokhsa*, when used without object or subject, is considered as a conjunction: meaning or, otherwise; as:

Kitab séndé' mi, yokhsa qardashiñda' mîdîr? يوخسه قارداشكده ميدر؟ Who has the book, you or your brother?

§ 244. The Conditional with a definite object.

اونلرده ايسه ، سزده ايسه ، بزده ايسه ؛ اونده ايسه ، سندہ ايسه ، بندہ ايسه
béndé isé, séndé isé, onda isé; bizdé isé, sizdé isé, onlarda isé
 If I have the —, if thou hast the —, etc.

¹ Vide §§ 119, 122, 127.

اونلرك ايسه ' سزك ايسه ' بزم ايسه ؛ اونك ايسه ' سنك ايسه ' بنم ايسه
bénim isé, séniñ isé, onouñ isé; bizim isé, siziñ isé, onlarıñ isé

If the (book) is mine, thine, his, etc.

The Negative.

اونلرده دكلسه ' سزده دكلسه ' بزده دكلسه ؛ اونده دكلسه ' سنده دكلسه ' بنده دكلسه
béndé déyilsé, séndé —, onda —; bizdé déyilsé, sizdé —, onlarda —
 — سنك دكلسه ' بنم دكلسه — *bénim déyilsé, séniñ déyilsé, etc.*

If I have not the —, etc. If the — is not mine, etc.

§ 245. *Remark.* When *-dé* ده is added to the conditional of the verb To HAVE, it expresses the sense of but.

béndé var isé dé, I have a —, but —

béndé yoghousada, I have not a —, but —

séniñ isé dé, It is yours, but —

séniñ déyilsé dé, It is not yours, but —

onda isé dé, He has the —, but —

onda déyilsédé, He has not the —, but —.

§ 246. **The Dubitative tense of To HAVE** [with a definite object].

اونلرده ايمش ' سزده ايمش ' بزده ايمش ؛ اونده ايمش ' سنده ايمش ' بنده ايمش
béndé imish, séndé —, onda —; bizdé imish, sizdé —, onlarda —.

اونلرك ايمش ' سزك ايمش ' بزم ايمش ؛ اونك ايمش ' سنك ايمش ' بنم ايمش
bénim imish, séniñ —, onoun —; bizim imish, siziñ —, onlarıñ —.

I have the —, thou hast the —; (That) was mine, thine, his —.

§ 247. **The Dubitative tense of To HAVE** [with an indefinite object].

béndé var imish etc. اونده وار ايمش ' سنده وار ايمش ' بنده وار ايمش

bénim var imish etc. اونك وار ايمش ' سنك وار ايمش ' بنم وار ايمش

(They say that) I have a —; thou hast a —, etc.

Examples.

Séniñ parañ varîsa.

If thou hast money.

Inéyiñiz varîsa.

If you have a cow.

Parañ varîsa, baña bésh ghouroush vér.

If you have money, give me five piasters.

Param varîsa da vérémém.

I have money, but I will not give.

<i>Ekméyiñiz yoghousa alîñ.</i>	If you have not bread, take some.
<i>Kitablarî yoghousada —</i>	They have not books, but —
<i>Qalém béndé isédé vérmém.</i>	I have the pen, but I will not give it.
<i>Atî var'idi isé —</i>	If he had a horse —
<i>Eshéyi yogh'oudou isédé —</i>	Though he had not a donkey, yet —

لغت Words.

varimâz' yoghoumouz' all that we have.

آلام *almam'* I do not take. a. لسان *lisan* language.

کسکین *késkin* sharp (knife). آز *az* less.

آغیر باشلی *aghîr bashlî* sedate (man). a. کامل *kîamil* sober, wise.

Proper Names: آرسلان *Arslan* Leon. a. صادق *Sadîq* Justin,

Justus. a. نوریه *Nooriyé* Lucy.

تعلیم Exercise 30.

۱ آرسلان می کیفلیدر یوخسه برادری حسن می ؟ هانکیسی
کیقلی در ؟ — آرسلان کندی قارداشی حسندن کیفلی ایسه ده ؛
حسن پک کامل و آغیر باشلی برچوجوقدر . ۲ واریز یوغیمز هپپسی درت
غروشدردر ؛ زیاده بر پاره مز یوقدر . ۳ آرسلان قره ده کی حیوانلرک الک
قوتلیسی ایسه ده ؛ پک ظالمدر . ۴ بزم آتیمز بیاض آتیکزدن کنج
ایسه ده ؛ اوندن قوتلی دکلدردر . ۵ هانکی لسان دها قولایدر ؛ ترکیجه
می یوخسه انکیلیزجه می ؟ — ترکیجه انکیلیزجه قدر قولایدر ؛ اوندن
زور دکلدردر ؛ فقط روسجه چوق زور ایمش . ۶ کاغدک یوغیسه بندن آل ؛
— تشکر ایدرم ؛ کاغدم یوغیسه ده کیمسده دن آلام . ۷ «پاره ک وار
ایسه هر کس دوستک ؛ پاره ک یوغیسه هر کس دشمنک در» .
۸ «دوستک دوستی دوست ایسه ؛ دوستک دشمنی ده دشمن در» .
دشمنک دوستی دشمن در و دشمنک دشمنی دوست در» . ۹ کتابلر
سزده میدر ؟ — کتابلر بزده دکلرسه ده ؛ قلملر بزده در .

ترجمه ۳۱ Translation 31.

1. The apples are sweet; the pears are sweeter; the grapes are the sweetest. 2. Your maid servant is diligent, but [I heard that] my neighbour (woman) is more diligent than she. 3. Though Mr. Justus is a rich man, yet [they say that] he has not a good name. 4. Miss Lucy is the handsomest girl in town, but she is sick. 5. The strength of the strongest man is far less than that of an elephant. 6. I am as tall as you, but my brother Leon is not so tall as you. 7. Is your fruit as fresh as ours? — Yes, Sir, it is as good as yours, but it is too little [in quantity]. 8. Your knife is as large as mine, but it is not as sharp as mine.

مکالمه Conversation.

سندہ اکمک وار ایسہ بر آز ویر!	یوقدر افندم! وار ایسہ ویر یرم.
واریکز یوغیکز قاج غروشدرد?	واریمز یوغیمز اونبش غروشدرد.
پدر افندی نرہدہ ایمش?	باغچہدہ ایمش.
آرسلان بک پک زنکین می ایمش?	اون سنہ اول چوق زنکین ایمش.
پیچاغلک اوزرکده ایسہ ویر!	خیر اوستمدہ دکلدرد.
والدہ خانم اودہ میدرد?	اودہ دکلسہ باغدہ در.
قوش آغاجدہ دکل می ایمش?	خیر افندم قفسدہ ایمش.
خستہ دکامیدیکز?	خستہ ایدم ایسہدہ کلدرد.
آتلی یوغیسہ، بنمکنی آل!	پک ای افندم!

درس ۱۶ Lesson 16.

مصدر The Infinitive of Verbs.

§ 248. The Infinitive (or the Masdar) is the basis of the Turkish verb¹. It ends either in *maq* - مقی or مک

¹ The Turkish verb is the most highly organised part of the language, being most minutely subdivided, most extensively

-mék: *-maq* is peculiar to roots with hard and *-mék* to roots with soft vowels. When we remove the ending *maq* or *mék* we get the stem or the root of the verb, which is also the 2nd person Sing. of the Imperative; as:

آلماق *almaq'* to take: آل *al'* take thou.

ویرمک *vérmék'* to give: ویر *vér'* give thou.

§ 249. The Negative form of the verb is obtained by adding مـ *-mé-* to the root when it has a soft vowel and ما *-ma-* when it has a hard vowel; as:

آلماق *al'mamaq* not to take: آله or آلا *al'ma* do not take.

ویرمهك or ویرممهك *vér'mémék* not to give: ویرمه *vér'mé* do not give.

Different kinds of verbs.

§ 250. There are six kinds of verbs in Turkish: Transitive, Intransitive, Causal, Passive, Reciprocal and Reflexive.

§ 251. I. Transitive (or Active) verbs indicate such an action as cannot be completed without something else becoming directly affected thereby. They always require a direct object taking the nominative form of the noun, if the object is indefinite and the full accusative form if the object is definite (§§ 83 note, 291).

سو ایچمک *sou ichmék* to drink some water (indefinite).

سوی ایچمک *souyou ichmék* to drink the water (definite).

یازماق ایستمک *yazmaq istémék* to wish to write (indefinite).

§ 252. II. An Intransitive (or Neuter) verb indicates such an action of the agent as is complete in itself without directly affecting anything else. When an action is implied, an Intransitive verb requires an indirect object in the dative case, if motion is implied: if rest is denoted, it requires its indirect object to be in the locative (§ 237); as:

developed, and at the same time most simple and regular in its formation and in the modification of the signification of its various branches. It is a perfectly symmetrical system, through all the ramifications of which the eye or mind can run with ease.

آوه کیتمک *é-vé gitmék* to go home (motion).

آوده اوطورمق *évdé otourmaq* to sit in the house (rest).

یازمغه باشلامق *yazmagha bashlamaq* to begin to write (motion).

§ 253. III. Causal or Causative verbs. This form of the verb is not much used in English, but it is very common in Turkish. It implies an order or command from the speaker to a second or third person. The action is performed not by the agent or speaker but by the person to whom the order is given. These verbs are translated into English by adding to cause, to make, to have, to get, to allow and to let, to the simple verb according to the sense¹; as:

قالفیه بر او یاپدیره جفم *Qalfaya bir év yapdîrajaghîm*. I shall cause the architect to build a house.

مکتوبی او حانسه یازدیره جفم *Méktoubou Ohan'nésé yazdîrajaghîm*. I shall get John to write the letter.

آرتینه بر چیفت قوندوره یاپدیردی *Artiné bir chift qoundoura yapdîrdî*. He got Pascal to make a pair of shoes.

Ol tasvirli kitabî chojouqlara bou' gûn oqoudajaghîm. I shall allow the boys to read that book full of pictures to-day.

Bénim ichin bir sétri yapdîrabilir'misiñ? — Yarın bir danésini gétirdébilirim. Can you get (or have) a coat made for me? — I shall have one brought to-morrow.

§ 254. IV. Passive verbs. The English and Turkish languages have this peculiarity, that they can form passive verbs from Intransitive, as well as from Transitive verbs; as:

باقمق *baqmaq* to look at (intrans.): باقیلمق *baqılmaq* to be looked at.

آلمق *a'lmaq* to take (trans.): آلینمق *alinmaq* to be taken.

§ 255. V. Reciprocal verbs express an action performed together with or against each other. They are translated by adding to the infinitive the words one another, each other, together; as:

سویشمک *sévishmék* to love each other.

¹ The meaning and use of the Causal verb are seen by comparing the verb raise with the verb rise, of which the former is the Causal, in English. So also we may call to set the causal of to sit, the former meaning to cause to sit. Similarly to lay is the causal of to lie, the former (to lay) meaning to cause to lie.

qoshoushsounlar' let them run together.

vouroushajaqlar' they will beat each other.

§ 256. VI. Reflexive verbs. When the action of a verb returns to the subject from which it proceeds, the verb is called Reflexive. These verbs are translated into English by the reflexive pronouns (§ 145); as:

eor-tünmek' to cover himself.

soyoundoular' they undressed themselves.

yîyqanaja'ghim I shall wash myself.

Reading Exercise.

کدی ایله دوه حکایه سی

The Story of the Cat and the Camel.

برکون دوه صیرتده آغیر بر یوک ایله کیدرکن ، کدی یه راست
 کلدی . کدی صیرتنی قانبورلاده رق دوه یه دیدی :
 کدی — اوغورلر اولسون : دوه قارداشلق ! نزه یه بویله ؟
 دوه — الله امانت اول ! اما بن ناصل سنک قارداشک ایمشیم ؟
 سن نزه ده ؟ بن نزه ده !
 کدی — ارکا شبهه یوقدر ! البته بن سنک قارداشکیم . باق هله !
 سنککی قدر ایری وبویوک قانبورم یوقمیدر ؟
 دوه — بلکه ! لکن عجا بنمکی قدر ده قوتلی می ؟
 کدی — وای ! نه بوش سوز ! شو صیرتکده یومروق قدر کوچوک
 بر شی وار ایسه ، عجا سوزک اونک ایچون میدر ؟
 دوه — اما ایو باق ! بو یوک سنک ایچون پک بو یوک دکلمی ؟
 کدی — بوش سوزلر سویله مه ! شونی بکا ویر ، تنبل هرینف !
 دوه — پک اعلا ! براز بری کل ! هوپ بالا ! دیمش و یوکنی کدینک
 صیرتینه یوکلتمش !

کدی — آمان! آمان! آمان! نه آغیر ایمش! ایشیم بیتدی! وای!
وای! وای!

دوه — ایشته بلاکی بولدک! کیت بویوک سوز سویله مکی اوکرن!
قصه دن حصه — بویوک لقمه یه ' بویوک سوز سویله مه!

Talimi Qîra'at.

Kédi ilé dévé Hikâyesî.

Bir gûn Dêvê sîrtînda¹ aghîr bir yûk ilé gédérkén², Kédiyê rast gél-di³. Kédi sîrtîni qambourladaraq⁴ dévéyê dédi⁵:

Kédi — Oughourlar olsoun⁶, dévé qardashlîq⁷! nêréyé bêôylé?

Dêvé — Al'laha émanét ol⁸! am'ma bèn na'sîl sêniñ qardashîñ imishim? sên' nêrédé? bèn' nêrédé?

Kédi — Oña shûb'hé yoqdour⁹! Elbét'té¹⁰ bèn sêniñ qardashîñ îm. Baq hélé¹¹! sêniñki qadar iri vé bêôyûk qambouroum¹² yoq'mou dour?

Dêvé — Bêlki¹³! lakin ajéba¹⁴ bènîmki qadar' da qouv'-vetli' mi?

Kédi — Vay! né' bosh sêôz¹⁵! shou sîrtînda youmrrouq¹⁶ qadar kúchûk bir shéy var îsa, ajaba sêôzûñ onouñ' ichoun mou dour?

Dêvé — Am'ma éyi baq! bou yûk sêniñ ichin pék bêôyûk deyil' mi?

Kédi — Bosh sêôzlér sêôylémé! Shounou baña vér! témbél hérif¹⁷!

Dêvé — Pék a'la! bir az béri¹⁸ gél! hop'bala¹⁹! — démish²⁰, vé yûkûnú kédiniñ sîrtîna yûklétmish²¹.

Kédi — Aman! aman! aman²²! né' aghîr imish! ishîm bitdi²³! vay! vay! vay²⁴!

Words. 1. on his back. 2. while going. 3. he met. 4. arching (making hunch-back). 5. said. 6. good speed! 7. half brother, good brother. 8. thank you! (I commit you to the charge of God). 9. there is no doubt about it. 10. of course. 11. look here! 12. hunch. 13. perhaps. 14. I wonder. 15. what a useless word. 16. as large as a fist. 17. villager, rude man (lazy fellow!). 18. nearer. 19. Heyday! (hoop po loo!) 20. he said. 21. he burdened, he placed (leaded). 22. O dear! O dear! 23. my work is finished, i. e. I am lost, it is all up with me. 24. Oh! Alas!

Dévé — Ishté bélañî bouldouñ²⁵! git', bêoyûk séôz séoy-léméyi êoyrén'²⁶! Qîs'sédén hîs'sé²⁷ — Bêoyûk loqma²⁸yé, bêoyûk séôz séoylémé!

25. you have got (found) your punishment. 26. go and learn the [calamity of] speaking conceited (haughty) words. 27. moral from the story. 28. morsel (of food).

مکالمه Conversation.

بر کوزل حکایه در.	بو قرائت درسی نه در؟
«دوه ایله کدینک حکایه سی» در.	بو حکایه نك ماده سی نه در؟
کدی یه راست کادی.	دوه کیدرکن کیمه راست کادی؟
غایت آغیر بر یوک وار ایمش.	دوه نك صیرتینده نه وار ایمش؟
دوه ایری بر یوک حیوانی در.	دوه نه در؟
کدی دوه یه باقه رق پک کوچو کدر.	کدی می بویوک؟ دوه می بویوک؟
«اوغورلر اولسون قارداشلق» دیدی.	کدی دوه یه نه دیدی؟
یولجیلره دیرلر افندم!	«اوغورلر اولسون» کیملره دیرلر؟
بلکه بغداده طوغری یولجی ایدی.	دوه نره یه یولجی ایمش عجبا؟
خیر افندم! بو پک بوش بر سوز ایدی.	کدی دوه نك قارداشی می ایدی؟
شو کوچوچک یوککی بکا ویر دیدی.	کدی صوکره دوه یه نه دیدی!
پک اعلا افندیجکزم!	بیور! بو حکایه یی صوکنه قدر سویله!

درس ۱۷ Lesson 17.

Primitive and Derivative Verbs.

مجرد و مزید فیہ مصدرلر^۱

§ 257. Simple or Primitive Verbs are those which have no letters or syllables inserted after the root: for instance *yazmaq* to write, *sévmék* to love, *oqoumaq* to read, are simple verbs, because there

¹ *Mûjér'réd vé Mézeedûn feehi masdarlar.*

are no letters added to the roots $\sqrt{\text{ياز}}$ *yaz*, $\sqrt{\text{سو}}$ *sév*, $\sqrt{\text{اوقو}}$ *oqou*.

§ 258. But if I say $\sqrt{\text{يازديرمق}}$ 'يازديرمق' *yaz-dirmaq*, $\sqrt{\text{سويشمك}}$ 'سويشمك' *sévishmék*, $\sqrt{\text{اوقونماق}}$ *oqounmaq*: these are derivative verbs, the new or secondary roots are $\sqrt{\text{يازدير}}$ 'يازدير' *yazdîr*, $\sqrt{\text{سويش}}$ 'سويش' *sévish*, $\sqrt{\text{اوقون}}$ *oqoun*. These are formed by inserting certain letters between the simple roots and the infinitive termination, and thus changing the meaning of the verb, more or less.

$\sqrt{\text{سومك}}$ *sévmék*; $\sqrt{\text{سو}}$ *sév* to love:

$\sqrt{\text{سويشمك}}$ *sévishmék*; $\sqrt{\text{سويش}}$ *sévish* to love each other.

$\sqrt{\text{يازماق}}$ *yazmaq*; $\sqrt{\text{ياز}}$ *yaz* to write:

$\sqrt{\text{يازديرمق}}$ *yazdîrmaq*; $\sqrt{\text{يازدير}}$ *yazdîr* to cause to write.

$\sqrt{\text{اوقوماق}}$ *oqoumaq*; $\sqrt{\text{اوقو}}$ *oqou* to read:

$\sqrt{\text{اوقونماق}}$ *oqounmaq*; $\sqrt{\text{اوقون}}$ *oqoun* to be read.

§ 259. The so-called servile letters are those letters, which, when added to the roots, change, more or less, the meaning of the verb. They are: ت *t*, در *dir*, ر *r*, ن *n*, ل *l*, ش *sh*.

§ 260. These letters or syllables have each their own special signification when inserted to form a new root. Each alters the meaning of the verb in a regular manner. 1, 2, 3. ت *t*, در *dir*, ر *r* have the power of making verbs Transitive, if the original root is Intransitive; and Causal, if the original verb is Transitive. 4, 5. A verb is made either Reflexive or Passive by adding ل *l* or ن *n* to the root of a primitive verb. 6. Reciprocal verbs are formed by adding ش *sh* to the root of primitive verbs.

§ 261. There are six measures [باب 'وزن' *bab, vézn*], as they are called in Turkish, which serve as formulas

to enable the student always to remember the addition and the changes of meaning caused by the insertion of the servile letters.

1. *Oqoutmaq* اوقوتقى [Transitive and Causal].

§ 262. This form is obtained by adding ت *t*, (*it*, *ût*, *out*) to the stem (§§ 52, 56).

The effect of the insertion of this letter is twofold:

1. If the original primitive form is intransitive, it is made transitive; as:

otourmaq to sit: اوطورمقى *otourtmaq* to make to sit, seat.

baqmaq to look: باقىمقى *baqıtmaq* to make to look, to show.

2. If the original simple form be transitive, it changes to causal; as:

oqoumaq to read: اوقوتقى *oqoutmaq* to cause to read.

yîy'qamaq to wash: يىقاتقى *yîy'qatmaq* to cause to wash.

Note. This ت *t* is added, generally, when the root of the verb ends in a vowel, or in one of the semivowels ل *l*, ر *r*, ن *n*.

تعليم ۳۲ Exercise 32.

Change the following verbs into the first measure and give their meanings.

Transitive verbs. 1. سويله مك *sêôylémék* to speak. 2. چاغيرمقى *chaghîrmaq* to floor, to carpet. 3. قازىمقى *qazîmaq* to call. 4. باشلامقى *bashlamaq* to begin. 5. آقماق *aqmaq* to dig, to engrave. 6. ارامقى *aramaq* to seek. 7. يوكلاه مك *yûklémék* to flow. 8. ديكلاه مك *diñlémék* to sharpen (a knife). 9. يوكلاه مك *yûklémék* to load. 10. ديكلاه مك *diñlémék* to listen.

Intransitive verbs. 11. صيچرامقى *sîchramaq* to jump. 12. اريمك *érimék* to be melted. 13. اوشومك *ûshûmék* to feel cold, shiver. 14. صوغومقى *sovoumaq* to become cold, cool. 15. قوقمقى *qoqmaq* to smell, to have a smell. 16. اويومقى

ouyoumaq to sleep. *yashamaq* to live. *agh-lamaq* to cry, to weep.

2. *Yazdîrmaq* یازدیرمق [Transitive and Causal].

§ 263. This measure is formed by adding *دیر* (*dir*, *dîr*, *dûr*, *dour*) to the root (§§ 52, 56).

The effect of this syllable on the root is just the same as that of the first measure:

1. If the primitive verb is intransitive, it is made transitive; as:

êôlmék to die (intrans.): *êôldûrmék* to kill (trans.).

ouyanmaq to awake (intrans.):

ouyandîrmaq to awaken (trans.).

2. If the primitive verb be transitive, it is changed into a causal; as:

achmaq to open (trans.): *achdîrmaq* to cause to open.

yazmaq to write (»): *yazdîrmaq* to cause to write.

Note. This *dîr* is added generally to those verbs whose stem ends in a consonant other than those mentioned above.

There are some exceptions:

gêormék to see: *gêostermék*, *gêordûrmék* to make to see,
gêlmék to come: *gétirmék* to bring. [to show.

gitmék to go: *gêotûrmék* to carry.

qalqmaq to rise: *qaldîrmaq* to raise, to lift up.

تعليم ۳۳ Exercise 33.

Change the following verbs to this measure and give the meanings.

Intransitive verbs. 1. *gêzmék* to walk.

gûlmék to laugh. 2. *osanmaq* to become

tired of. 3. *én-mék* to come down.

4. *binmék* to ride on.

évlénmék to marry. *chalishmaq* to work.

Transitive verbs. 5. بولماق *boulmaq* to find. يىلمك *bilmék* to know. 6. آتماق *almaq* to take. ويرمك *vérmék* to give. 7. سومك *sévmék* to love كسمك *késmék* to cut.

3. *Ichirmék* اچيرمك [Transitive and Causal].

§ 264. This measure is formed by adding ر (*-ir-*, *-âir-*, *-our-*, *-ûir-*) to the stem (§§ 52, 56).

It changes the Intransitive into Transitive and the Transitive into Causal; as:

طوغورماق *doghourmaq* to be born (intrans.): طوغورماق *doghourmaq* to give birth.
پيشيرمك *pishirmék* to be cooked (intrans.): پيشيرمك *pishirmék* to cook.
ايچمك *ichmék* to drink (trans.): ايچيرمك *ichirmék* to give to drink.

Note. This form is a modification of the second form, losing the د *d*; therefore its derivatives are very limited, and almost all are here given.

تعليم ۳۴ Exercise 34.

Change the following verbs into the third measure and give the meanings.

Intransitive verbs. 1. اوچماق *ouchmaq* to fly. ياتماق *yatmaq* to lie down. 2. آرتماق *artmaq* to be increased. شاشماق *shashmaq* to sink. 3. دوشمك *dúshmék* to fall. شاشماق *shashmaq* to miss one's way. 4. بيتمك *bitmék* to be finished: تاشماق *tashmaq* to overflow. 5. دويماق *douymaq* to hear of. طويماق *doymaq* to become satiated. 6. قاچماق *qachmaq* to flee. كچمك *géchmék* to pass. ييتمك *yitmék* to be lost.

4. *Taranmaq* طارانماق [Reflexive, Passive].

§ 265. This measure is formed by adding ن *n*, (*in*, *ûn*, *oun*) to the root of the verb (§§ 52, 56).

It changes the Transitive into the Reflexive and Passive; as:

طارماق *taramaq* to comb: طارانماق *taranmaq* to be combed, to comb himself.

اورتمك *êortmék* to cover: اورتونمك *êortûnmék* to be covered, to cover oneself.

اورقوماق *oqoumaq* to read: اوقونماق *oqounmaq* to be read.

بولماق *boulmaq* to find: بولونماق *boulounmaq* to be found.

§ 266. In spelling there is no difference between the reflexive and the passive, as both are formed by adding ن *n*. The difference is in the meaning. If the verb deals with the subject, it is reflexive; if the verb refers to the logical object, it is passive, because passive verbs have no grammatical object; as:

Efféndi yîyqandî The Master washed himself (reflexive).

Qadéhlér yîyqandî The cups have been washed (passive).

تعليم ۳۵ Exercise 35.

Change the following verbs into the fourth measure.

1. چالمق *chalmaq* to steal; to knock at (the door); to play (a tune).
2. دوكمك *deôkmék* to pour. *deôymék* to beat.
3. صويق *soymaq* to undress, strip.
4. قيلماق *qîlmaq* to do, to perform.
5. كزمالك *tîqamaq* to plug, stop. *gézémék* to walk about.
6. ييقامق *yîyqamaq* to wash. *baqmaq* to look.
7. دايامق or طيامق *day-amaq* to prop up. *sévmék* سومك.
8. سويله مك *sêôylémék* to speak.

5. Yazîlmaq يازيلمق [Passive].

§ 267. The measure is formed by the addition of ل *l*, (*il*, *ûl*, *oul*) to the root (§§ 52, 56).

It changes the primitive verbs into passives; as:

يازماق *yazmaq* to write: يازيلمق *yazîlmaq* to be written.

كسمك *késmék* to cut: كسيلمك *késilmék* to be cut.

Note. a. The passive of those verbs which end in a vowel, or liquid letter, is never formed according to this measure, but according to the fourth.

b. The passive form of the verbs ایتمک 'étmək, éyl-émék to do, perform is ایديلمک 'édilmék.

تعليم ۳۶ Exercise 36.

Change the following verbs into this measure and give the meanings.

- آچمق 'اچتمک 3. قيرمق 'وورمق 2. سومک 'ويرمک 1.
 4. اوطورمق 'بينمک 5. چاغيرمق 'ايچمک *chaghîrmaq* to call.
 6. کورمک 'ديکمک 6. باقمق 'ويورمق .

6. *Gêorûshmék* کورشمک [Reciprocal].

§ 268. This measure is formed by adding ش *sh*, (*ish*, *oush*, *ish*) to the root of the verb (§§ 52, 56).

It changes the meaning of the verb into a reciprocal one; as:

گورمک *gêormék* to see: کوروشمک *gêorûshmék* to see one another.

اورمق *vourmaq* to beat: اوروشمق *vouroushmaq* to fight with one another.

تعليم ۳۷ Exercise 37.

Change the following verbs into the sixth form.

- اغلماق *aghlamaq* to cry, weep. گولمک *gûlmék* to laugh.
 سومک *sûmék* to poke. اوينامق *oynamaq* to play.
 بوزمق . بولمق *bozmaq* to ruin, to disconcert. *sévmék*.

مطالعات *Mûta-la-at* Remarks.

§ 269. a. The meaning of the Negative form is, of course, in general perfectly clear; but the negative form of the causal verbs, besides its ordinary signification, sometimes expresses a prohibition or prevention of the action being done. Thus *oqout'mamaq* means 'not to cause to read', but also 'to prevent some one from reading'; *yazdır'mamaq* 'not to cause to write', and also 'to prevent from writing'.

§ 270. b. A Transitive verb, or a verb which has been converted into one, according to the rules mentioned above, may become doubly, and even triply, transitive, causative, or passive; as:

وقومق *oqoumaq* to read: وقونمق *oqoun'maq* to be read.

وقونمق *oqout'maq* to cause to read: وقونولمق *oqounoul'maq* to be read.

وقوتدیرمق *oqoutdour'maq* to cause to cause to read:

وقوتدیرتمق *oqoutdourt'maq* to cause to cause to cause to read.

تعالیم قرائت Reading Exercise.

The Divisions of Turkey. ممالك محروسه شاهانه نك تقسیملری

ممالك محروسه شاهانه ولایتلره ' ولایتلرلوا یاخود سانجاقلره ' سانجاقلار
قضالره ' قضالار ناحیهلره ' ناحیهلر دخی قریهلره تقسیم اولنور . —
ولایتدن مسؤل اولان ذات والی ' سانجاقدن مسؤل اولان متصرف ' قضادن
مسؤل اولان قائم مقام ' ناحیهدن مسؤل اولان مدیر و قریهلردن مسؤل
اولانلر اختیار مجلسلری و مختارلر در .

ممالك محروسه شاهانه ۲۹ ولایته تقسیم اولنور . بونلردن
آلتیسی آوروپاده ' یکرمی بری آسیاده ' بری آفریقاده و بری دخی
آق دگیزده در .

Mémaliki Mahrouseyi Shahanénin taqsimléri.

^۲Mémaliki ^۱Mahrouseyi ^۳Shahané ^۱Vilayétléré, Vila-
yétlér ^۲Liva ^۳yakhod ^۴Sanjaqlara, Sanjaqlar ^۳Qazulara,
Qazalar ^{۳a}Nahiyéléré, Nahiyélér ^۵dakhi Qaryéléré ^{۵a}taqsim
olounour ^۶. — Vilayétdén mé'soul ^۷olan ^۸zat ^{۸a}vali ^۹, Sanjaqdan
mé'soul olan Mûtesar'rîf ^{۱۰}, Qazadan mé'soul olan Qayim'-
maqam ^{۱۱}, Nahiyédén mé'soul olan Mûdir ^{۱۲}vé Qaryélérdén
mésoul olanlar ^{۱۳} Ikhtiyar méjlisléri ^{۱۴}vé moukhtarlar ^{۱۵}dir.

Words. 1. The Protected Countries of His Majesty (Royal).
2. province. 3. a county, arrondissement. 3a. a district, canton.
4. or. 5. a sub-district (parish or commune). 5a. village. 6. are divided.
7. responsible. 8. who is (who governs). 8a. person. 9. governor
general. 10. governor. 11. sub-governor. 12. a governor of a sub-
district, mûdir. 13. who are. 14. bailiff courts. 15. bailiffs.

Mémaliki Mahrouseyi Shahané 29 vilayété taqsim olounour. Bounlardan altısı Avropada, yirmi biri Asiyada, biri Afriqada vé digér biri dakhi Aq dénizdé dır.

مکالمه Conversation.

- ممالك شاهانه نهيه تقسيم اولنور؟
 بو ولايتلار ك ن قدری آوروپاده در؟
 آسیاده بولنان ولايتلار قاج قطعه در؟
 دیگر ایکیسی نره لرده در؟
 لوا و یاخود سانجاق نه در؟
 والی کیمدر؟
 لوانك اداره سنه کیم مسؤولدر؟
 قائم مقام کیمدر؟
 ناحیه نك اداره سنه کیم مسؤولدر؟
 قریه نه دیمك در؟
 قریه لرك اداره سنه کیم مسؤولدر؟
 ممالك شاهانه ده کی لوالرك عددی قاجدر؟
 قضا لرك عددی قاجدر؟
 قاج ناحیه و قاج قریه وار در؟
 لوايه ده ها نه دیرلر؟
 دیگرلرینه نه دیرلر؟
 یکر می طقوز قطعه ولايتلاره تقسیم اولنور.
 آلتی قطعه سی آوروپاده در.
 یکر می بر قطعه در. [در].
 بری آفریقاده و دیگر ی آق دکینزده ولايتدن آشاغی اولان تقسیمدر.
 ولايتك اداره سنه مسؤول اولان ذاتدر.
 متصرفلر مسؤولدرلر.
 بر قضا نك اداره سنه مسؤول اولان مدیرلر مسؤولدر. [ذات در].
 کوی دیمکدر.
 اختیار مجلسلری و مختارلر مسؤولدرلر.
 افندم! لوالرك عددی ۱۱۹ در.
 افندم! قضا لر ۵۵۰ قطعه در.
 ناحیه لرك عددی ۱۳۹۰ و قریه لرك کی ایسه ۶۰۳۰۷ در.
 متصرفلق ده درلر. [ده دیرلر].
 قضايه قائم مقاملق و ناحیه يه مدیرلک

درس ۱۸ Lesson 18.

مرکب فعللار Compound Verbs.

§ 271. Compound verbs are formed by employing Arabic, Persian and Turkish words with the Turkish auxiliary verbs, or by affixing certain particles to nouns and adjectives in order to turn them into verbs.

1. Compound verbs, formed by using nouns with auxiliary verbs.

§ 272. I. Compound Transitive verbs are constructed by uniting with nouns and adjectives (generally of Arabic and Persian origin) one of the four purely Turkish synonymous auxiliary verbs ایتمک 'aitmek or ایلمک 'ilmek, *étmék, éylémék, qılmaq, bouyourmaq*, all meaning to do, to perform; but the first is most frequently used.

a. سوال قیلماق 'sival question: سوال ایتمک 'sival question: سوال بو یورماق 'sival question: سوال to question.

p. آزاد بو یورماق 'azad free: آزاد ایتمک 'azad free: آزاد ایلمک 'azad free: آزاد to free.

t. صوص ایتمک 'sous silent: صوص to still, to hush.

t. یاش ایتمک 'yash moisture; wet: یاش ایلمک 'yash moisture; wet: یاش to moisten; to wet.

Note. The original meaning of *bouyourmaq* is to command, to deign, to be kind enough, but as an auxiliary it is used when the agent is a person of rank or is politely treated as such.

§ 273. II. Compound Intransitive verbs are formed by uniting Arabic or Persian adjectives and active and passive participles (*ismî fayil, méfoul*) to the intransitive verb اولماق *olmaq* "to be, to become"; as:

p. خسته اولماق *hasta olmaq* to be sick: hasta خسته.

a. ممنون اولماق *mémnoun olmaq* to be glad: ممنون.

t. صوص اولماق *sous olmaq* to be silent: صوص.

§ 274. III. Compound Passive verbs are constructed with the same kind of words and with the passive form of the auxiliaries *édilmék, qılınmaq, bouyrulmaq*, or more frequently with the passive forms of the verb اولماق *olmaq*; viz. اولنماق *olounmaq* to become, to which there is nothing to correspond in English; as:

a. سوال قیلنماق 'sival question: سوال ایدلمک 'sival question: سوال بو یورلماق 'sival question: سوال to be asked.

آزاد یورلق ، آزاد قیلنمق ، آزاد اولنمق ، آزاد ایدمک *asad*: آزاد *asad* to be free.

§ 275. IV. Compound Causal verbs are constructed with the same kind of words and with the causal forms of the auxiliaries *ایتدرمک* *étdirmék*, *bouyourtmaq*, to cause to do.

p. فروخت *firoukhté* sale: فروخت ایتدرمک *firoukht' étdirmék* to cause to sell.

a. قتل *qatl* slaughter: قتل ایتدرمک *qatl étdirmék* to cause to kill.

a. احسان *ihsan* grant: احسان یورتمق *ihsan bouyourtmaq* to help to be granted.

تعلیم ۳۸ Exercise 38.

Form verbs from the following words:

1. a. کرم *kerem* kindness. a. رجا *rija* request.
2. a. ایجاد *ijad* invention. a. تشریف *téshrif* honour, visiting.
3. p. شاذ *shaz* glad. a. تبدیل *tébdil* change.
4. a. عزیمت *azimét* departure. a. عودت *avdét* return.
5. a. تعلیم *talim* instruction. a. ترجمه *térjémé* translation.
6. a. ظهور *zouhour* appearance. a. بنا *bina* building.
7. a. وعظ *vaz* sermon. p. کور *keôr* blind. 8. a. حفظ *hifz* keeping.
- a. غیرت *ghayrét* labour. a. هدیه *hédiyé* present, gift.

2. Verbs derived from Nouns and Adjectives.

§ 276. I. Transitive verbs are formed from nouns and adjectives by the addition of *لامق* *lamaq* to those containing hard vowels, and *لهمک* *lémék* to those containing soft vowels. When this termination is added to a noun, it has the meaning of to provide with, and when added to an adjective signifies to render; as:

کوز <i>gêoz</i> eye:	کوزله مک <i>gêozlémék</i> to watch.
باش <i>bash</i> head:	باشلامق <i>bashlamaq</i> to begin.
قره <i>qara</i> black:	قره لامق <i>qaralamaq</i> to blacken.
تیز <i>témiz</i> clean:	تیزله مک <i>témizlémék</i> to clean.

§ 277. II. Intransitive and Passive verbs are formed by the addition of *لنمک* ' *lénmék*, *lanmaq* to nouns or adjectives; as:

اولنمک *évlénmék* to marry. *گوزللنمک* *gûzél'lénmék* to grow pretty.
خیرسلانماق *khîrslanmaq* to be angry. *حاضیرلانماق* *hazirlanmaq* to be ready.

§ 278. III. By adding simply *ماق* *-amaq*, *مک* *-émék*, *المق* *-almaq*, *لك* *-élmék*, to the adjectives or nouns, another kind of Intransitive or Passive verbs is obtained; as:

قان <i>qan</i> blood:	قانامق <i>qanamaq</i> to bleed.
قوجا <i>qoja</i> old:	قوجاماق <i>qojamaq</i> to become old.
ياش <i>yash</i> age:	ياشامق <i>yashamaq</i> to live.
چوق <i>choq</i> much:	چوغالمق <i>choghalmaq</i> to increase.
آز <i>az</i> little:	آزالماق <i>azalmaq</i> to diminish.

§ 279. IV. Some Intransitive verbs are formed from adjectives by the addition of *لاشمک* ' *léshmék*, *-lashmaq*, meaning to grow, to become, to get (gradually).

a. فنا <i>féna</i> bad:	فنالاشماق <i>fénalashmaq</i>	To become worse (gradually).
کوتو <i>keôtû</i> bad:	کوتولاشمک <i>keôtûlêshmék</i>	
ایو <i>éyi</i> good:	ایولاشمک <i>éyilêshmék</i>	To grow better (grad.).

§ 280. The same termination, however, added to nouns produces reciprocal verbs; as:

a. مکتوب <i>méktoub</i> letter:	مکتوبلاشمق <i>méktoublashmaq</i>	to correspond.
خبر <i>khabér</i> information:	خبرلاشمک <i>khabérlêshmék</i>	to communicate (intelligence).

§ 281. V. Causal compound verbs are obtained by inserting ت *t* in the first and 3rd forms and در *dir* in the 2nd and 4th forms.

1. باشلاق *bashlatmaq* to let be begun.
2. اولندرمك *évléndirmék* to make marry.
3. چوغالتماق *choghaltmaq* to make abound.
4. ايولشدرمك *éyiléshdirmék* to make grow gradually better.

§ 282. VI. There are some exceptions to the above-mentioned rules; as:

- | | |
|-------------------------------------|--|
| يان <i>yan</i> side: | ياناشماق <i>yanashmaq</i> to approach. |
| صاري <i>sarî</i> yellow: | صارارماق <i>sararmaq</i> to grow yellow. |
| اوزاماق <i>ouzamaq</i> to elongate. | صوصاماق <i>sousamaq</i> to thirst. |
| پارلاماق <i>parlamaq</i> to shine. | آجيقماق <i>ajiqmaq</i> to be hungry. |

تعاليم ۳۹ Exercise 39.

Form verbs from the following words.

- I., II., V. 1. آو *av* game. 2. پ. مهر *meôhûr* a seal. 3. ا. حاضر *hazîr* ready. 4. قات *qat* fold, پ. پاره 'پارچه' *paré, para, parcha* piece. 5. طوپ *top* ball, قيش *qîsh* winter, ياز *yaz* summer, كوز *gûz* autumn. 6. تاش *tash* stone, ياغ *yagh* oil, باغ *bagh* bind, tie. 7. طوز *touz* salt, پول: كاغد *poul* postage stamp. III. اسكى *qourou* dry, بوش *bosh* empty, بىز *bénz* countenance, اكشى *ékshi* sour, گنج *génj* young. IV. پاى *pay* portion, قوجاق *qoujaq* bosom, آل *gûj* hard, كوج: ايل *gûj* hard, ايرى *iri* big. VI. كچوك *red* 'قىزىل' *red*.

The Potential Verb.

§ 283. To be able to do an action is expressed by the verb بيلمك *bilmék* 'to know, to be able' put after

the root of any verb, with *hé* joined to it. This is called in Turkish the Potential verb. It somewhat resembles the Potential mood of the English verb. But this is a class of verbs in the Turkish language, which has all the moods, tenses and modifications which the regular verbs have; as:

yazmaq 'يازماق *yazabilmék* to be able to write, i. e. to know how to write.
sévmék 'سومك *sévébilték* to be able to love, i. e. to know how to love.
bilmék 'ييلمك *bilébilték* to be able to know, i. e. to know how to know.

§ 284. If the root of the verb end in a vowel, a *yé* is inserted between the stem and *hé* (§ 53); as:

séouylémék $\sqrt{\text{سويله}}$ *séouyléyébilmék* to be able to speak.

§ 285. The negative which expresses inability or impossibility, is made by adding *-mamaq* مامق or *-mémék* مدمك to the stem of the verb instead of *bilmék*; as:

yaza'mamaq (not يازمهامك) not to be able to write
oqouya'mamaq اوقويدهامك not to be able to read.
gidémémék كيدهمك or كيدهمدمك not to be able to go.

Accelerative Verbs.

§ 286. By adding the verb *vermek* ويرمك to the root of any verb, another verb is formed which expresses doing the same action, but in a very off-hand way. This verb is called by native grammarians فعل تعجيل *Fee-li Tajil* Accelerative verb or Verb of Facility.

§ 287. If the root of the original verb end in a consonant it takes a vowel *yé* ي after it; and if it end in a vowel the syllable *-yi* يي must be added to it (§ 53); as:

yazî vérmeék to write quickly. یازی ویرمک : یازمق : \sqrt{V}
oqouyou vérmeék to read quickly. اوقوی ویرمک : اوقومق : \sqrt{V}

Exercise 40. تعلیم ۴۰

Change the following verbs into the affirmative and negative forms of the Potential and Accelerative verbs.

1. ایچمک ' آچمق ' 2. اورمق ' قیرمق ' کورمک ' کلمک
3. کسترمک ' کسدرمک ' 4. دوکمک *déôkmék* : دوکمک
5. وعت ایتمک ' سویلتمک ' کچیرمک *eortûnmék* : اورتونمک
6. مهرلترمک ' 8. باشلامق ' هدیہ اولنمق ' آلامق ' 7. ترجمہ ایتمک
9. باشلامق ' باشلامق

Conversation. مکالمه

۱ اولنمک نیتندہ^۱ میسکز ؟ — خیر افندم ! بن اولنمک نیتندہ
 دکلم . آنام بابام بنی اولندرمک نیتندہ درلر . ۲ شو قدحاری ییقامق
 لازم می ؟ — اوت افندم ! هپسنی ده تمیزلمک لازمدر . ۳ آرسلان
 اولامق قولای میدر ؟ — خیر ! کوجدر ؛ هم ده چوق تهلکه لیدر^۲ .
 ۴ بوسنه زهیه کیتمک مرامندہ^۱ سکز ؟ — صامسونه عزیمت و عودت
 ایتمک نیتندہ یم . ۵ بودرسی ترجمہ ایتمک فولایمیدر ؟ — پک قولایدر

1. *niyét, méram* intention. 2. *téhliké* danger.

Reading Exercise. تعلیم قرائت

The Provinces. ولایتلار

ممالك محروسه شاهانه نك آروپا قطعه سنده بولنان ولایتلری
 شونلر در : ادرنه ' سلا نیک ' قوصوه ' یانیه ' اشقودره ' مناستر .

آسیا قطعه سنده بولنان ولایتلار: هجاز، یمن، بصره، بغداد، موصل،
 حلب، سوریه، بیروت، خداوندکار، قونیه، آنقره (انکورو)، آیدین،
 آطنه، قسطنیونی، سیواس، دیاربکر، بیتلیس، ارضروم، معمورت العزیز،
 وان، طربزون.

افریقا قطعه سنده: طربلس، آق دکیزده: جزائر بحر سفید.
 بونلارک مرکزلری شونلار در: هجازککی جدّه: سوریه نککی
 شام، خداوندکارککی بروسه، آیدینککی ازمیر، معمورت العزیزککی
 خریوت، و دیگرلرککی همناملری اولان شهرلر در.

Vilayétlér.

*Mémaliki Mahrouséyi Shahanéniñ Avropa qit'asında*¹
*boulounan vilayétléri shounlar dir: Edirné*², *Sélanik*³,
Qosova, Yan'ya, Îshqodra, Monastîr.

Asiya qit'asında boulounan vilayétlér: Hijaz, Yémén,
*Basra, Baghdad, Mousoul, Haléb*⁴, *Sûriya*⁵, *Béyrout,*
*Khûdavéndigiar, Qonya*⁶, *Anqaré (Engûrû)*⁷, *Aydîn,*
*Adana*⁸, *Qastamouni, Sivas, Diyarbékir, Bitlis, Erzroum,*
Mamourétûl-Aziz, Van, Trabzoun.

*Afrika qit'asında: Tarablous*⁹; *Aq-Dénizdé: 1Jézayiri*
*sbahrî 2séfid*¹⁰.

*Bounlarîñ mérkézléri*¹¹ *shounlar dîr: Hijazîñki Jid'dé;*
*Sûriyanîñki Sham*¹², *Khûdavéndikiarîñki Brousa, Aydî-*
*niñki Izmir*¹³, *Mamourétûl-Aziziñki Kharpout, vé digér-*
*lériñki hémnamlarî*¹⁴ *olan*¹⁵ *shéhirlér dîr.*

Words. 1. part, segment. 2. Adrianople. 3. Thessalonica.
 4. Aleppo. 5. Syria. 6. Iconium. 7. Galatia. 8. Cilicia. 9. Tripoli.
 10. (the islands of the White Sea) Archipelago, Rhodes. 11. centre,
 central city of the province. 12. Damascus. 13. Smyrna. 14. having
 the same name, homonymous. 15. which are.

درس ۱۹ Lesson 19.

The Derivative forms of the Infinitive.

§ 288. There are three formations of verbal Substantives derived from the Infinitive: By appending to the Infinitive the syllables لك 'لق *-lîq, -lik*, and by affixing to the root of the verb the terminations -ما *-ma, -mé*; -ش 'یش *-ish, -îsh*, the three derivative forms of the Infinitive are obtained; as:

سومك *sévmék* to love: 1. سومكلك *sévméklîk* Loving, the action of loving.

يازماق *yazmaq* to write: 1. يازماقلىق *yazmaqlîq* Writing, the action of writing.

2. $\sqrt{\text{سو}}$ *sév*: سومه *sévmé* Loving, the action of loving.

3. $\sqrt{\text{سو}}$ *sév*: سويش *sévîsh* Loving, the mood of loving.

§ 289. Turkish Infinitives and verbals are frequently used substantively, and when so used they can be declined like substantives, with or without the pronominal affixes.

Declension of the Infinitive.

N. سومك <i>sévmék</i> loving	A. سومكى <i>sévméyi</i>	} loving.
G. wanting	L. سومكده <i>sévmékdé</i> in	
D. سومكه <i>sévméyé</i> { for loving, to love	A. سومكدن <i>sévmékdén</i> from	

Declension of the first Derivative form.

- N. سومكلك *sécméklîk* loving
 G. سومكلكك *sécméklîyiñ* of loving
 D. سومكلكه *sécméklîyé* to loving
 A. سومكلكى *sécméklîyi* loving
 L. سومكلكده *sécméklîkdé* in loving
 A. سومكلكدن *sécméklîkdén* from loving.

Declension of the second and third Derivative forms.

N.	سومه <i>sévmé'</i>	سویش <i>sévish</i>	} loving, the action or the mood of loving.
G.	سومه‌نک <i>sévméniñ'</i> of	سویشک <i>sévishiñ</i> of	
D.	سومه‌یه <i>sévméyé'</i> to	سویشه <i>sévishé</i> to	
A.	سومه‌ی <i>sévméyi'</i>	سویشی <i>sévishi</i>	
L.	سومه‌ده <i>sévmédé'</i> in	سویشده <i>sévishdé</i> in	
A.	سومه‌دن <i>sévmédén'</i> from	سویشدن <i>sévishdén</i> from	

Note. The Plurals are not in common use.

§ 290. The first, second and third forms of these Verbal Derivative nouns are often used with the pronominal affixes; as:

1. یازماقلم <i>yazmaqlighim'</i> my	} writing	یازماقلمیز <i>yazmaqlighimiz'</i> our	} writing.
یازماقلمک <i>yazmaqlighiñ'</i> thy		یازماقلمکیز <i>yazmaqlighiñiz'</i> your	
یازماقلمی <i>yazmaqlighî'</i> his		Not used	
2. یازمام <i>yazmam</i> my	} writing	یازمامیز <i>yazmamiz</i> our	} writing.
یازمان <i>yazman</i> thy		یازمانیز <i>yazmaniz</i> your	
یازماسی <i>yazmasî</i> his		یازمالاری <i>yazmalarî</i> their	
3. یازیشم <i>yazishim</i> my	} writing	یازیشمیز <i>yazishimiz</i> our	} writing.
یازیشک <i>yazishîñ</i> thy		یازیشکیز <i>yazishîñiz</i> your	
یازیشی <i>yazishî</i> his		یازیشلاری <i>yazishlarî</i> their	

§ 291. Turkish Infinitives govern nouns and pronouns, which are always put before them; the object is to be put in the nominative form, if indefinite; and in the accusative if definite. This is the case also for Verbal nouns and Participles (§§ 83, Note, 251); as:

کتابی آچماق *kitabî achmaq* to open the book.

کتاب اوқوماق *kitab oqoumaqlıq* reading a book.

سو ایچمه *sou ichmé* drinking some water.

§ 292. The logical subject of the Infinitive is to be put in the Genitive case: or to use another expression,

the infinitive or verbal noun, if considered as a substantive, requires a noun or pronoun before it in the genitive. In the case of Pronouns this is not always necessary, as the affixed pronoun represents the logical subject; as:

بەنیم گەلمەم *bénim gélmém*, *gélmém* my coming.

سەنیک گەلمەکییڭ *séniñ gélmékliyiñ* your coming.

ەفەندیمیزیڭ گەلیشی *eféndimiziñ gélishi* the coming of our Lord.

§ 293. If the Infinitive is to be used as the object, it may be put in three different cases: With neuter verbs following it is always in the dative; with active verbs, if the object is definite, in the accusative; if indefinite, it assumes a nominative form (§ 83, Note); as:

او قویمە باشلاماق *oqoumagha bashlamaq* to begin to read.

یازمە بیلمز *yazma bilméz* he does not know how to write.

یازماقلىق بیلمز *yazmaqlighi bilméz* he does not know the writing.

§ 294. The first Derivative formed from the Infinitives denotes the act, the action. The negative of this form is composed in two ways:

یازماماقلق *yaz'mamaqliq* and یازمامازلىق *yaz'mamazliq*

Méktoubon yazmamazliq étmé Don't fail to write the letter.

§ 295. But the negative, dative and ablative forms when used with some verbs mean to behave as if:

Gêor'mémézikden gèldi, gêor'méméziyé vourdou He pretended not to see.

Tanimamazliq étmék To behave as if not acquainted.

§ 296. The second Derivative of the Infinitive is

یازمە *sévmé*, *yazma'* the mode of writing, the manner of loving; loving, writing. Always accent the last syllable.

§ 297. The pronunciation and the spelling of this second form is just the same as that of the second person Imperative negative singular; but the accent is decisive. The second Derivative has the accent on the last syllable, while in the Imperative the penultimate (the syllable before the negative suffix) is accented:

یازمه *yazma'* writing, to write: *yaz'ma* don't write (thou).

سومه *sévmé'* loving, to love: *sév'mé* don't love (thou).

§ 298. The English Impersonal verbs and those verbs whose objects are not mentioned, but understood, are rendered in Turkish as follows. The subject of the Impersonal verb and *the object must be mentioned*; as:

<i>yazî yazmaq</i> to write.	<i>yaghmour yaghmaq</i> to rain.
<i>gêok gûrlémék</i> to thunder.	<i>gar</i> » to snow.
<i>dikish dikmék</i> to sew.	<i>dolou</i> » to hail.
<i>tûtûn ichmék</i> to smoke.	<i>shimshék chaqmaq</i> to lighten.
<i>yémék yémék</i> to eat (food).	<i>ish ishlémék</i> to work.

The Infinitive used as a Substantive.

§ 299. It has been several times mentioned that the Infinitive is regarded as a noun, and that, like a noun, it is liable to every kind of change which the noun undergoes (§ 289). The student will understand these peculiarities from the study of the following examples.

یازمق ایزچون، *yazmaq ichin*, *yazmaq ûzré* for the purpose of writing.

یازمقسزین، *yazmaqsîzîn*, *yazmaqsîz* without or before writing.

یازمقله، *yazmaq'la*, *almaq'la* by writing, by taking.

یازمه یه نیتی یوق *yazmaya niyêti yoq* he has no intention to write.

یازمقدن مقصدم *yazmaqdan' maqsédim* my intention in writing.

یازمقدن ایسه *yazmaqdan' isé* } instead of writing.
 یازمهدن ایسه *yazmadan' isé* }

دشمنی سومکده *dûshméni sévmékdé'* in loving the enemy.

کامه دن، *gél'médén*, *yaz'madan* without, before coming, writing.

بزه کامه دن کیتجه *bizé gél'médén git'mé* do not go before you come to see us.

دعا ایتمه دن *douva ét'médén* before prayer [praying].

یازمقده ایکن *yazmaqda' ikén* while I was writing.

کامه سی اوزرینه *gél'mésî' ûzeriné* on his coming.

کامه سیله کیتمه سی *gél'mésîy'lé git'mési* his coming and going.

سویله یشی *sêôyléyishi* his manner of speech.

یازمقده درلر، یازمقده سکز، یازمقده یز، یازمقده در، یازمقده سین، یازمقده یم
 -'dîrlar, -'sînîz, -'yîz, -'dîr, -'sîn, -'yim,
 yazmaqda'yim,
 I am writing ...

ياغمور ياغمقده ايدي *yaghmour yaghmaqda' idi* it was raining.

يَمَكْ يَمَكْدَ إِيش *yémék yémékdé' imish* (I heard that) he was eating.

dikish dikmekdé isé if he is sewing.

قار ياغمقده *qar'yagmaqda* it snows.

§ 301. Some of the derivatives of the second and third forms are used as common nouns (§ 443); as:

ouchourma a kite. اوچورمه

یا کلش *yañlish* a mistake.

اسیتما isítma malaria.

طوغش *doghoush* birth.

باسمہ basma print, calico.

يَايْمَه yapma made up.

الو: beôlmé partition.

دوندورمه *dondourma* ice-cream.

دونا *donanma* { illumination.
a fleet.

قازما qazma a pickaxe.

شكرامه *shékérlémé* sugar-plums.

يارمه *yarma* crushed wheat.

آلیش ویریش *alîsh vérîsh* business transaction, trade.

قزارتما *qizartma* roasted meat.

قاورمه *qavourma* fried meat.

آ asma (hanging) a vine.

لَعْتَلِر Words.

p. روزگار *rūzgīar* wind.

إسْمَكِ *ésmék* to blow.

a. کاتب *kīatib* clerk.

گوجبلا *gûjbéla* hardly.

يَتَشَمَّكُ *yétishmék* to reach.

at. *khayrlî* خیرلی better.

a. قادر *qadir* able.

a. تكليف *téklif* proposition.

بكلدمك *béklémék* to wait.

آنجاq only.

پوستہ خانہ *posta-hané* post office.

a. مراد *mûrad* intention.

a. سبب *sébéb* reason.

a. *تحصيل tahsil* learning.

Proper Names: شاهین *Shahin*. احسان *Ihsan* Grant.

Exercise 41. تعلیم ۴۱

۱. بڻم مکتبه کیرمه م 'آنجی اوقومه یازمه تحصیل ایتمک ایچوندرو.
 ۲. بڻم بو قلمی کسمه م 'سنک ایو یازی یازمقلاغک ایچوندرو. ۳. نیچون
 برادرکزک مکتبدن کلمه سنی بکلمه مکده سکز؟ اونک مکتبدن
 کلمه سنه دها برسات وار در. ۴. سزی بو کون بوراده بکلمه مه مزدن
 مرادیتز آنجی سزکله کوروشمک ایچوندرو. ۵. قوزوم! بن بوراده
 یوغیکن 'آنجی سنک درس لرکه چالشمه کی آرزو ایتمکده ایم. ۶. بو ایشی
 بکا یاپدرمقدن مقصدیکز نه در؟ — بڻم یتیم سزه پاره قازاندرمق در.
 پک اعلا! قازان قازان ویو قازانه. ۷. یمککی یمده دن مکتبه کیتمه!
 چوق یمه 'آزیه! — ایش ایشله مکسزین اکمک یمک هیچ طوغری
 دکلدر. ۸. اخشاملری نه یایمقده سکز؟ — بن بر کتاب اوقومقده
 والدهم دیکیش دیکمکده 'پدرم توتون ایچمکده 'کوچول هم شیرم
 ده اویون اوینامقده در. ۹. بو کون پادشاهمکزک طوغش کونی در.
 بو کیجه شهرمзде بیوک دونانغه وار در.

Translation 42. ترجمه ۴۲

1. Giving is better than taking. 2. Every ascent has its descent and every going has its coming. 3. I have no intention of [to] writing a letter to the father; have you? 4. To mount a donkey is a shame, to dismount another (two). 5. Nobility is [gained] by giving, bravery by killing. 6. The wind is blowing very hard. 7. Which is better, smoking tobacco or drinking coffee? — Neither of them is [not] useful for health. 8. Are those sugar-plums nice? — Yes, Sir! 9. This ice-cream is made of milk, ice and lemon. 10. This cup is made (*yapma*) in Germany. 11. Seal the letters and send them to the post-office; don't forget to seal them, seal and tie. 12. Why are these children crying? — I don't know the reason. 13. Don't go to see the teacher without

taking me. 14. To begin to read his lesson. 15. The days began to grow shorter.

مکالمه Conversation.

(س) بر ترجمه یی حاضر لاق ایچون قاج ساعت لازمدر؟
(ج) افندم! بو ترجمه او قدر قولای دکدر. بونی حاضر لاق ایچون اوچ ساعت لازمدر.

(س) بو چو جقلرک درس وقتنده کوزل جواب ویرمه لرینک سبی نه در.
(ج) درس لرینه ایو چالشمه لری در.

(س) اگر مرادک بکا ایولک ایتمک ایسه، بو ایشی بکا تکلیف ایتمه!
(ج) بو تکلیفم زور بر شی دکدر. سن اونی ایتمه که قادر سین.

(س) آلیش ویریشلر بو سنه نصلدر؟
(ج) چوق ایی در.

(س) بازار اخشامی هوا نصل ایدی؟

(ج) پک فورطونه لی ایدی. یاغمورلر یاغمقده، کوکلر کورله مکده، شیمشکلر چاقمقده و روزکارلر اسمکده ایدی.

(س) سز اولوقت نره ده ایدیکز؟

(ج) باغده ایدک؛ اخشام ساعت یاریمده کوجیلا اوه یتشمکه قادر اولدق.

درس ۲۰ Lesson 20.

The Finite Verb.

§ 302. Turkish verbs, like nouns, have two numbers: the singular and the plural. They have three persons, which do not vary for gender as they do in Arabic.

§ 303. **The Moods of the Verb.** In Turkish the verbs have six moods¹: the Infinitive², the Imperative, the Indicative, the Assertive, the Narrative and the Conditional. The Infinitive, the Imperative and the Indicative are common to almost all languages; but the Assertive, Narrative and Conditional are peculiar to the Turkish.

¹ *sourét*. صورت — ² *masdar*. مصدر — *émriyé*. امریه، *ikhbariyé*. اخباریه، *shartiye*. شرطیه، *riwayét*. روایت، *hikiayé*. حکایه.

§ 304. **The Conjugation of Verbs.** All the Turkish verbs are conjugated in the same way, these being no irregular Verbs, except the Substantive defective verb 'to be'; but there are certain modifications required by the law of euphony which hold good in the inflections of the verbs as in those of other parts of speech. We employ as examples in each mood and tense the verbs *سومك* and *يازماق*, verbs which are generally used as models for the conjugation of all verbs, soft or hard.

§ 305. The Indicative mood has eight tenses and the three other moods seven each: they are as follows.

- | | | | | | |
|------------|------------------|---------------|---------------------|------------------|-------|
| 1. Present | ^۱ حال | 4. Dubitative | ماضی نقلی | 7. Necessitative | وجوبی |
| 2. Aorist | مضارع | 5. Future | ^۲ مستقبل | 8. Suppositive | فرضه |
| 3. Past | ماضی شهودی | 6. Optative | التزامی | | |

§ 306. Of the six moods of the verb, the Infinitive has been fully described in the previous chapters.

§ 307. The Indicative mood is the simple conjugated form of the verb and is the basis of the other three compound moods. It has eight tenses.

§ 308. The Compound moods, the Assertive, Narrative and Conditional are formed by the aid of the three tenses of the substantive verb, which latter is called in Turkish the Auxiliary verb³.

§ 309. The Substantive verb in general corresponds to the English verb 'to be', but it is defective. It has been mentioned several times in the previous chapters⁴; but it is useful to bring it in again here (§§ 65, 72, 73, 238).

¹ *Hal*; *Muzari*, *Maziyi shouhoudi*; *Maziyi naqli*; *Mûstaqbél*; *Iltizami*, *Vûjoubi*; *Farziyé*. — ² The Imperative, Optative and Necessitative are really moods according to the European Grammarians. But they are not considered as moods according to the Turkish idea; they are *variations of the Future tense*. The Turkish language acknowledges only four moods as has been mentioned. — ³ فعل اعانه *Fiy'li-Ia'né*. — ⁴ *vide* §§ 65, 73, 238.

	Present	Past	Dubitative	Conditional
Terminations	-im م	دم = ایدم	ایمشم	سم = ایسم
	-sin سین	دك = ایدك	ایمشین	سك = ایسهك
	-dir (در)	دی = ایدی	ایمش	سه = ایسه
	-iz ز	دك = ایدك	ایمشیز	سهك = ایسهك
	-siñiz سکنز	دیکز = ایدیکنز	ایمشسکنز	سهکنز = ایسهکنز
	-dirlér درلر	دیلر = ایدیلر	ایمشلر	سهلر = ایسهلر

§ 310. The Assertive mood, is used when the fact mentioned is asserted by the knowledge of the speaker; or it is stated on the authority of the speaker; he knows it of his own experience or knowledge, without depending upon hearing it from others; as:

kûchûklûyûmdé dayima oqour idim کوچوکلکمدہ دائما اوقور ایدم
In my childhood I was always reading.

§ 311. This mood is obtained by adding to the third person singular of the tenses of the Indicative mood the past tense of the substantive verb. It has all the tenses of Indicative.

§ 312. The Narrative Mood is employed when a fact is stated, but not on the authority of the speaker. It is a hearsay or report founded on the statement of others (§ 238); as:

kûchûklûyûmdé choq oynar imishim. کوچوکلکمدہ چوق اوینار ایمشم
(It is said that) I was playing much in my childhood.

Dûn méktoubou yazmalî imishsiñiz دون مکتوبی یازمالی ایمشسکنز
You ought to have written the letter yesterday (it is said).

§ 313. This mood is obtained by adding to the third person singular of the tenses of the Indicative mood the Dubitative or Perfect tense of the Substantive verb. It has all the tenses of Indicative save the Past.

§ 314. The Conditional Mood. This states the condition on which another action takes place, has taken place, or will take place. It corresponds to what is called in European languages the Subjunctive; as:

gêlsé, memnoun olouroum گلسہ، ممنون اولورم If he comes I shall be glad.

param oloursayîdî saña bir lira vériridim If I had money I would give you a pound.

§ 315. This mood is formed by adding to the third person singular of the tenses of the Indicative, the Conditional tense of the substantive verb.

It has all the tenses of the Indicative, except the Imperative.

§ 316. The Imperative Mood. صورت امریه

Per. 1. wanting

- | | | | |
|----|------------------|--------------------------------|--------------|
| 2. | سو | <i>sév'</i> | love thou |
| 3. | سوسون 'سوسین | <i>sévsin'</i> | let him love |
| 1. | سوهلم | <i>sévélím</i> | let us love |
| 2. | سویک 'سویکز | <i>séviñiz</i>
<i>séviñ</i> | } love you |
| 3. | سوسینلر 'سوسونلر | <i>sévsinler</i> | |

Per. 1. wanting

- | | | | |
|----|--------------------|--------------------------------|---------------|
| 2. | ياز | <i>yaz'</i> | write |
| 3. | يازسون 'يازسين | <i>yazsiñ'</i> | let him write |
| 1. | يازهم | <i>yazalím</i> | let us write |
| 2. | يازیک 'يازیکز | <i>yazîñiz</i>
<i>yazîñ</i> | } write you |
| 3. | يازسینلر 'يازسونلر | <i>yazsînlar</i> | |

§ 317. The Negative. نفی امر

Per. 1. wanting

- | | | | |
|----|----------------------|--|------------------|
| 2. | سومه | <i>sév'me</i> | don't love |
| 3. | سومهسون 'سومهسين | <i>sév'mésin</i> | let him not love |
| 1. | سومهيلم | <i>sév'meyélím</i> | let us not love |
| 2. | { سومهیک
سومهیکز | <i>sév'méyiñ</i>
<i>sév'méyiñiz</i> | } don't love |
| 3. | سومهسینلر 'سومهسونلر | <i>sév'mésinlér</i> | |

§ 317a. The first person Singular is wanting. The root of the verb is the second person Imperative Singular, the plural of which is formed in two ways: *séviñ*, *yazîñ* is very common in speech; *séviñiz*, *yazîñiz* is used in literature and among literary people.

Words. لغت

- f. غزته *gazéta* newspaper at. زوالی! *zéval'li!* poor!
 a. کرم ایت! *kérém ét!* please! هایده! *haydé!* Now then!
 هایده! *haydén!* (used as pl.) Let us go! Come along!

Exercise 43. تعلیم ۴۳

- ۱ پدرکه سویله ؛ بو کون بزه کلسون . ۲ چوجوقلار مکتبه
 کیتسونلار . ۳ درس لر کزی ایوجه اوکرنمکه چالیشیک ' بوش طورمه یک .
 ۴ هایده افندیلر ! آتله بینم ' کزمکه کیده لم . ۵ کلمه سندن
 کلمه مه سی خیرلیدر . بر آدم کونده ریکز کلمه سین . ۶ کیت ' سوال
 ایت ' باقالم ساعت قاچدر ؟ کلیسه یه کیتیم وقتی میدر ' دکلمیدر ؟
 اگر کلیسه وقتی ایسه ؛ شاگردلرک هییسی ده کلیسه یه کیتسونلار .
 ۷ هایده ک برادرلر ' برآز چاپوق یورویه لم . ۸ بومجیدیه یی دکیشدیریکز '
 ایودکیلدر . ۹ اوزومک اوقه سنی اوتوز پاره یه صاتیک . زیاده یه صاتمه یک .

Translation 44. ترجمه ۴۴

1. Where are you going? — I am going to the doctor. — Why are you going to the doctor? — I have malaria. I am going to show myself to the doctor.
 2. What is the price of this calico? — It is four piastres a yard. 3. It is raining: let us go home and read the day's newspapers. 4. The flesh of those cattle is not good for the health: let nobody eat it. 5. What are the children doing? — They are reading their books.
 6. Please call the maid-servant. 7. Bring me a little fried meat and a piece of roast meat. 8. There is a knife on the table.

Conversation. مکالمه

- آغوب افندی ! نه یایمقده سکز ؟ بوکونکی درسمن حاضر لامقده یم .
 درس اوقومقدن خوشلامقده میسکز ؟ اوت افندم ! فقط یک یورغونم .

بوش بوش نیچون اوطورمقده سین؟ باشم پک زیاده آغریمقده در.
 بوقیز چوجوغی کیمی چاغیرمقده در؟ سیزی چاغیرمقده در افندم، بویورک!
 عثمانلیجه اوقومغه و یازمغه قادرمیسکز؟ اوت افندم! سایه پادشاهیده اوقومغه و
 یازی یازمغه قادرم.

ترکجه سویله یه بیلیمکده میسکز؟ اوت افندم! سایه کزده قادرم.
 پدر افندی شیمدی هانکی کتابی قرائت عزیز کتابدن هر کون اوچ باب
 ایتیمکده در؟ اوقومقده در.
 نره ده ایدک؟ قارداشک ایکی ساعت در یوقاریکی اوطه ده درسمن اوکرغنکده
 سنی آرامقده در. ایدم.

Reading Exercise. تعلیم قرائت

The Religions and Denominations. دینلر و مذهبار

ممالك شاهانده بولونان دینلر: اسلاملق، خریستیانلق و یهودیلک
 ناملریله اوچدر. اسلاملر درت مذهبه آیرلشلردر: حنفی، حنبلی،
 شافعی و مالکی. اسلاملرک بویوک قسمی حنفی مذهبندن در: ترکلر
 و کردلردن بعضیلری حنفی درلر. عجملر، قیزلباشلر و کردلردن بعضیلری
 شافعی درلر. عربلردن بعض قبیلهلر حنبلی و بعضیلر مالکی درلر.
 هر کویده و شهرلرده جامعلر و اماملر وار در.

ممالك محروسه ده بولونان خریستیانلر دخی باشلیجه درت بویوک
 مذهبلره آیرلشلردر: پروتستان، قاتولیک، ارمنی و روم. هر خریستیان
 کویلرده و شهرلرده کلیسهلر و پاپاس و واعظلر وار در. یهودیلر پک
 آز در. انجی استانبولده و ممالك شاهانهنک بعض شهرلرنده بولنورلر.

Transliteration.

*Mémaliki Shahanédé boulounan¹ dinlér² Islamlîq³,
 Khristiyanlîq⁴ vé Yéhoudilik⁵ namlarî⁶ ilé ûch dûr. Is-*

Words. 1. found, existing. 2. religions. 3. Islamism.
 4. Christianity. 5. Judaism. 6. names.

lamlar deört mézhébé⁷ ayrılmîshlar dîr⁸: Hanéfi⁹, Hanbali¹⁰, Shafiyyi¹¹ vé Maliki¹². Islamlarîñ bêoyûk qîsmî¹³ Hanéfi mézhébindén dir: Türklér vé Kûrdlêrdén bazûlarî Hanéfi dirlér. Ajémlér¹⁴, Qîzîl-bashlar¹⁵ vé Kûrdlêrdén bazûlarî Shafiyyi dirlér. Arablardan bazî qabilélér¹⁶ Hanbali vé bazûlar Maliki dirlér. Hér kêoydé vé shéhirlêrdé jamilér¹⁷ vé imamlar¹⁸ var dîr.

Mémaliki Mahrousedé boulounan Khristiyanlar dakhi bashlîja deört bêoyûk mézhébléré ayrılmîshlar dîr: Protéstan, Qatolik, Erméni vé Roum. Hér Khristiyan kêoylêrdé vé shéhirlêrdé kilisélér vé papas¹⁹ vé vayizlér²⁰ var dîr. Yéhoudilér pék az dîr. Anjaq Istanbolda vé Mémaliki shahanéniñ bazî shéhirlêrindé boulounourlar.

7. denomination, sect; religious opinion; one of the four orthodox schools of opinions in Islam. 8. are divided. 9. the Hanéfi sect or school of Sunni Moslems, founded by Imam Ebou Hanifé. 10. The Hanbali sect, founded by Imam Ahméd ibni (son of) Hanbal. 11. The Shafiyyi school or sect, founded by the great lawyer Muhamméd son of Idris, called Imam Shafiyyi. 12. The school founded by Imam Malik. 13. part. 14. Persians. 15. Red-heads: the non-Sunnite Turks (said in contempt as though worshipping the round red stone in Kérbéla, on which were beheaded Hassan and Hûséyin, the two sons of Caliph Ali; they are also called Alévee; i. e. followers of Ali, while the Hanéfees are called Sunnites). 16. tribes. 17. mosques. 18. a leader in public worship of Islam. 19. priest. 20. preacher.

درس ۲۱ Lesson 21.

زمان حال The Present Tense.

§ 318. In the formation of the tenses, the third person singular is first made by the addition of some suffix to the root of the verb. The other persons are made by the addition of the present tense of the Substantive verb. Every tense has its characteristic suffixes.

§ 319. The characteristic sign of the Present is the syllable *يور* -*yor* or *ييور* -*iyor*, which, added to the root of the verb, makes the third person singular of this tense (§ 54). The other persons are obtained by simply adding the present tense of the Substantive verb to the stem thus formed (§§ 309, 522).

yazîyor 'یازیور: یازمق', *oqouyor* 'اوقویور: اوقومق', \sqrt{V}

§ 320. *Note.* This tense is often called by English Grammarians the Present Progressive or Second Present Tense. It indicates that the action is going on *at the present moment*, while one is speaking; whereas the Aorist of the Indicative indicates that the action is *going on but is not over*, and is habitual. Hence the Aorist of the Indicative has often been regarded as the Present Tense of that mood; but it is not really so, as it expresses the action in an indefinite way, referring both to the present and the future (§ 328). Thus *yazîyorousm* means 'I write at the present moment, I am writing', just like the Continuative Present (§ 300) *yazmaqda'yım*; whereas *yazarım* means 'I write in general as a habit', or it conveys a promise, and then corresponds to 'I will write'.

§ 321. 1. Indicative Present. حال اخباریه

<i>séviyorousm</i> سوییورم	I am loving,
<i>séviyoursoun</i> سوییورسین	thou art loving,
<i>séviyor</i> سوییور	he is loving,
<i>séviyorousz</i> سوییورز	we are loving,
<i>séviyoursouñouz</i> سوییورسکز	you are loving,
<i>séviyorlar</i> سوییورلر	They are loving.

Potential Present. حال اقتداری

<i>sévébili'yorousm</i> سوه ییلییورم	<i>sévébili'yorousz</i> سوه ییلییورز
<i>sévébili'yoursoun</i> سوه ییلییورسین	<i>sévébili'yoursouñouz</i> سوه ییلییورسکز
<i>sévébili'yor</i> سوه ییلییور	<i>sévébili'yorlar</i> سوه ییلییورلر
I am able to love etc. (lit. I know how to love).	

The Negative Present. حال منفی

<i>sév'méyorousm</i> سوه مدیورم	I am not loving, etc.
<i>sév'méyorousm</i> سوه مه دیورم	I am not able to love, etc.

Interrogative Present. حال استفهامی

sévi'yormouyoum? — *mousoun?* Am I loving?
sév'méyormouyoum? Am I not loving?
sév'é'méyormouyoum? Am I not able to love?

§ 322.

2. Assertive Present (Imperfect). حال حکایه

The Assertive Present, which corresponds to the Imperfect tense of the English, indicates that an action had begun, but was not finished at the time spoken of; as:

sévi'yor idim, سویور ایدم *sévi'yor idik,* سویور ایدک
sévi'yor idiñ, سویور ایدیڭز *sévi'yor idiñiz,* سویور ایدیڭز
sévi'yor idi, سویور ایدی *sévi'yor idilér.* سویور ایدیلر.

I was loving, thou wast loving, etc.

sév'méyor idim, or — *oudoum . . .* I was not loving.

§ 323. 3. Narrative Present. حال روایت

sévi'yor imishim, سویور ایمیشم *sévi'yor imishiz,* سویور ایمیشیز
sévi'yor imish'sin, سویور ایمیشسین *sévi'yor imishsiñiz,* سویور ایمیشسینیز
sévi'yor imish, سویور ایمیش *sévi'yor imishlér.* سویور ایمیشلر.

It is said that I was loving (I may have been loving).

§ 324.

4. Conditional (Subjunctive) Present. حال شرطی

sévi'yorsam, سویورسه‌م *sévi'yorsak,* سویورسه‌ک
sévi'yorsañ, سویورسه‌ڭز *sévi'yorsañiz,* سویورسه‌ڭز
sévi'yorsa, سویورسه *sévi'yorsalar.* سویورسه‌لر.

If I am loving, etc.

§ 325. Further:

yazi'yorsamda I am writing, but —

yaz'mayor isémdé I am not writing, but —.

Words. لغت

p. <i>aférin!</i> well done! آفرین!	p. <i>charshî</i> market چارشو
<i>qarîn</i> abdomen, stomach قارین	<i>qarnîm aj</i> I am hungry قارنم آج
<i>toq</i> satisfied طوق	<i>sousouz</i> thirsty صوسز
at. <i>shid'détli</i> violent شدتلی	a. <i>ajélé</i> hasty, pressing عجله
a. <i>qalém</i> a (government) office [(money) قلم	at. <i>nizamsîz</i> irregular نظامسز
<i>bozmaq</i> to change بوزمق	a. <i>shémsiyé</i> umbrella. شمسیه

Exercise 45. تعلیم ۴۵

۱ احمد افندی نزه دن کلمکده سکز؟ — مکتبدن کلیورم
افندم ' سز نزه دن کلیورسکز؟ — بن ده باغار آراسنده کز مه دن
کلیورم . ۲ ای کوچوک چوجوقلر! اوراده نه یاپیورسکز؟ — درس
اوکره نیورز ' افندم ! بوش اوطورمایورز . — اگر درسار کزه چالیشیور
ایسه کز ' آفرین سزه . ۳ کیمی آرایورسکز؟ کیمه باقیورسکز؟ —
چارشویه کوندرمک ایچون خدمتجی یی آرایورم . ۴ دون ساعت درتده نه
یاپیورایدیکز؟ — هیچ برشی یاپیورایدک ' آج ایدک یک یه یورایدک .
۵ شدتلو یاغهور یاغهور ' اگر شیمدی کاهمه یور ایسه کز ' بر آزدن کلیک!
ایشم یک عجله دکلدرو . ۶ بنی می چاغیریورایدیکز؟ — اوت ' سنی
چاغیریوردم . چاپوق کل وشو مکتوبی پوسته خانه یه کوتور . ۷ کاتب
افندی نزه ده در؟ — قلمده در چالیشیور . ۸ مملکتدن خبر
آلیورمیسکز؟ اورالر بوسنه ناصل ایمش؟ — اوت ' افندم ! پدر افندیدن
هر هفته مکتوب آلیورم . هوالر چوق نظامسز ایمش . هر کون بوزیلیور
ایمش . هر کون یا یاغهور یاغیور ایمش یا قار .

ترجمه ۴۶ Translation 46.

1. I am eating bread and drinking water; what art thou doing? — I am preparing myself to go to Iconium. 2. Thou art reading thy lesson: but thy classmates are not studying (working); they are lazy. 3. No, Sir, why do you say so? How hard they are working! But it is very difficult, they cannot do better. 4. Are they coming to our house to-morrow? — If they are coming tell them to bring my umbrella. 5. He was thirsty; you are hungry. — No, Sir, I am satisfied. 6. I wish to go to Smyrna, do you wish to see that city? 7. Can you change a mejidiyé for me? — I cannot change it; but if you can give me ten paras, I can give you four quarters. 8. The bread is very cheap now; they are giving an oke of it for 23 paras.

مکالمه Conversation.

خیر افندم! قارنم طوق ایسه ده	نه ایسته یورسکز، قارنکز آج می؟
بن اونک قوکشوسیم. [صوسزم.	قواص مصطفی اغا سن میسین؟
اوت؛ بعض دفعه آدم آدمه بکزه یور.	بربریکزه چوق بکزه یورسکز؟
اعلا صامسون توتونی ایچیورم.	نه جنس توتون ایچیورسکز؟
کونده بش سفاره دن زیاده ایچه مه یورم.	کونده قاج سیغاره ایچه بیلیورسکز؟
کله ییلیر ایسه ده، کلمک ایسته مه یور.	واغظ افندی سزه کله مه یورمی؟
مطبخده بوش اوطورویور ایش.	خدمتچی نره ده ایدی؟
اویقوم کوزلرمدن آقییور، هیچ	نیچون بوقدر ارکن یاتیورسکز؟
طوره مایورم.	
کوتوره مم! ایکی حمال لازمدر.	بو ماللری چارشیدن اوه کوتوره
	بیلیورمیسکز؟
اوילה بر نیتی وار ایدیسه ده، شیمدی	مصطفی اغا باغچه سنی صاتیور می؟
صاقتایور، بابادن قالمه بر باغچه ایش.	

تعلیم قرائت Reading Exercise.

The Use of Animals. حیوانلرک بزه اولان فائده لری

حیوانلرک بزه چوق فائده سی وار در.

ایلك یرده حیوانلارك برچوغی بزم ییه جكارمزی تدارك ایدیورلر.
 صیغیر 'طانه' قویون 'کچی' قوزو و اوغلاق کبی حیوانلارك 'و طاق'
 قاز 'اوردك' کبی قوشلارك اتلرینی یه یورز. آو اتلریله بالیقار دخی بعض
 لذید طعاملر یامغه قوللانیلیور.

اینک 'کچی' قویون و جاموس کبی حیوانلارك سودندن سودلی
 قهوه 'سودلی چای' سودلاج 'یوغورت و بونلر کبی بعض لذید طعاملر
 پاییلیور. بونلردن بشقه بونلارك سودیله تره یاغی و پینیر یاییلمقده در.
 دیشی اشك سودینی ده حکیمار خسته لر ایچون پک چوق قوللانیلیور.

Hayvanlarîñ bizé olan ba'zî faydéléri.

Hayvanlarîñ bizé pék choq faydési¹ var dir.

*Ilk yérdé hayvanlarîñ bir choghou bizim yéyéjéklérimiz²
 tédarik³ édiyorlar. Sîghîr⁴, dana⁵, qoyoun, kéchi, qouzou
 vé ovlaq⁶ gibi hayvanlarîñ; vé tavouq, qaz⁷, êôrdék⁸ gibi
 qoushlarîñ étlérini yéyorouz, av etlériylé balîqlar dakhi ba'zî
 léziz⁹ ta'amlar¹⁰ yapmagha goul'lanîliyor.*

*Inék, kéchi, qoyoun vé jamous¹¹ gibi hayvanlarîñ
 sūdûndén sūdîlû qah'vé, sūdîlû chay, sūdîlaj¹², yoghourt¹³
 vé bounlar gibi ba'zî léziz ta'amlar yapîliyor. Bounlardan
 bashqa bounlarîñ sūdûylé téré yaghî¹⁴ vé péynir yapîlmaqda
 dîr. Dishî¹⁵ éshék sūdûnû dé hékimlér hastalar ichin pék
 choq goul'lanîyorlar.*

Words. 1. use, benefit. 2. food. 3. to prepare, procure.
 4. cattle. 5. calf. 6. kid (§ 36). 7. geese. 8. duck. 9. delicious.
 10. foods, goul'lanmaq to use. 11. buffalo. 12. rice-milk. 13. thick
 curds of milk, madzoun. 14. butter. 15. female.

درس ۲۲ Lesson 22.

مضارع The AORIST.

§ 326. The characteristic sign of the Aorist of the Indicative is the letter ر *ré* added to the root of the verb, which forms the third person singular. The other

persons are formed by simply adding the abbreviated present of the Substantive Verb (§§ 52², 309).

§ 327. The vowel sound between the *re* and the root of the verb varies, being either *-ar*, *-ér*; *-ir*, *-îr*; *-our*, *-ûr*, and can only be learnt by practice or from a good dictionary. Ex.:

يَمَكْ *yémék* to eat:

دَمَكْ *démék* to say:

اَوَمَكْ *êôtmék* to sing (the bird):

بَاقِمَقْ *baqmaq* to look:

گَلمَکْ *gélmék* to come:

اَلَمَقْ *almaq* to take:

اَوَطورمَقْ *otourmaq* to sit:

اَوَلَمَكْ *êôlmék* to die:

يَر *yér* he eats

دَر *dér* he says

اَوَتَر *êôtér* he sings

بَاقار *baqar* he looks

گَلیَر *gélir* he comes

اَلِیَر *alír* he takes

اَوَطورور *otourour* he sits

اَوَلُور *êôlûr* he dies.

§ 328. 1. Indicative Aorist. مضارع اخباریه

سَوَهرِم <i>sévér'im</i> ,	I love (habitually)	I shall love
سَوَهرِین <i>sévér'sin</i> ,	thou lovest »	thou wilt love
سَوَر <i>sévér'</i> ,	he loves »	he will love
سَوَهرِیز <i>sévér'iz</i> ,	we love »	we shall love
سَوَهرِیَن <i>sévér'siniz</i> ,	you love »	you
سَوَهرِلَر <i>sévér'lér'</i> ,	they love »	they will love.

The Potential Aorist. مضارع اقتداری

سَوَهِبِلِیَرِم <i>sévébil'rim</i> ,	سَوَهِبِلِیَرِیز <i>sévébil'iriz</i> ,
سَوَهِبِلِیَرِیَن <i>sévébil'ir'sin</i> ,	سَوَهِبِلِیَرِیَن <i>sévébil'ir'siniz</i> ,
سَوَهِبِلِیَر <i>sévébilir</i> ,	سَوَهِبِلِیَرِلَر <i>sévébilirlér'</i> .
I am able to love, I can love . . . I know how to love.	

The Negative Aorist. مضارع منی

سَوَم <i>sévmém'</i> ,	سَوَمَیَن <i>sévmé'yiz</i> ,
سَوَمِیَن <i>sévmé'z'sin</i> ,	سَوَمِیَن <i>sévmé'z'siniz</i> ,
سَوَمَیَن <i>sévmé'z'</i> ,	سَوَمِلَر <i>sévmé'z'lér'</i> .
I do not love or I shall not love . . .	

سوه مم sévé'mém,
سوه مز سین sévé'mézsín,
سوه مز sévé'méz,

سوه مه یز sévé'méyíz,
سوه مز سین sévé'mézsíñíz,
سوه مز لر sévé'mézlér.

I am not able to love, I cannot love ...

Interrogative Aorist. مضارع استفهامی

سومز میم sévméz'miyim? سومز میز sévméz'miyíz?
سومز می سین sévméz'misín? سومز می سین sévméz'misíñíz?
سومز می sévméz' mi? سومز لر می sévmézlér' mi?

Do I not love? dost thou not love? etc.

سور میم sévér'miyim? - 'misiñ? Do I love?

Am I not able to love?
سوه مم می sévé'mém mi? سوه مز می سین sévé'mézmisín? سوه مز می sévé'méz mi?

مطالعات Múta-la-at Remarks.

§ 329. I. The formation of the Negative Aorist is irregular, as is seen above.

§ 330. II. The use of the Aorist among the common people varies; as:

sévérím, sévéñ, sévér; sévérik, sévérsíñíz, sévérlér.
sévmém, sévmén, sévméz; sévmézik, sévmézsíñíz, sévmézlér.

§ 331. The First Gerund. When جه سنه *jésiné* is added to the third person singular it gives the meaning 'as if, intending to do'.

او یور جه سنه کوزلرینی قاپادی ouyour'jasína géōzlérini qapadî.
He shut his eyes pretending that he was sleeping.

سیسی آلیر جه سنه باغردی sési alîr'jasína baghîrdî. He shouted out as loud as he could (take his voice).

§ 332. This *jésiné* is sometimes added to nouns, and signifies 'after the manner of, as, like'.

مرد جه سنه طاوورانیور ایدی mérd'jésiné dāvranîyor oudou. He was behaving himself in a manly way.

Eshék'jésiné baghirdî. He cried out like an ass.

§ 333. The Second Gerund. Such English phrases as 'before coming, before going' etc. consisting of 'be-

fore' with a gerund, are rendered in Turkish in two ways: one by the use of the second derivative from the Infinitive, as has been mentioned above (§ 299). The other by appending *دن -dén* or *دن اول -dén évvel* to the third person singular of the Aorist, negative form; as:

بن کلمه دن کیتمه *bén gélmédén gitmé* | Don't go before my
بن کلمزدن کیتمه *bén gélmézdén gitmé* | coming.

بن سنی چاغیرمزدن اول کلمه *bén sèni chaghîrmazdan év'vél gélmé.*
Don't come before (my calling you) = I call you.

§ 334. **The Third Gerund.** When the third person affirmative and negative come together a gerund results:

یازار یازماز *yazar yazmaz.* As soon as I (you, he) wrote.
گélir gélméz chaghîrdî. He called me as soon as he came.

2. The Assertive Aorist (Conjunctive). مضارع حکایه

§ 335. The Assertive Aorist, which is called by English scholars Past Habitual (corresponding to the Imparfait and Conditionnel tenses of French) indicates that one was formerly, in the habit of doing an action or that one would do it on condition of something else happening. Thus *گélir idim* signifies either 'I used to come or I would come (if something else happened)'.

Başa bir lira vèrirsèñ choq mémnoun olour idim. If you would give me a pound, I should be very glad.

یازار ایدم <i>yazar idim</i>		I used to write, I should write. I should have written, etc.
یازار ایدک <i>yazar idiñ</i>		
یازار ایدی <i>yazar idi</i>		
یازار ایدک <i>yazar idik</i>		
یازار ایدیکز <i>yazar idiñiz</i>		
یازار ایدیلر <i>yazar idilér</i>		

Negative and Interrogative.

سومز ایدم or سومزدم *sévméz'idim, sevméz'dim; sévméz'idiñ . .*
I used not to love or would not love or would not have loved, etc.

séver'miyidim? سورمیدم ؟ *sévméz'miyidim?* سومزمیدم ؟
Used I not to love? etc. Did I not use to love? etc.

§ 336.

3. The Narrative Aorist. مضارع روایت

séver' imishim, سور ایشیم *séver' imishiz,* سور ایشیز
séver' imishsiñ, سور ایشسین *séver' imishsiñiz,* سور ایشسکز
séver' imish, سور ایش *séver' imishlér.* سور ایشلر.
(They say that) I used to love, (Perchance) I love . . .

§ 337.

4. The Conditional Aorist. مضارع شرطی

séver'sém, سور سه م *séver'sék,* سور سه ک
séver'séñ, سور سه کن *séver'séñiz,* سور سه کز
séver'sé, سور سه *séverlér'sé.* سور لره سه
If I love, If thou lovest, etc.

sévméz'sém, -'séñ. سومز سه م If I do not love . . .

§ 338. *Note.* The Conditional Aorist is abbreviated sometimes by omitting the characteristic *ré*, and then resembles greatly the Suppositive tense § 378; as: *sévsém, sévséñ, sévsé.*

§ 339. Further:

<i>séver'sémdé</i> سور سه مده	Though I love, yet —
<i>sévméz'séñdé</i> سومز سه کده	thou dost love, but —
<i>hér kim' gélirsé</i> هر کیم کایر سه	whoever comes.
<i>hér né' oloursa</i> هر نه اولور سه	whatever it may be.
<i>gélir'sédé gélmez'sédé</i> کایر سه ده کلمز سه ده whether he comes or not.	

§ 340. When two or more verbs follow one another in the same tense, number and person, the personal ending is generally omitted in all but the last:

yér, ichér vé gézérím for *yérím, ichérím vé gézérím.* I eat, drink and promenade.

Pédér hér akh'sham sizé gidiyor vé yarî géjéyédek otourou-yoroudou, for gidiyoroudou. My father used to go every night to your house and stay there till midnight.

لغتلى Words.

p. که <i>ki</i> that	a. سنبل <i>sûnbûl</i> hyacinth
a. مسافر <i>mûsafir</i> guest	صاچماق <i>sachmaq</i> to spread
p. اگر <i>éyér</i> if	a. موسم <i>mévsim</i> season
a. تکرار <i>tékrar</i> again	سورمک <i>sûrmék</i> to plough
a. طرف <i>taraf</i> place, side	اکمک <i>ékmék</i> to sow
اويله يا! <i>eôylé ya!</i> certainly!	يازين <i>yazin</i> in the summer.

تعليم Exercise 47.

۱ خواجه افندی ساعت قاچده مکتبه تشریف ایدر؟ — هر کون
آفرانقه ساعت طقوزده کلیور ایدی ایسه ده، بیلیم که: بو کون
کلیر می کلمز می؟ آورده بر مسافری وار ایش ۲. اگر خواجه کز اول
وقت کلیرسه، کرم ایت شوکتابی کندیسنه ویر. اما اگر کلمزسه،
تکرار بکا کوندر. — یک اعلا! خواجهم کلیر کلمز، کتابکزی
ویریم. لکن کلمزسه سزه کونده ریرم. ۳ بن ترکیجه بیلیم، هم یازار هم
اوقورسه مده چاپوق سویله یه مم. سن هم صو کبی اوقویه بلییور هم
کوزل سویله یه بلییور سین. ۴ بن سنی اوچ یاشنده ایکن بیلیم. هیچ
طورماز آغلار، چاغیریر، باغیریر ایدک. ۵ شو بهار موسمی نه کوزل بر
موسمدر! هر طرف کولر، آغاجلر چیچکله نیر، کللار، سنبللر و بشقه
چیچکلر آچیلیرلر، هر طرفه کوزل قوقولر صاچارلر. ۶ چیفتجیلر بهارین
و کوزین سوردرلر و اکولر. اگر سورمزلر و اکزلرسه، یازین و قیشین اللرینه
بر شی کچمز. ۷ «پارهیی آلازدن کیسه کیسه یه مال ویرمز».

ترجمه ۴۸ Translation 48.

1. I know Armenian. Thou knowest German. Does he know Greek? 2. Before you came here, you did not know us (assertive). 3. Before seeing the property (*mal*), I cannot give the money, but if I see and approve, I will give the money. — Well, Sir, if I can make you like it, then I hope you will pay. — 4. At what o'clock do you go to bed? — I eat at 12 o'clock Turkish time, and lie down at 3 o'clock, in summer, but in winter I eat at one o'clock and go to bed at five. Sometimes, if I have guests, I sit up until six o'clock. 5. I do not do so! I eat early and I retire early. I rise early in the morning. While others are sleeping, I read and write my lesson. Sometimes in the fresh morning air I take a walk in the field. 6. Well done! my boy; you do well. 7. Can you ride on horseback? — Yes, I can (ride), but you cannot ride. 8. What do they call this boy? — They call him Néjib.

مکالمه Conversation.

بو کویه نه دیرلر؟ [ایمش؟] بو کویه بویاجی کوی دیرلر.
 قوکشوکنز حجازدن نه وقت کلیر اون کونه قالماز کلیر ایمش.
 اون کوندن اول کلزمی؟ کلزم دیورلر.
 شو آتی قاچه صاته ییلیرلر؟ اون لیرادن اشاغیه ویره مزلر.
 چوجوقلر مکتبه نه یاپارلر؟ اوقورلر، یازارلر، درس ویریرلر.
 خدمتی کلیر کلزم بکا کونده ریر پک ای افندم! کونده ریرم.
 میسین؟ [ایدیکیز؟]
 سز بو آوه کلزدن نروده اوطورور شو قارشیده کی اوده اوطورمقده ایدک.

تعلیم قرائت Reading Exercise.

حيواناتك سساری Voices of Animals.

بوتون حيواناتك كندیارینه مخصوصی سساری وار در، و اول سسی

کوستارمك ایچون ده برر تعبیرلری وار در: مثلاً —

آت کیشنر، اشک آ کیریر، اینک بوکورور، آرسلان کوموردَر،
 آیو خوموردار، قورد اولور، کویک حاولار، تیلکی اینجه بر سسله
 سیکیلر، قویون و کچی مهلر، کدی میاولر، خروس اوتر، طاوق
 غیداقلر، پیلیجلار و اوفاق قوشلر جیویلدَر، هند طاوغی غولوغولو ایدَر،
 پایاغان لاقیردی ایدَر، کوکرجین دم چکر، بلبل شاقیر، اوردک واق
 واق ایدَر.

Hayvanlarîñ sésleri.

*Bûtûn hayvanlarîñ kéndilériné makh'sous¹ sesleri
 var dîr, vé ol sési gêostérmék ichin dé birér ta'birléri²
 var dîr; Méséla.³ —*

*At Kishnér⁴, éshék añîrîr⁵, inék bêoyûrûr⁶, arslan
 gêomûrdér⁷, ayî khomaurdar⁸, gourd oulour⁹, kéôpék hav-
 lar¹⁰, tilki injé bir sésle siñilér¹¹, qoyoun vé kéchi mélér¹²,
 kédi miyavlar¹³, khoros êôtér¹⁴, tavouq gîdaqlar¹⁵, pilijlér
 vé oufaq qoushlar jivildér¹⁶, hind tavoughou¹⁷ goulou goulou
 édér¹⁸, papaghan¹⁹ laqîrdî édér²⁰, gêoyérjin²¹ dém chékér²²,
 bûlbûl²³ shaqîr²⁴, êôrdék vaq vaq édér²⁵.*

Words. 1. Especial. 2. term. 3. for instance. 4. Kish-
 némék to whinny. 5. añîrmaq to bray. 6. bêoyûrmék to moo.
 7. gêomûrdémék to roar. 8. Khomûrdamaq to growl. 9. ouloumaq
 to howl. 10. havlamaq to bark. 11. siñilémék to squeak. 12. mé-
 lélmék to bleat. 13. miyavlamaq to mew. 14. êôtmék to crow.
 15. gîdaqlamaq to cackle. 16. jivildémék to chirp. 17. turkey
 (Indian) hen. 18. to gobble. 19. parrot. 20. to chatter. 21. pigeon.
 22. to coo. 23. nightingale. 24. shaqîmaq to warble. 25. to quack.

درس ۲۳ Lesson 23.

ماضیلر The Past Tenses.

§ 341. There are two tenses denoting the Past.

§ 342. One is the Categorical Preterite called by the natives *Maziyi shouhou* 'eye-witness past', which depicts the speaker as having been present or as having witnessed something with his own eyes, so as to know it for certain without any doubt. Hence it corresponds

with the compound tense formed with the Past Participle and the auxiliary verb 'To have'. For instance *yazdî*, not only means *he wrote* (in the presence of the speaker), but also *he has written*.

It may also be translated by the English Past, formed with *did*; as: *yazdî mî?* Did he write? — *yazdî*, he did write.

§ 343. The other is the Dubitative Past, *Maziyi naqli* implying or expressing doubt. The speaker is not sure about the matter, he may have heard it from others. This tense can be correctly used only when the truth of an assertion is not guaranteed, and when the speaker means to state that he believes what he says, but cannot vouch for it; as: *yazmîsh* 'he wrote (as others say) he has written (I believe), I am not sure about it'. This tense is used in telling stories of the past or anecdotes which the speaker has heard from others or read in books.

1. Indicative Past. ماضی شہودی

§ 344. The characteristic sign or suffix of the Past tense is *-dî, -di* in the third person. For the first person plural it is *-dik* for the soft vowels and *-dîq* for the hard ones.

یازدم <i>yazdîm'</i> ,	سودم <i>sévdîm'</i> ,	} I wrote, I did write, I have written . . . I loved, etc.
یازدک <i>yazdîñ'</i> ,	سودک <i>sévdîñ'</i> ,	
یازدی <i>yazdî'</i> ,	سودی <i>sévdî'</i> ,	
یازدق <i>yazdîq'</i> ,	سودک <i>sévdîk'</i> ,	
یازدیکز <i>yazdîñiz'</i> ,	سودیکز <i>sévdîñiz'</i> ,	
یازدیلر <i>yazdîlar'</i> .	سودیلر <i>sévdîlér'</i> .	

Potential Past. ماضی اقتداری

سوه ییلم <i>sévêbildîm'</i> ,	سوه ییلدک <i>sévêbildîk'</i> ,	} I was able to love . . .
سوه ییلدک <i>sévêbildîñ'</i> ,	سوه ییلدیکز <i>sévêbildîñiz'</i> ,	
سوه ییلدی <i>sévêbildî'</i> ,	سوه ییلدیلر <i>sévêbildîlér'</i> .	

Negative and Interrogative.

سومه دم *sév'médim* I did not love. سومه دم *sévé'médim* I was not able to love.
 یازدم می؟ *yazdîm' mî?* Did I write? سودم می؟ *sévdîm' mî?* Did I love?
 یاز'madîm mî? Did I not write? yaza'madîm mî? Was I not able to write?

§ 345. **The Fourth Gerund.** A very common expression is formed by adding ده *-da, -dé* to the first person plural of the Past, thus indicating when an action is performed.

چان چالندقه هرکس او طورسون *yazdîqda* when he wrote.
chan chalîndîqda hér kës otoursoun when the bell is rung every body must sit down.

§ 346. **The Fifth Gerund.** By adding جه *-jé,* to the same person, another kind of gerund is made, which corresponds to *in proportion as, the more — the more:*

کتابی او قودقجه سوییورم *kitabî oqoudouq'ja séviyoroum.* The more I read the book the more I like it.

اثوابی کیدکجه خوشلانه جقسین *esvabîñî géydikjé hoshlanajaqsîn.*
 The more you weare your dress the more you will like it.

§ 347. **After** with a Participle, is rendered in Turkish by the addition of دن صوکره *-dén soñra* to the same person as:

بن اولد کدن صوکره *bén êoldúkdén soñra* after my death.

بن یازدقدن صوکره *bén yazdîqdan soñra* after I wrote.

Méktoubou yazdî, vé yazdîqdan soñra méôhûrlédi. He wrote the letter, and after writing he sealed it.

§ 348. **Further:**

Eoyrénémédik gitdi. At last we were not able to learn.

Séôylédîm gitdi. At last I have spoken.

2. Assertive Past. حکایه ماضی شهودی

§ 349. The Assertive Past, which is called in English the Pluperfect, is made in two ways, one by adding the Past tense of the Substantive Verb to the

third person of the Past tense and the second by adding the third person of the Past of the Substantive Verb to the Past tense.

سودم ایدی <i>sévdim idi,</i>	سودی ایدم <i>sévdi idim,</i>
سودك ایدی <i>sévdiñ idi,</i>	سودی ایدك <i>sévdi idiñ,</i>
سودی ایدی <i>sévdi idi,</i>	سودی ایدی <i>sévdi idi,</i>
سودك ایدی <i>sévdik idi,</i>	سودی ایدك <i>sévdi idik,</i>
سوديكز ایدی <i>sévdiñiz idi,</i>	سودی ایديكز <i>sévdi idiñiz,</i>
سودیلر ایدی <i>sévdilér idi,</i>	سودی ایدیلر <i>sévdi idilér.</i>

I had loved (I am sure), Thou hadst loved.

Note. The Narrative Mood is wanting.

§ 350.

3. Conditional Past. ماضی شهودی شرطی

It is made in two ways, as in the Assertive Mood.

یازدم ایسه <i>yazdîm isé,</i>	یازدق ایسه <i>yazdiq isé,</i>
یازدك ایسه <i>yazdiñ isé,</i>	یازدیکز ایسه <i>yazdiñiz isé,</i>
یازدی ایسه <i>yazdî isé,</i>	یازدیلر ایسه <i>yazdîlar isé.</i>

If I have written, If thou hast written ...

Further:

سودم ایسه ده <i>sévdim isédé</i>	I loved, but —.
آله مادم ایسه ده <i>alamadîm isédé</i>	I was not able to take, but —.
کیم یازدی ایسه <i>kim yazdî isé</i>	whoever may have written.

The Dubitative Past. ماضی نقلی

§ 351. The characteristic sign or suffix of this tense is مش *-mîsh, -mîsh, -mûsh, -moush*, according to the dominant vowel. The formation of the persons is regular.

§ 352. 1. Indicative Dubitative. نقلی اخباریه

سومشم <i>sévmi'shim,</i>	سومشین <i>sévmish'iz,</i>
سومشین <i>sévmish'sin,</i>	سومشینک <i>sévmish'siñiz,</i>

سومش در *sévmish' (dir)*, سومش در *sévmishlér' (dir)*.
 I loved, I have loved (it is said) ...

نقلی اقتداری. Potential Dubitative.

یازم یازم *yaza bilmish'im*, یازم یازم *yaza bilmish'iz*,
 یازم یازم *yaza bilmish'sin*, یازم یازم *yaza bilmish'siñiz*,
 یازم یازم *yaza bilmish' (dir)*, یازم یازم *yaza bilmishlér' (dir)*.
 (They say that) I was able to write ...

Negative and Interrogative Forms.

یازمادم <i>yaz'mamîshîm</i> , یازمادم <i>yaz'amamîshîm</i> یازمادم <i>yazmîshmîyîm?</i> یازمادم <i>yaza'mamîshmîyîm?</i>	سومادم <i>sévmémishîm</i> I was not able to write Did I write? Was I not able to write?	I did not write, ... love as it was said or reported.
---	--	--

§ 353. 2. Assertive Dubitative. نقلی حکایه

ایدم *sévmish idim*, ایدم *sévmish idik*,
 ایدم *sévmish idiñ*, ایدم *sévmish idiñiz*,
 ایدم *sévmish idi*, ایدم *sévmish idilér*.
 I had loved (I am sure), Thou hadst loved.

§ 354. 3. Narrative Dubitative. نقلی روایت

ایشم *sévmish' imishîm*, ایشم *sévmish' imishiz*,
 ایشم *sévmish' imishsin*, ایشم *sévmish' imishsiñiz*,
 ایشم *sévmish' imish*, ایشم *sévmish' imishlér*.
 (They say that) I have loved, etc.

§ 355. 4. Conditional Dubitative. نقلی شرطی

ایسم *sévmish' isém*, ایسم *sévmish' isék*,
 ایسم *sévmish' iséñ*, ایسم *sévmish' iséñiz*,
 ایسم *sévmish' isé*, ایسم *sévmish' isélér*.

If I loved (as they say), (as others say).

Yaz'mamîsh isém, -iséñ If I had not written (as others say).

§ 356. Further:

yazmîsh olsam If I had written.

almîsh olsalar If they had taken.

Words. لغت

sûpûrmék to sweep	سو پورمک	a. t. سعادتی sa'adétly happy
ilaj medicine	ا. علاج	f. تلغراف télégraf a telegram
éôksûrmék to cough	اوکسورمک	p. درد dérd affliction, sickness
yola chîqmaq	یوله چیقماق	to start, to set out, to sail.
déyirmén mill	دکیرمن	گری géri back
isîتما or sîتما toutmaq to suffer from malaria.	ایصیتمه طوتماق	دیو، دی دی déyi saying

Exercise 49. تعلیم ۴۹

۱. نجیب افندی بو کون استانبوله کیتماک ایچون یوله چیقدی.
۲. عجباً شا کرافندی نه وقت کیتدی 'بیلیرمیسکز؟ — دون کیتمش در دیو ایشیتدم.
۳. دون درسکی چوق کوزل او قوش سین؛ ایشیتدم ده یك شاذ اولدم.
۴. بو نه قدر ضعیفلنمش سین؟ دردك نه در؟ — خسته ایم ایکی کوندن برو ایصیتمه طوتیورم.
۵. نه یاپدك اعلاج آلدك می؟ — خیر! حکیمه خبر کوندردم 'چوجوقلر کیتمشلر' آرامشلر آرامشلر 'بوله مامشار' بوش کری کلدیله.
۶. بو اوطه یی کیم سوپورمشدرد؟ — نه وار که؟ — کیم سوپورمش ایسه هیچ ایی سوپورمه مشدر.
- اویله ایسه خدمتچی قیز کلسون و تکرار سوپورسون. — باش اوستنه افندم.
۷. پدرم والده مدن تلغراف آلمش 'ایکی کوندن کلیور ایمش. — والده خانم نزهیه کیتمش ایدی؟ — مایس آینده از میره کیتمشدی.
۸. نوازل اولشم. حکیم ترله دیدی. ترله مک ایچون چوق چالیشدم ایسه ده ترله یه مه دم کیتدی.
۹. یه! یدکجه اشتاهک کایر.

ترجمه ۵۰ Translation 50.

1. What has he planted in the garden? — He has planted there some lilies, potatoes and tomatoes. 2. Whose brother has two small knives? 3. It is reported [they say] that a man was killed yesterday in the town. 4. [They say] some one has been killed this week at the mill. 5. When did the ship sail? — She sailed on the first day of the month. 6. The mail from Samsoun arrived this morning. 7. Did you see my father? No, Sir, I waited for him in the market but I could not see him. My brother James saw him yesterday. 8. The more you learn the happier you are. 9. The more you advise him the angrier he gets. 10. When your brother comes from the town, please let me know.

مکالمه Conversation.

س) استانبول شهری میلادك هانكي تاريخنده^۱ و كيمك واسطه سيله^۲ فتح^۳ اولوغشدر؟

ج) میلادك ۱۵۵۳ تاريخنده فاتح^۴ سلطان محمد الى اوج كونلك بر محاصره دن^۵ صوكره فتح ايله مشدر. بوني جيبونك «رومانك زوالی»^۶ نام^۷ تاريخنده اوقودم.

س) عثمانيلر ويانه ي قاج دفعه و هانكي تاريخلرده محاصره ايتمشلر در؟ بيليرميسكز؟

ج) عثمانلي تاريخنده كوردن كه ؛ ايكي دفعه محاصره ايتمشلر: بری قانونی سلطان سليمانك^۸ قوماندەسی^۹ آتندە ۱۵۲۹ ده ، و ديكري وزير^{۱۰} قره مصطفى پاشانك قوماندەسی آتندە ۱۶۸۳ تاريخنده محاصره ايتمشلر در. مومی اليه^{۱۱} مرزيفوندن ياريم ساعت اوتەده بولونان مارينجه قريه سی اهاليسندن^{۱۲} بر اودونجينك اوغلي ایدی.

Words. 1. a. *tarikh* date, history. 2. a. *vasîta* hand, means. 3. *fet-h étmék* to conquer. 4. *fatih* conqueror (§ 601). 5. *mouhaséré* siege (§ 618). 6. *zéval* fall. 7. p. *nam* name. 8. *Qanouni* *Soultan Sûléyman* Sultan Suleyman, the Lawgiver (1520—66). 9. *qomanda* commandership. 10. *vézir* vizier. 11. *moumayiléh* His Excellency [the person referred to, i.e. the latter]. 12. *éhali* inhabitants.

س) سلطان سليمانك نه قدر عسكرى وار ايدى و اولوقت نچہ ايمپراطورى
کيم ايدى؟

ج) سلطان حضرتلرينك¹³ ۲۵۰ ييك عسكرى وار ايدى. اول وقت نچہ ،
(يعنى آلامانيه و آويستريا ايمپراطورى) مشهور بشنجى قارولوس ايدى.
قارولوسك اسمندن عثمانلور خريستيان حڪمدارلرينه¹⁴ قرال نامنى⁷ ويرديلر.
س) اينجيل شريف¹⁵ تركجه يه ايلك دفعه نه وقت و نره ده ترجمه و طبع¹⁶
اولونشدر؟

ج) اون يدنجى عصر ك صوكلرنده¹⁷ استانبولده مهتدى¹⁸ على بك ترجمه
ايتمش و ۱۸۱۹ ده پاريسده انگليز كتاب مقدس شركتنك¹⁹ همتيلاه²⁰
طبع اولونشدر.

13. *hazrétleri* His Majesty. 14. *hukûmdar* ruler. 15. *Injili Shérif* the Holy Gospel. 16. *tab* printing. 17. towards the end of the 17th century. 18. a pervert to Islam. 19. *Ingiliz Kitabî Mouqad'dés shirkéti* B. & F. B. Society. 20. *him'métiylé* through the assistance, by.

Proper Names: Jibon Ed. Gibbon. *Qarolos* Charles V.

Lesson 24. درس ۲۴

The Future Tense. مستقبل

§ 357. The Future tense in Turkish corresponds to that of the English language; with this difference, that it simply asserts what will happen, without making a promise, which is always rendered by the Aorist.

§ 358. The Categorical Future is made by adding *-é-*, *-a-* to the verbal root, if it ends in a consonant; and *-yé-*, *-ya-* if it ends in a vowel; and afterwards *-jék* is added if the verbal root is soft and *-jaq* if it is hard (53):

otourajaq اوطوره جق ، اوطوره ، اوطور^V ، اوطورمق

istéyéjék ايسته يه جك ، ايسته يه ، ايسته^V ، ايسته مك

gidéjék كيده جك ، كيده ، كيت^V ، كيت مك

§ 359. *Note.* The radical endings *-t*, *-q*, *-k*, are changed into *-d-*, *-gh-*, *-y-*, when followed by a vowel: § 52², 88.

§ 360. 1. Indicative Future. مستقبل اخباریه

یازره جغم <i>yazaja'-ghîm</i> ,	ایسته یه جکم <i>istéy'éjé'-yim</i> ,
یازره جقسین <i>yazajaq'-sîn</i> ,	ایسته یه جکسین <i>istéy'éjék'-sîn</i> ,
یازره جق در <i>yazajaq' (dîr)</i> ,	ایسته یه جک در <i>istéy'éjék' (dir)</i> ,
یازره جغز <i>yazaja'-ghîz</i> ,	ایسته یه جگز <i>istéy'éjé'-yiz</i> ,
یازره جقسکز <i>yazajaq'-sîñîz</i> ,	ایسته یه جکسکز <i>istéy'éjék'-sîñîz</i> ,
یازره جق لر در <i>yazajaq-lar' (dîr)</i> .	ایسته یه جکلر در <i>istéy'éjék-lér' (dir)</i> .

I shall write, thou will —. I shall ask, thou will ask ...

Negative and Interrogative.

یازمایه جغم <i>yaz'mayajaghîm, -sîn</i> ...	I shall not write
یازمایه جغم <i>yaza'mayajaghûm</i> ...	I shall not be able to write ...
یازره جقمیم؟ <i>yazajaq'mîyîm?</i>	Shall I write?
یازمایه جقمیم؟ <i>yaz'mayajaqmîyîm?</i>	Shall I not write?
یازمایه جقمیم؟ <i>yaza'mayajaqmîyîm?</i>	Shall I not be able to write?

§ 361. 2. Assertive Future. مستقبل حکایه

Assertive Future or Imperfect Future signifies that an action was going to take place in the past, Present, or future.

یازره جق ایدم <i>yazajaq idim</i> ,	یازره جق ایدک <i>yazajaq idik</i> ,
یازره جق ایدک » <i>idiñ</i> ,	یازره جق ایدیکز » <i>idiñîz</i> ,
یازره جق ایدی » <i>idi</i> ,	یازره جق ایدیلر » <i>idilér</i> .

I was about to write, (yesterday, to-day or to-morrow).

Note. This tense is often written and pronounced in the following manner:

یازره جقدم *yazaja'ghîdîm, sévéjé'yidiñ*...

§ 362. 3. Narrative Future. مستقبل روایت

سوه جك ايشم *sévéjék imishim*, سوه جك ايشز *sévéjék imishiz*,
 سوه جك ايشسين » *imish'sin*, سوه جك ايشسكز » *imishsiñiz*,
 سوه جك ايش » *imish*, سوه جك ايشلر » *imishlér*.
 [They say that] I was about to love . . .

§ 363. 4. Conditional Future. مستقبل شرطی

سوه جك ايسم *sévéjék isém*, سوه جك ايسك *sévéjék isék*,
 سوه جك ايسن » *isén*, سوه جك ايسكز » *iséñiz*,
 سوه جك ايسه » *isé*, سوه جك ايسلر » *isélér*.
 or *sévéjéyisém, sévéjéyiséñ; yazajaghîsaq, yazajaghîsañiz* . . .
 If I shall love, If I am to love . . .

§ 364. Further:

yazajaq isémdé I shall write, but —.
gêôréméyék isékdé We shall not be able
 to see, but —.
yêôrûyéméyék iséñizdé You will not be able
 to walk, but —.

لغت Words.

<i>kéyflénmék</i> to be delighted	<i>haniya?</i> where is it?
<i>yîl bashî</i> New-Year's-Day	a. <i>yani</i> that is to say
a. <i>vayiz</i> preacher	<i>yaldîzlî</i> gilt
<i>biñ bashî</i> major	<i>séyrék</i> sparse
<i>miralay</i> colonel	<i>kêoprû</i> bridge
<i>yayla</i> summer-residence	<i>gêôrûshmék</i> to visit
<i>sîq</i> thick	<i>familyajaq</i> with the whole family.

تعليم Exercise 51.

۱ یارین باغلر آراسینه کیده جکز . باغلری کورورسهك چوق
 کیفلنه جکز . ۲ یارین ییل باشی ' یعنی ' ۱۹۰۳ سنه سنك کانون

ٲانيسينڪ ٻرى در . واعظ افندى بزله برر يالديزلى ابڻيل شريف و ايكيشر
 تصوير وي ره جڪ در . ۳ بن شيمدى اوه كيدييورم ' سز زهيه
 كيده جكسكز ؟ ۴ بز بوسنه يازين فاميلياجق بري ره چيقيمق ايسته يورز
 — هانكى طرفه طوغرى كيتمك ايسته يورسكز ؟ ۵ شو قارشيدهكى
 قارلى بوزلو طاغره و صيق اورمانلقاره طوغرى كيتمك نيتينده يز . اورالده
 اولر پك سيرك در . ظن ايدهرم بيك باشى و ميرآلاى افنديار دخى
 فاميلياجق اورايه كيده جكار . ۶ بز اورمانلقاره كيده ميه جك ايمشيز .
 بابام بشقه يره كيتمكه سوز ويرمش . ۷ اكر يارين بزم اوه كله جك
 ايسه كز ' اوده قاله جق و سزى بكليه جكم . ۸ ايشيتديكز مى ؟
 دون آق كوپرى ييقلمش . بزم برادر آزالمش صويه دوشه جك بوغوله جق
 ايمش . ۹ آج ميسين ؛ صوسز ميسين ' اويقوسز ميسين ؟

Translation 52. ترجمه ۵۲

1. Who will come to visit us to morrow? — I believe that my sister Eliza will pay us a visit. 2. In the Psalms (مزموڊرلر *mézmourlar*) David says: Thou will show me the path of life. 3. Mrs. Mary loved her children and is loved by them. 4. As soon as I hear, I shall let you know. 5. You shall not go to the gardens. I will not allow it. 6. I shall write a few lines before I go to supper. 7. Shall I give him so much? No, Sir, he is asking too much. 8. Would Anna read such a dirty paper? — She could read others more dirty than that. 9. If I could (give), I would give you five pounds, but I cannot give [it]. 10. Where will he go? — If he finds a horse, he will go to the summer-residence.

Conversation. مکالمه

(س) بو کون پدر افنديدن مکتوب آلهيله جكميسكز ؟
 (ج) استانبول پوسته سن کایر سه ظن ايدهرم بر مکتوب آله جقم .

- (س) صراف اون لیره یی بردن بوزه ییله جکم ؟
 (ج) اوت افندم ! بوزه رم دیو خدمتجی ایله خبر کوندرمش .
 (س) بورادن چیقارسه کز ؛ نره یه کیده جکسکز ؟
 (ج) هیچ بریره کیده مه یه جکم ؛ اوطه جغمه کیده جک و درسمی حاضر لایه جغم .
 (س) عمو جهك شمدي يه دك كويه يتيشه بيلدي مي ؟
 (ج) اوت افندم ! شمدي يه قدر چوقدن يتيشمش اوله جقدر .
 (س) عجباً بو اخشام آی ساعت قاچده طوغه جقدر !
 (ج) هوا بولوطلی در ؛ یوخسه چوقدن طوغمش اوله جقدی .

Reading Exercise. تعلیم قرائت

A Sermon of Nasr-éd-din. نصر الدینک بر وعظی

نصر الدین خواجه افندی^۱ امثالسز^۲ بر واعظ ایدی . اونک
 کبی بر واعظ نه کلمش نه ده کله جکدر . عمرنده^۳ هیچ بر دفعه^۴ بوش
 بر لاقیردی^۵ سویله مه مشدر . هر سوزندن بر حصه آلنیر ؛ یا اشتاهله
 کولونور^۶ . شمدي شو حکایه یی دکلر سه کز^۷ ، بکا حق ویره جکسکز^۸ .
 بر کون خواجه افندی جامعہ کیتمش ، کرسی یه^۹ چیقمش ، یوزینی
 جماعته^{۱۰} چوپر مش^{۱۱} و یوکسک سسله شویله دیمش : «ای جماعت !
 ای مسلمانلر ! بو کون ، بوساعتده ، سزه نه لر دییه جکم ، بیلیر میسکز ؟»
 — جماعت تعجب ایتمش^{۱۲} و «خیر خواجه افندی ! سن دیمزدن بز ناصل
 بیه بیلیرز» دیمش .

خواجه افندی جواباً^{۱۳} : «یا سیز بیلمز سه کز بن سیزه نه سویله یه یم^{۱۴} ؟

واریک ! اوکره نیک ! کلیک !» دیمش .

Words. 1. *Nasréd'din Hoja Efféndi* the reverend teacher Nasreddin. 2. *émsalsiz* unique. 3. *êomrûndé* in his life. 4. *hich'bir défa* not at all. 5. *laqîrdî* a word. 6. *ishtahla gûlûnmék* to be laughed at heartily. 7. *dînlémék* to listen. 8. *haqq vérmék* to approve. 9. *kûrsû* a pulpit. 10. *jéma'at* congregation, people. 11. *chévir-mék* to turn (his face). 12. *té-aj'jûb ét.* to wonder. 13. *jévabén* in answer. 14. *sêôyléyéyim* I may speak.

ایرته‌سی¹⁵ جمعه کونی خواجه افندی تکرار¹⁶ وعظه باشلار و
اولکی سوالی تکرار ایدر. بو دفعه جماعت کویا عقلی^{16a} داورنمق¹⁷
مقصدیله : «اوت خواجه افندی، بیلیرز! بیلیرز!» دیو هیپسی بر
آغیزدن باغریشیرلر¹⁸.

خواجه افندی اونلرک بو تربیه‌سزلکلرینه¹⁹ یک زیاده کوجه‌نیر²⁰
و «مادام که²¹ بیلیریز دییورسکز، سیزه نه سویله‌یه‌یم. هایدی کیدک!
کوزم کورمه‌سون!» دیر، کرسیدن اینر و آلیر یورویی ویرر²².

15. *értési* the following. 16. *tékrar* again, repeating. 16a. *aqıl lî* wise. 17. *davranmaq* to behave. 18. *baghrîshmaq* to shout, to call out together. 19. *térbiyêsizlik* rudeness. 20. *gûjénmék* to be angry. 21. *madam ki* since. 22. *yêôrûyû vérmék* (to depart and) go quickly.

Lesson 25. درس ۲۵

The Optative Tense. التزامی

§ 365. The Optative tense expresses a desire or wish that some action may be performed. Its characteristic sign is *-é, -a* (or *-yé, -ya*, when the root ends in a vowel) added to the root of the verb. This forms the third person singular. The first person plural is formed by adding *-lim, -lîm* to this.

§ 366. 1. Indicative Optative. التزامی اخباریه

<i>sévâyim</i> , سو‌یه‌یم	<i>sévêlim</i> , سو‌ه‌لم
<i>sévêsin</i> , سو‌ه‌سین	<i>sévêsiniz</i> , سو‌ه‌سکز
<i>sévê, sévsin</i> , سو‌ه، سو‌سون	<i>sévêlér</i> , سو‌ه‌لر

That I may love, that thou mayest love, etc.

Negative. منفی التزامی

sév'méyâyim, sév'méyim, سو‌مه‌یه‌یم سو‌مه‌یم

سومە یە سین *sév'méyésin*, سومە یە سکن *sévméyésiñiz*,
 سومە یە 'سومسون' سومە سین *sév'méyé, sév'mésin*, سومە یە ل *sév'méyéler*.
 That I may not love, etc.

استفهامی التزامی Interrogative.

§ 367. The interrogative forms are generally in use only for first and third persons, they are used to ask permission for something, and are rendered by *shall* or *may*:

Person 1: یازەم می *yazayîm' mî?* یازالەم می *yazalîm' mî?*
 » 3: یازسەن می *yazsîn' mî?* یازسەنلەر می *yazsînlar' mî?*
 May I write, may he, we, they write?

Person 1: آڵایەم می *al'mayayîm mî?* آڵیالم می *al'mayalîm mî?*
 » 3: آڵاسەن می *al'masîn mî?* آڵاسەنلەر می *al'masînlar mî?*
 Shall I not take?

مطالعات Mûta-la-at Remarks.

§ 368. The third person of the Optative is used to form some important gerunds:

§ 369. The Sixth Gerund. By adding *-li, -lî* or *-lidén bérrou*, a gerund is obtained, called the Primitive, meaning 'since'; as:

بورایە گەلەلیدنەرو *bouraya gélélidén bérrou*, *bouraya géléli*. Since he came here.

بوچوچوق توغەلی خستە در *bou chojouq doghali*, (or *doghalîdan bérrou*) *hasta dîr*. This boy is sick ever, since his birth.

§ 370. The Seventh Gerund. By repeating the third person singular another gerund is formed which denotes repeated action:

قوشە قوشە گەلدی *qosha qosha gèldi*. He came running continually.

§ 371. The Eighth Gerund. Another Gerund is produced by adding *-raq, -rék* to the same part of the verb; it expresses the *manner* of a subordinate

action which takes place at the same time as that stated by the verb it accompanies:

سوينهرك مکتبه کيديور sévinérék méktébé gidiyor. He is going to school joyously.

قوشهرق گلدی qosharaq gélđi. He came running.

§ 372. **The Ninth Gerund.** This is obtained by the addition of سیجہ 'سی' *-si*, or *-sîja* to the third person, and is used for cursing and blessing:

اوجاغی یاناسی ojaghî yanasî or yanasîja! May his hearth be alight! (i. e. may he be prosperous!)

اوجاغی باتاسیجہ ojaghî batasîja! May his fireplace be sunk! (i. e. may his offspring be annihilated!)

کور اولهسیجہ kêôr olasîja! May he be blinded!

2. The Assertive Optative. التزامی حکایہ

§ 373. The Assertive Optative either expresses a wish that some action may take place, although one scarcely expects it, or indicates regret that some action has not taken place in the past:

یازہ ایدم yazay'idîm,

یازہ ایدک yazay'idîq,

یازہ ایدک yazay'idîñ,

یازہ ایدیکن yazay'idîñiz,

یازہ ایدی yazay'idî,

یازہ ایدیلر yazay'idîlar.

That I might write! or That I had written!

§ 374. The Dubitative Past third person singular of any verb is compounded with the Assertive Optative of the verb *olmaq* اولق 'to become', to express just the same meaning:

یازمیش اولایدم yazmîsh olayîdîm, یازمیش اولایدک yazmîsh olayîdîq,

یازمیش اولایدک yazmîsh olayîdîñ, یازمیش اولایدیکن yazmîsh olayîdîñiz,

یازمیش اولایدی yazmîsh olayîdî, یازمیش اولایدیلر yazmîsh olayîdîlar.

That I might write! That I had written!

مطالعات Mûta-la-at Remarks.

§ 375. a. Words which express a wish require the verb which follows to be in the Optative: such words are:

no'layidi! Would that!

p. کاشکی *kiāsh'ki* vulg. *kēsh'gé!* Would that it were so!

Al'lah vérsin ki! Al'lah véré dé!
God grant that!

Al'lah véréyidi dé! Would to God that!

مثالر Misal'lér Examples.

Kiāsh'ki bourad'a olayidi! Would that he had been here!
Kiash'ki, or, no'layidi véréyidim! Would that I had given!
Al'lah vérsin'ki or *Al'lah véréyidi dé,* or *Al'lah vérédé éyi*
bir yaghmour géleyidi! Would that God would grant a good rain!

§ 376. b. Sometimes the meaning approaches much closer to that of the Suppositive Past (§ 379): ویرمش

vérmish olayidim or *vérmish ol-sayidim* are the same.

لغتلف Words.

ساتون آلق *satın almaq* to buy

صاتق *satmaq* to sell

کوشکول *gēñûl* heart

مرتک *mérték* post, beam

صاتق *sanmaq* to suppose, take

a. اذن *izin* permission

a. صدقه *sadaqa* alms

p. برابر *bérabér* together.

afiyét' olsoun, or ola! May that be health to you! [§ 490].

تعلیم Exercise 53.

- ۱ کاشکی پاره اولیدی ده ' شوقوناغی ساتون آلایدم ! ۲ هایدک
- آرقه داشلر ! دیشاری کیده لم ده درساریمیزی برابر اوکره نه لم ' ایو اولزمی ؟
- ۳ پک کوزل اولور ! کیده ایم خواجه افندیدن اذن آلایم ده کله ایم .
- ۴ وارایم شو فقیره بش اون پاره صدقه ویره ایم . کاشکی پاره اولیدی
- ده ' برقاق پاره زیاده ویره ایدم . اوجاغی یاناسیجه پک بیچاره در !
- ۵ بن ده برقاق پاره اولسون (even) ویرمه یی ایستر ایدم ! لکن

کو کولده وار الده یوق . ۶ اکر سنک یکن اغا او قومغی یازمغی بیلمش
اولایدی ! شیمدی یه قدر چوق پاره قازانیر ایدی . فقط ایشک کوترسی
شو درکه ، النی کورورسه مرتک صانیر ، بایی کورسه چاناق . ۷ بو کون
چوق چالیشدم ؛ یازی یازه اوصاندم . ۸ صو می ایچدیکز ؟
عافیت اولسون ! — عمرک چوق اولسون افندم . ۹ سوینه سوینه
مکتبه کیدیورم . ۱۰ او قویه او قویه کوزم یورولدی .

Translation 54. ترجمه ۵۴

1. Shall I read it? what shall I say? 2. How shall I have patience? 3. May his hand be broken! 4. Since I began my lessons I have not missed a day. 5. O that I knew a little French! 6. Oh! that he might come. 7. It is well that I did not offer it to you, for if I had given it you would not have taken it. 8. Would that he had been here! 9. Shall we go to see the lion? — It is hot now, I cannot go. 10. May God keep you in good health! 11. What shall I do now? — You cannot do anything now. Go to your room until I call you. 12. You must not go to your uncles' house, unless you are invited. 13. By asking continually you can find [the way to] Bagdad. 14. By studying continually you will learn fast.

Conversation. مکالمه

(س) ربّانی دعایی^۱ ییلیر میسکز ؟ اکر ییلیر سه کز سویله یکنز ! ممنون اوله جفم .
(ج) «ای سماواتده^۲ اولان پدریمز ! اسمک مقدّس^۳ اولسون ! پادشاهلغک
کلسین ! ارادتک^۴ سماواتده اولدیغی کبی^۵ یر اوزرنده دخی اجرا
اولونسون^۶ . . . » بو قدرینی ییلیرم . کاشکی هپیسینی ده بيله ایدم ده
سویله یه بيله ایدم .

(س) ربّانی دعایی او کره نه لی نه قدر اولدی ؟

Words. 1. Rab'bani douva Lord's Prayer. 2. sémavat heavens. 3. mouqad'dés holy. 4. iradét will. 5. oldoughou gibi as it (was). 6. ijra olounmaq to be done.

- (ج) اوچ کون اولدی ؛ و قتم چوق یوقدر . اولایدی هپسینی بردن
اوکره نه بیلیر ایدم .
- (س) ایشیتدم که قارداشکزه امرحق وقوع بولمش⁷ ؛ چوق اسف ایتدم⁸ .
باشکز صاغ اولسون !
- (ج) تشکر ایدرم . سز صاغ اولک ! الله سیزلره اوزون عمرلر ویرسون ! الله
بزم برادرک عمرینی سزله باغیشلا سین⁹ !
- (س) احمد اوسته کیله کیدیورمیسین ؟
- (ج) سن بکا اولره کیتمه دییه لی اولرینه آباق باصمادم .
- (س) سز مرذیفونه کله لی قاچ سنه اولدی ؟
- (ج) افندم بن بوشهره کله لی اون سکیز سنه اولدی .
- (س) دده ک اوله لیدنبرو قاچ آی اولدی ؟
- (ج) آی دکل یکر می طقوز سنه اولشدر . بنم عقلم یتمز¹⁰ .

7. *emri haqq rouqou boulmaq* the decree of the True one happened, he died. 8. *éséf ét.* to be sorry. 9. *baghîshlamaq* to grant. 10. *aqlîm yétmêz* I cannot comprehend (my reason do not reach [so far] i. e. I was a child).

Lesson 26. درس ۲۶

The Suppositive Tense [Subjunctive].

§ 377. The Conditional Optative, which is called by many Grammarians simply the Suppositive tense, is formed by adding the Conditional terminations to the *hé* of the third person Singular of the Optative.

§ 378. 1. Suppositive Present. حال فرضیه

يازسم *yaz'sam*,

يازسان *yaz'sañ*,

يازسا *yaz'sa*,

يازساڭ *yaz'saq*,

يازسانیز *yaz'sañız*,

يازسالار *yaz'salar*.

If I write, If I were to write, etc.

منفی حال فرضیه Negative.

يازمسە ' يازمسەك ' يازماسەم or يازماسەم | If I do not write.

yaz'masam, yaz'masañ, yaz'masa, etc. | If I were not to write.

§ 379. 2. Suppositive Past. ماضی فرضیه

The Suppositive Past states the condition on which, if something had happened, some other action would have taken place, or would still take place. It casts doubt on the performance of some condition.

یازسیدم <i>yaz'sayîdîm</i> ,	یازسیدک <i>yaz'sayîdîq</i> ,
یازسیدک <i>yaz'sayîdîñ</i> ,	یازسیدیکن <i>yaz'sayîdîñiz</i> ,
یازسیدی <i>yaz'sayîdî</i> ,	یازسیدیلر <i>yaz'sayîdîlar</i> .

If I had written, etc.

§ 380. 3. Narrative Suppositive. روایت فرضیه

یازسه ایمش <i>yaz'sa imishim</i> ,	یازسه ایمشین <i>yaz'sa imishiz</i> ,
یازسه ایمشین <i>yaz'sa imishsin</i> ,	یازسه ایمشینیز <i>yaz'sa imishsiñiz</i> ,
یازسه ایمش <i>yaz'sa imish</i> ,	یازسه ایمشله <i>yaz'sa imishler</i> .

If I had written (as others say) . . .

مطالعات *Mûta-la-at*: Remarks.

§ 381. a. The Conjunction *p. اگر éyér'* 'if', is, so to speak, included in the Suppositive Tense, as the characteristic sign of this tense *سه -sé* has the meaning if, but it can be and often is used together with it, especially for the sake of emphasis; as:

éyér chalîshmasañ, or *chalîshmasañ* If you do not try.

§ 382. b. If the Suppositive tenses are used with *کاشکی kîashki*, they are regarded as Optative. If they are used with *اگر éyér'*, they become Suppositive; as:

Kîashki on ghouroushoum' olsa! O that I had ten piastres!
Eyér' on ghouroushoum ol'sa. If I had ten piastres.
Kîashki êrkén' gelséyidim! O that I had come earlier!
Eyér êrkén gelséyidim. If I had come earlier.

§ 383. c. The Optative of the auxiliary verb اولق *olmaq* 'to become, to have' is used with the third person Dubitative and Future of any verb, to express the Suppositive; as:

یازمش اولسه ، یازمش اولسهك ، یازمش اولسهم <i>yazmîsh ol'sam, — ol'sañ, — ol'sa, etc.</i>	} If I had written.
یازمش اولسیدی ، یازمش اولسیدك ، یازمش اولسیدم <i>yazmîsh olsa'yîdîm, — olsa'yîdîñ, — olsa'yîdî, etc.</i>	
یازه جق اولسهك ، یازه جق اولسهم <i>yazajaq ol'sam, yazajaq ol'sañ</i>	} If I am about to read.
یازه جق اولسیدك ، یازه جق اولسیدم <i>yazajaq olsa'yîdîm, yazajaq olsa'yîdîñ</i>	

Misal'ler Examples. مثالر

Dûn bizé gélmish olsayîdînîz, amoujamî georûrûdûñûz.
If you had come to us yesterday, you would have seen my uncle.
Ma'ashînîzî alajaq olsañîz, borjouñouzou vérîñîz.
If you receive your salary, pay your debts.

Words. لغت

a. سلام <i>sélam</i> salutation	دیویت <i>divit</i> inkstand
a. دقیقه <i>daqîqa</i> minute	بيله <i>bilé</i> even, though
داریلماق <i>darîlmaq</i> to be offended	نه دیمك <i>né démék!</i> certainly!

Exercise 55. تعلیم ۵۵

۱. آویکزه کلسهه ، بنی اچهری آلیرمیسکز ؟ نه دیرسیگر
کلهیم می ؟ کلمه یهیم می ؟ ۲. یارین صباح سزك اوه کله جك اولورسهه
بنمله برابر حکیمه کیده بیلیرمیسکز ؟ — کیده بیلیرم ظن ایدهرم .
لکن بو کون اخشام اوستی ده کله جك اولسهك کیده بیلیرم . ۳. بو
قوناغی کیچن سنه صاتون آلمش اولسیدیکز ، دها اوجوز آلیر ایدیکز .
۴. المدن طوتسه لر ایدی ، دوشمه یه جك ایدم . ۵. بر سودلی قهوه پیه شیرتسه
ایدیکز ، کوزله ایچر ایدك . ۶. واهان افندی کله جك اولسهه ، بن
یوقاریدهیم بکا خبر ویر . ۷. کاشکی وقتم اوزون اولسیدی ده ، سیز کله
برابر اطورسهق و قونوشسه ایدك . ۸. خاله زادهه پاره آرتیرمش
اوله ایدی ، بزم ایله برابر استانبوله کیده بیلیر ایدی . ۹. «اوقومه یازمه

او كرنسهك بك اولورسين افندی اولورسين . او كرنسهك جمال اولورسين .
 ۱۰ كاشكى او اعلاجى ايچسه ايدم ، اكر ايچسه ايدم شمدى يه چوقدن
 ايله شير ايدم .

Translation 56. ترجمه ۵۶

1. Where will he go? — If he finds a horse he will go to the forests. 2. Had we been walking in the street, we should have been seen. 3. May I bring my ink-stand here? 4. If you write to your mother, give her (say to her) my compliments (salutations). 5. Had we stayed there for a minute, we should have seen the Governor-general and the governor. 6. Although you bring the grapes, I may not eat them. 7. Should you want money, take them to the city and sell them. 8. Were the merchant to send the goods now, I should use them to-day. 9. I believe that, if they were here now, we could sell them here. 10. If I take your pen for a moment, will you be offended? — No, Sir, you may use it as long as you wish. 11. May he bring his younger brother with him? — Certainly; if he brings him, my children will be very glad.

Conversation. مکالمه

پارهم اولسیدی آلیردم .	شو اشکی صاتون آلق ایسترمیسکز؟
ساعت دردی بش کچهرک اوده اولورم .	سزی یارین نه وقت کوره بیلیرم؟
کتسیدیکز ایو یاپار ایدیکز .	عجبا چارشویه کیتسه می کیتسه می؟
کتسه ایدم ؛ کوتورور ایدم . اما کیده مه یه جکم .	سزه بر مکتوب ویرسیدم پوسته خانه یه کوتورور میدیکز؟
اگر آوه باشقه بر کیمسه کامسه کلیرم .	یمککیزی یسه کز بزه کلیرمیسکز؟

Reading Exercise. تعلیم قرائت

A Sermon of Nasr-éd-din. نصر الدینک بر وعظی (مابعد^۱)

عجبا خواجه افندی نه سویله یه جک ایدی دیو جماعته بویوک

Words. 1. a. ma'bad continued.

بر مراق^۲ اولور. خواجه نك آغزیندن سوزی ناصل آله بیلیرز دیو دوشونه رك قرار ویریرلر^۳ که : اگر بردها کرسی یه چیقار و سوال ایدرسه «کیمیمز بیلیرز» کیمیمز بیلیمه یز» دیو جواب ویرسونلر.

خواجه حضرتلری اوچنجی دفعه اوله رق کرسی یه چیقار و «ای قارداشلرم ! بیلیرمیسکمز ؟ بو کون بن سیزه نه سویله یه جکم ؟» دیو صورار. جماعتک هپسی بر آغیزدن «کیمیمز بیلیرز» کیمیمز بیلیمه یز» دیو با غریشیرلر.

خواجه افندی : «نه کوزل ! مادام که بیلیمور ایمشسکمز ؛ او یله ایسه بیلنلریکمز^۴ بیلیمه ینلریکمز او کرتسونلر !» دیش و طاریله رق کرسیدن اینمش ، براقش ، کیتمشدر.

2. *méraq* curiosity. 3. *qarar vérmék* to decide. 4. *bilénlériñiz* those who know among you (§ 407).

Lesson 27. درس ۲۷

The Necessitative Tense.

§ 384. The Necessitative Tense indicates necessity, obligation and duty, that an action must or ought to take place.

The characteristic sign of this tense is *مەلی* ' *méli* with the soft and *مالی* - *malî* with the hard verbs. This termination is added to the root.

sévméli' سومه لی ؛ *سو* $\sqrt{\text{سو}}$ ، سومک He must love (if is necessary).

yazmalî' یازمالی ؛ *یاز* $\sqrt{\text{یاز}}$ ، یازمق He must write (that is his duty).

§ 385.

1. Indicative Necessitative. وجوبی اخباریه

sévméli'yim, سومه لیم

sévméli'yiz, سومه لیز

سومه‌لیسین *sévméli'sin*,

سومه‌لی در *sévméli' dir*,

سومه‌لیسکز *sévméli'siñiz*,

سومه‌لیدرلر *sévméli'dirler*.

I must love, or, ought to love, or, am to love, etc.

Negative and Interrogative.

سومه‌مه‌لیسین ' سومه‌مه‌لیسین } I must or ought not
to love.
sév'méméliyim, sév'mémélisin, sév'mémélidir

سومه‌لی میم *sévméli' miyim?* Ought I to love? Must I love?

سومه‌مه‌لی میم *sév'mémélimiyim?* Ought I not to love? Must I not love?

§ 386. Note. In some regions of Turkey the people make a wrong use of the third person plural as *sévmélilér*, instead of the regular *sévméli dirler*.

2. Assertive Necessitative. حکایه وجوبی

§ 387. The Assertive Necessitative (which is called by some grammarians Past Necessitative) expresses that it was necessary or right that an action should have taken place, or that one was forced to perform some act; as:

دو ن کملیدک *dûn' gélméliyidiñ* You ought to have come yesterday.

مکتبه کیتملیدیکز *méktébé gitmeli'yidiñiz* 1. You ought to have gone to the school. 2. You were obliged to go to the school. 3. You were to go to the school. 4. You should have gone to the school.

§ 388. It is the Past tense of must, which is wanting in English, and corresponds to the German *musste*.

یازمالیدم *yazmalî'yîdîm*,

یازمالیدک *yazmalî'yîdîñ*,

یازمالیدی *yazmalî'yîdî*,

یازمالیدک *yazmalî'yîdîq*,

یازمالیدیکز *yazmalî'yîdîñiz*,

یازمالیدیلر *yazmalî'yîdîlar*.

I ought to have written. It was necessary that I should write.

یازمامالیدم *yaz'mamalî'yîdîm* I ought not to have written.

§ 389.

3. Narrative Necessitative. روایت وجوبی

یازمالی ایمیشم *yazmalî' yîmîshîm*, یازمالی ایمیشیز *yazmalî' imishiz*,

يازمالی ایمشین *yazmalî' imîshsin*, يازمالی ایمشکنز *yazmalî' imishsiñiz*,
 يازمالی ایمش *yazmalî' imish*, يازمالی ایملر *yazmalî' imishlér*.
 (They say that) I ought to have written.

§ 390.

4. Conditional Necessitative. شرطی وجوبی

يازمالی ایسم *yazmalî' isém*, يازمالی ایسهك *yazmalî' isék*,
 يازمالی ایسهك *yazmalî' iséñ*, يازمالی ایسهكنز *yazmalî' iséñiz*,
 يازمالی ایسه *yazmalî' isé*, يازمالی ایسلر *yazmalî' isélér*.

If it is necessary for me to write, etc.

مطالعات *Mûta-la-at*: Remarks.

§ 391. a. Instead of using this Necessitative form, some words may be used to denote obligation and necessity together with the Substantive verb, such words are:

- | | |
|-----------------------------------|---|
| a. لازم <i>lazîm'</i> necessary. | كرك <i>gérék'</i> necessary, requisite. |
| a. مجبور <i>méjbour'</i> obliged. | a. اقتضا <i>iqtiza'</i> requisite. |
| a. واجب <i>vajib'</i> necessary. | a. مقتضى <i>mouqtazî'</i> necessary. |

Yazmalî'dîr, is expressed by *yazmasî lazîm'*, *gérék'*, *vajib'*, *mouqtazî'dîr*; or, *yazmagha méjbour'dour*; *yazmasî iqtiza'édér*.

§ 392. b. When one verb follows another on which it depends and with which it is connected by that, expressed or understood, the use of the conjunction *که* *ki* between them is frequently avoided by employing the word *دیی* *déyi* 'saying'.

It is used also after all kinds of quotations.

كسون دیو امر ایتدی *émr étđi ki gél'sin*, or, *gél'sin déyi ém'r étđi*. He ordered him to come.

اوطورسون دیو بر کوستردی *yér géostérđi ki otoursoun*, or, *otoursoun déyi yér géostérđi*. He showed him a place to sit.

دییو چاغیریور *babañ séni gél déyi chaghîrîyor*. Your father is calling you to come (i. e. saying Come!).

§ 393. c. The English verb 'To Have' when followed by an infinitive, expresses an obligation or necessity:

therefore the two verbs together are translated into Turkish by the Necessitative tense or by the obligatory words (§ 391).

I have to write a letter. 1. *Bén bir méktoub' yazmalîyim.*
2. *Bir méktoub' yazmagha méjbouroum.* 3. *Bir méktoub' yazmaq-lîghâm iqtiza édér.*

I have to learn my lesson. 1. *Dersimi êoyrénméli'yim.*
2. *Dérs' êoyrénmékliyim lazîm dîr, gérék'dir, vajib'dir, iqtiza édér, mouqtazi'dir etc.*

§ 394. d. When the object of the finite verb in such sentences comes before the infinitive, the sentence does not denote obligation, but possession. It must therefore be rendered in Turkish either by the Future Participle (§ 408) or by the Infinitive Dative or Nominal with *ایچون ichin* 'for'; as:

He has a book to read. 1. *Oqouyajaq bir kitabî' var.*
2. *Oqoumagha bir kitabî' var.* 3. *Oqoumaq ichin bir kitabî' var.*

لغت Words.

گیمک <i>géymék</i> to put on	بوش بوشینه <i>bosh boshouna</i> in vain
p. دسته <i>désté</i> quire (of paper)	بسله مک <i>béslémék</i> to feed
قوتو <i>qoutou</i> box	a. مطلقا <i>mout'laqa</i> absolutely
یامه لاق <i>yamalamaq</i> to mend	یامه <i>yama</i> patch
تذکره <i>tézkiré</i> a note	a. مانع <i>mani</i> obstacle.

تعلیم ۵۷ Exercise 57.

۱ پدرم بو هفته کلیم دیو یازمش ایدی ایسه ده کله مدی.
مطلقا بر مانعی اولمالی. ۲ مارقوس ای بر شاگرد در دیو ایشتمش
ایدم؛ اما یا کلیش اولمالی. ۳ چوجوقلر چالیشمالی؛ هم ده چوق چالیشمالی
درلر. ۴ نه یاپه چق ایسه کز بر ساعت اول یایمالیسکز. ۵ آدم خسته
اولماق ایچون نه چوق یهلی نه ده چوق ایچمهلی <ایچملی>. ۶ هر نه
امر ایتسه م یایمالیسین؛ یازه جقسین دیو نه سویله سه م چارچایوق یایمالیسین؛
دویدک می؟ ۷ نه یایمالی ایدک؟ — قوندوراکي چایوق کیمهلی و کیتمهلی

ایڊڪ . ۸ نه صاتون آلایدیلر ؟ — ایکی دیویت ' بر دسته کاغد و بر قوطو قورشون قلم صاتون آلالی ایدیلر . ۹ دوستکړك ایدهجك بر ایشی وار می ؟ — یازهجق بر مکتوبی وار در . ۱۰ صاتهجق بر آتم وار . اوقویهجق بر غزتهسی وار (۴۰۸ ، ۳۹۴ §§) .

Translation 58. ترجمه ۵۸

1. You must have come to us as soon as you had heard this news. 2. What shall I do? — If you have not learnt your lesson, you should learn it now. 3. What had your wife to do? — She had to write a note. 4. Have they to go this way? — No, Sir, they are to go the other way. 5. Who has to work all the day? — The poor man has to work all the day. 6. Who had to give all his money. — The baker had to give all his money. 7. What have you to do to-day? — I have to write a letter. 8. What has the shoemaker to do? — The shoemaker has to mend my shoes. 9. Am I obliged to come here? — Yes, you must come, your coming is necessary. 10. The teacher called the pupils, saying, Come.

Conversation. مکالمه

(س) سویله باقالم! قوشلر بهارین نه یاپمالیدرلر؟
 (ج) قوشلر بهار موسمنده یووالرینی یاپمالی ، یومورطه‌لرینی یومورطلامالی ،
 یاورولرینی چیقارمالی ، اونلری بسله‌مه‌لی و اوچورمالی درلر .
 (س) عجباً همشیره‌کز خانم بنی کورسه طانیه‌جق میدر؟
 (ج) طانیمالیدر . کورشم دیو چوق دفعه لاقیردیگری ایدر .
 (س) اثوابلریمی کیم دیکه‌جک؟ و چورابلریمی کیم یامالایه‌جقدر؟
 (ج) بن یاپاجغم اما ییلم که : چورابلرک پک اسکی در ؛ یامالامالیچی ؟
 یامالامالیچی ؟
 (س) بر تذکره یازه‌جق کاغدیگری وار میدر؟
 (ج) بویورک افندم ! بر تذکره‌لک دکل آ! ایشته سیزه اون تذکره‌لک کاغد ؛
 کاغدم یوقدر دیو یازمامازلک ایتمه‌یگری (§ ۲۹۴) .

Reading Exercise. تعلیم قرائت

The Marriage of the Teacher. خواجه نك اولنمه سی

نصرالدین خواجه افندینك باشی بوزولمش¹؛ ایکنجی دفعه اوله رق
 اولنمك آرزوسینه دوشمش². اسلامار آراسینده عادتدن³ درکه، ارککار
 قاریلرک یوزلرینی کورمز لر. قاریلر یابانجی⁴ بر ارکک کورورلرایسه،
 چارچاپوق یوزلرینی اورتلر⁵. خواجه نك دوستاری کندیسینه غایت
 چیرکین برقاری بوله رق کوزل در دیو یوتدورمه شلر⁶. قاری آوه کلیر
 کلمز خواجه یوزینك اورتوسینی⁷ قالدیرمش باقش که؛ نه دیک⁸!
 پک چیرکین برشی! عادت⁹ بر کومور! جانی چوق صیقیلمش¹⁰ ایسه ده
 هیچ سس چیقارماش.

ایرته سی کون بزم خواجه اودن چیقارکن، قاری در: «آمان خواجه
 افندی! سن کیدیورسین، سویله! کیسه کورونه می¹¹؟ کیسه کورونه می¹²»
 دیو بر ادا¹³ ایله سوال ایتمش. — خواجه «بره قاری¹⁴! جانیکمی
 سورسه ک¹⁵، بکا کورونه ده کیسه کورونورسه ک کورون!« دیمش
 و کوجبلا یاقایی قورتارمش¹⁶.

Words. 1. *bashî bouzoulmaq* (to be put out of order) = to be a widower. 2. to be anxious. 3. *adêtdén ol.* to be usual. 4. *yabanjî* stranger. 5. to veil. 6. to cause to swallow, to deceive. 7. *êörtû* veil. 8. *né déñ!* (what do you say) = what wonder! 9. *adêta* simply; really. 10. his soul was oppressed = he was angry. 11. to unveil (her face). 12. to veil. 13. *éda* arrogance. 14. *bîré qarî* now then, woman! 15. *diniñî sévérsêñ* if you love your soul = please! 16. he could scarcely get rid of her.

درس ۲۸ Lesson 28.

The Participles. فرع فعل

§ 395. There is no Relative Pronoun in Turkish corresponding to the English who, which, or that.

These are always accompanied by a verb in English. In Turkish the Subjective and Objective Participles of the verb take the place of both the Relative and the verb.

§ 396. *Note.* This peculiarity is the most characteristic, and at the same time the most beautiful feature in the Turkish language, though foreigners and even natives of Turkey, whose mother-tongue is not Turkish, are often guilty of infringing it, and are frequently in utter ignorance of its value and meaning. For instance, *béni sévén adém* 'the me-loving man'; *ot yéyén at* 'the grass-eating horse': are equivalent to 'the man who loves me' and 'the horse which eats grass'. The great number of Participles derived from the Turkish verb enables a very great degree of precision to be given to this construction.

§ 397. The only Relative Pronoun in Turkish *ki*, كى meaning 'who, which, that, what' is not Turkish in origin, it is Persian. This word, *ki*, is never used in correct Turkish, though employed in translated Persian and Arabic sentences. It is also used by foreigners.

§ 398. The Participles may be divided into two classes or moods: Subjective and Objective.

1. Subjective Mood.

§ 399. The Subjective Participles are those which are composed of the subject, (the nominative case of *who, which, that, what*) and the verb. They are derived both from active and from neuter or passive verbs. In the first case they are called Active Participle (*Ismi Fayil*) and in the second Passive Participle (*Ismi Méfoul*). The Active Participle corresponds to the Present Participle and the Passive Participle to the Past Participle of the English Grammar.

§ 400. The Subjective Active and the Subjective Passive Participles have seven tenses each:

§ 401. Subjective Active Participle. اسم فاعل

Present: یازان *yazan* who writes, writer, writing (adjectival).

Aorist: یازار *yazar* one who writes, writing » .

Past: یازدیق *yazdıq* one who wrote.

Dubitative:	یازمش <i>yazmîsh</i>	one who has written.
Pluperfect:	یازمش اولان <i>yazmîsh olan</i>	one who had written.
Future:	یازه جق <i>yazajaq</i>	one who will write.
Past Future:	یازه جق اولان <i>yazajaq olan</i>	one who is (about) to write.

§ 402. Subjective Passive Participle. اسم مفعول

Present:	یازیلان <i>yazîlan</i>	That which	is being	written.
Aorist:	یازیلیر <i>yazîlîr</i>		may be	
Past:	یازıldıق <i>yazîldîq</i>		is	
Dubitative:	یازılmیش <i>yazîlmîsh</i>		has been	
Pluperfect:	یازılmیش اولان <i>yazîlmîsh olan</i>		had been	
Future:	یازیله جق <i>yazîlajaq</i>		will be	
Past Future:	یازیله جق اولان <i>yazîlajaq olan</i>		is (about) to be	

The Negatives are: یازمایان *yazmayan*, سومه یین *sévméyen*, یازılmایان *yazılmayan*, سویلمه یین *sévilmeýén*, etc.

مطالعات *Mûta-la-at*: Remarks.

§ 403. I. The Present Active Participle is applicable either to the present or to the past; as:

یازان آدم *yazan adém*, means either 'the writing man, the man who writes, the man who is writing', and 'the man who wrote'.

§ 404. II. The Aorist Participle means 'whose nature or business is to write' or 'who is willing to write'; as:

او قور یازار بر آدم *oqour yazar bir adém* 'a man who can read and write, a literary man'.

گورونور گورونمیز شیلر *gêorûnûr gêorûnméz shéylér* 'things which can be seen and cannot be seen, i. e. visible and invisible things'.

§ 405. III. The Negative of the Past Participle is more used than the Affirmative:

سز ایو بر آدم سکز، سزی سومه دک کیمسه یوقدر *siz éyî bir adém siñiz, sizi sévmédik kimsé yoq dour*. You are a good man, there is nobody who does not love you.

§ 406. IV. Only the Present, the Pluperfect and the Past Future tenses are used either as the subject or as the adjective qualifying the subject of a sentence. The remaining four tenses are always used as adjectives qualifying the subject (§§ 71, 417, 423).

bou méktoubou yazan, yazajaq olan, yazmîsh olan zat kim' dir? Who is the person who wrote this letter? or *bou méktoubou yazan, yazajaq olan, yazmîsh olan kim' dir?* Who is the writer of this letter?

§ 407. V. Therefore, these three tenses, when used as subjects, are declined like substantives, either alone or with pronominal affixes.

- | | |
|--------------------------|----------------------------|
| N. <i>yazan</i> یازان | A. <i>yazanî</i> یازانی |
| G. <i>yazanîñ</i> یازانک | L. <i>yazanda</i> یازانده |
| D. <i>yazana</i> یازانه | A. <i>yazandan</i> یازاندن |

The person writing, the writer.

Also: *yazanîmîz, yazanîñîz, yazanlarî* | یازانلری ' یازانکز ' یازانمز | The writer among us, you, them.

§ 408. VI. In English, when the object of the verb falls between the verb 'to have' and the Infinitive, it may be rendered into Turkish by the Future Participle (§ 393).

yéyéjêk ékméyi yoq dour. يیه جک اکمکی یوقدر. He has no bread to eat.

§ 409. VII. The Aorist, Past, Dubitative and Future Participles are the same in spelling and pronunciation with those of the Indicative Mood. It is very easy to distinguish them, and there is one absolute rule: If it is Indicative Mood, it must always stand at the end of the sentence, because verbs are always put at the end of the sentence. If it is a Participle, as a subject or a modifier of the subject, it must precede the verb in any case:

bou évdé kim' otourajaq? بو اوده کیم اوطوره جق؟ Who will dwell in this house?

بو اوده او طوره جق کیمسه کیم در؟ *bou évdé otourajaq kimsé kim dir?* Who is the man, who will dwell in this house?

تطبیقات *Tatbiqat: Comparison.*

§ 410. The order of construction in Turkish is just the opposite of English. In English the Antecedent (subject) begins the sentence, then comes the Relative Clause and thirdly the Verb (or predicate); or the Verb, Antecedent and Relative Clause. But in Turkish the order is always the same: first Relative Clause, then the Antecedent, and third the Verb.

1.

antecedent	relative clause	verb
The man	who came now	is blind.

relative clause	antecedent	verb
<i>Shimdi gélén</i>	<i>adém</i>	<i>kêôr' dîr.</i>
2.

verb	antec.	relative clause
These are	the boys	who did not learn their lessons.

relative clause	ant.	verb
<i>Dérslérini êôyrénméyén</i>	<i>chojouqlar</i>	<i>bounlar' dîr.</i>
3. There is nobody (who does not love you).
(*Sizi sévmédik*) *kimsé yoq'dour.*
4. (Those who have gone to and come) from India.
Hindistana (gitmish vé gélmish olanlar).
5. I saw the man (whose house is big).
(*Evi bêôyûk olan*) *adémi géôrdûm.*
6. A woman (whose eyes are blind).
(*Géôzléri kêôr olan*) *bir qarî.*
7. A horse (that runs fast).
(*Chapouq séyirdir*) *bir at.*
8. A man (who is not fit for anything).
(*Bir ishé yaramaz*) *bir adém.*
9. A letter (the address of which is not written).
(*ûstû yazîlmamîsh [or yazilmadiq]*) *bir méktoub.*
10. There was a man there (whose hand was withered).
Orada (éli gouroumoush olan) bir adém var îdî.
11. The merchant (who has to come [or will come] to-morrow).
(*yarîn géléjék [or géléjék olan]*) *tûj'jar.*

12. [Those who know among us], will teach (those who do not know among you).
[Bilénlérimiz] (bilméyénlérinîzé) êôyrédéjéklér.
13. Who is the man (who will call the servant?)
(Khîzmétkîârî chaghîrajaq olan) adém kim dir?
14. I have (nothing to be afraid of).
(Qorqajaq bir' shéyim) yoq dour.

لغت Words.

بالطه <i>balta</i> an axe	a. بلا <i>béla</i> evil
کسر <i>késér</i> adze	بلی <i>bél'li</i> known, perceptible
دپه، تپه <i>dépé</i> hill, top	کچیله جک <i>géchiléjék</i> passable, fordable
a. مکافات <i>mûkiafat</i> prize	الندن کلامک <i>élindén gélmék</i> to be able to do
اوله جق <i>olajaq</i> hopeful	اولمق <i>olmaq</i> to become
ینمک <i>yénmék</i> to be eaten	یتمک <i>yétmék</i> to ripen
قاینار <i>qaynar</i> boiling	ایش کوچ <i>ish gûj</i> occupation.

تعلیم Exercise 59.

۱ عقلی باشند اولان آدماری سوهرم . ایشه یارامایان آدملردن
 خوشلانام . ۲ ایشنی کوچینی براقان ، هر وقت تنبل تنبل کزن
 کیمسنه لردن کیم خوشلانیر ؟ ۳ باباسینه اطاعت ایدن ، آناسنی سون
 بر چوجوق هر وقت سویلیر . ۴ سویلیر طبیعتی اولانلاری هر کس سور
 ایشه ده ؛ سویلمز ، چیرکین طبیعتی اولانلاردن ده هیچ بر کیمسه
 خوشلانماز . ۵ اوله جق چوجوق کوچوکالکندن بللی در . اوله جق آت
 طای ایکن بللیدر . ۶ کچن سنه زهیه کیتدیگز و کله جک سنه یازین
 زهیه کیده جکسکز ؟ — کچن سنه مردیفونه یاقین بولنان یکیجه
 قریه سنه کیتدم و بوسنه دخی کیده جک باشقه بر یرم یوقدر .

تعلیم Exercise 60.

۱ بو سوزی سزه سویله یین کیم ایدی ؟ — دونکی کون بورایه

کامش اولان قیصریه‌لی برتجار ایدی . ۲ باغده میوه‌لر ایله دولو اولان
 بر آغاج کوردیم ؛ فقط میوه‌لری ینمز حالدده ایدی . ۳ یتیمه‌مش میوه‌لری
 ین چوق چوجوقار بیلیرم که ، خسته یاتیورلر ، ایصیتمه طوتیورلر .
 ۴ المدن کله‌جک بر ایش ایسه یاپارم ؛ یوخسه یاپه‌مام . ۵ بزی کورونور
 و کورونمز بلالردن صاقلایان الله تعالی حضرتلری در . ۶ بیچاغک
 کسر می ؟ — کسر بر بیچاغم ، کسمز بر بالطم و کسکین بر کسرم
 وار در . ۷ ایرماقدن کچیله‌جک یری بکا کوستره‌جک اولسه‌کز چوق
 ممنون اولورم . ۸ ایچیکزده خسته اولانکز وار می ؟ ۹ ییه‌جکه
 بر آز قاینار صو قو . ۱۰ کچه‌شاریکزک جانینه رحمت اولسون !
 ۱۱ نوری بک نصل بر آدم در ؟ — هیچ ! بوش کزنلرک باش
 قالفه‌سیدر .

61. Translation ترجمه ۶۱

1. The man who died yesterday morning, was your neighbour. 2. What have you? — I have a book, on the cover of which there is a beautiful yellow picture. 3. What do you see? — 4. I see the baker who bakes bread. 5. If you have seen the horse one of whose eyes is blind, it is not ours. 6. The adze cuts the wood. 7. Boys! do not be afraid, there is nothing to be feared. 8. It is a statement which cannot be believed. — No, Sir, it is a credible statement. 9. Have you anything to say to me? — I have nothing to say to you. 10. Whoever knows himself, knows a great deal (many things). 11. Is this the lady whose sister is sick? — No, she is the lady whose father is sick. 12. This villager is not a man who does not know anything, he is a man who reads and writes.

مکالمه Conversation.

بو کومدکلری کیمه کوندره‌جکسکز ؟ فقیر وخسته اولانلره کوندره‌جکم .
 هیچ بر شیئی اولمایانلره نه‌دیرلر ؟ فقیر دیرلر .

اوی داغك دپه‌سنده اولان تجار شمدی كندی مغازه‌سنده اولمالی .
 نره‌ده در؟
 بوسنه مكتبده برنجی مكافاتی آلان كوچوك همشیره‌م نازك خانم در .
 كیم ایش؟
 شو صاتیلان كلام قديمك هديه‌سی قاج اوكلایم قديمك هديه‌سی ۱۲۰ غروشددر .
 غروشددر؟
 بویله كيچ وقت قاپی چالان كیم ییلم ! عالمده بر مسافر اولسه .
 در عجباً؟
 بو پاره‌ی نه وقت ویره‌ییلیرسكز؟
 موسی كیا ! بوسنه اكينلر نصلدر؟
 پك پك اوج كوندن ویریرم .
 آه ! الله شكرلر اولسون ! كولدوره‌جك
 قدر دكلسه ده ! آغلايه‌جق قدر ده
 دكل .

Reading Exercise. تلمیم قرائت

To hang flour on a line. ایپه اون سرمك

ویره‌جكنی ویرمز ' حدینی طانیماز¹ كوتو قونشونك بری ! بر دفعه
 خواجه حضرتارینه مراجعتله² : « جانم خواجه افندی ! بزم چوجوقلار³
 بو كون چاماشیر⁴ ییقایورلر . چاماشیر سرمك⁵ ایچون شو سزك چاماشیر
 ایپینی⁶ ویرسه‌كز نه اولور⁷ ! » دیو یالوارمش⁸ . — « پك اعلا اوغلم
 اما ! كل كلهلم⁹ كه بزمكیار³ ده بو كون ایپه اون سرمشار¹ یوقسه
 قضای آلسون¹⁰ ، نه وار كه¹¹ » دیو جواب ویرمش . اوته‌کی¹² حالا¹³
 مسئله‌ی¹⁴ اكلامایه‌رق — « نه دیوك¹⁵ خواجه هیچ ایپه اون سریلیرمی ؟ »

Words. 1. Who does not pay his debt. Who does not know his limits i. e. conceited. 2. *mûraja-at ét.* "to appeal. 3. our children, the woman of the household (these names are applied to the women in the Harém). 4. *chamashîr* household linen. 5. *sérmék* to hang up in full length and breadth on a line. 6. clothes-line. 7. *né olour?* a common term for 'If you please'. 8. to implore. 9. let us come that = unfortunately. 10. *qadañi-alsîn* may your misfortune befall on it! = nothing at all! 11. *né olour ki!* not worth mentioning. 12. the other one. 13. yet. 14. the case. 15. *né déyoñ?* for *déyorsoun*. What are you saying?

دیو اصرار¹⁶ ایتدیکنده؛ خواجه افندی «به حریف! آکلاسهک نه¹⁷!»
 ویره جک کوکلم اولماسه؛ اییه اون دکل یا، صوبیله سرهرم» دیهرک باش
 آغریسنی دفع¹⁸ ایتمشدر.

16. *israr ét.* to insist. 17. *añlasañ' né?* why do you not understand? 18. *déf ét.* to repel, expel.

۲۹ درس Lesson 29.

The Participles. (Continued.)

2. Objective Mood. صیغه صله *Sîyghéyi Sîlé.*

§ 411. The Objective Participles are those which combine the meanings of the oblique cases of the Relative Pronouns (i. e. 'whom, which, that, what', governed by the words **of, to, on, in, out of, from, by, with**) and **where** with that of the verb. They are derived from every kind of verbs, whether Active, Neuter or Passive.

§ 412. The Objective Participles are formed by the addition of possessive suffixes to the Past, Pluperfect, Future and Past Future tenses of the Subjective Participle (§§ 401—402). These are used as objects or as adjectives qualifying the objects.

Subjective Participle.

Past:	یازدق <i>yazdîq</i>
Pluperfect:	یازمش اولان <i>yazmîsh olan</i>
Future:	یازه جق <i>yazajaq</i>
Past Future:	یازه جق اولان <i>yazajaq olan</i>

The person who wrote; who had written . . .

Objective Participle.

Past:	یازدیغم <i>yazdîghîm</i>
Pluperfect:	یازمش اولدیغم <i>yazmîsh oldoughoum</i>
Future:	یازه جیغم <i>yazajaghîm</i>

Past Future: یازہ جق اولدینم *yazajaq oldoughoum*

The thing which I wrote, which I shall write ...

§ 413. Objective Past Tense. ماضی صله

Per. 1.	یازدینم <i>yazdîghîm'</i> ,	یازدقلم <i>yazdîqlarîm'</i> ,
2.	یازدینک <i>yazdîghîñ'</i> ,	یازدقلمک <i>yazdîqlarîñ'</i> ,
3.	یازدینی <i>yazdîghî'</i> ,	یازدقلمی <i>yazdîqlarî'</i> ,
1.	یازدینمز <i>yazdîghîmîz'</i> ,	یازدقلمیز <i>yazdîqlarîmîz'</i> ,
2.	یازدینکمز <i>yazdîghîñîz'</i> ,	یازدقلمیکمز <i>yazdîqlarîñîz'</i> ,
3.	یازدقلمی <i>yazdîqlarî'</i> ,	یازدقلمی <i>yazdîqlarî'</i> .

That which I, he, we, you, they wrote. Those which I, you ... wrote.

§ 414. Pluperfect. حکایه ماضی صله

یازمش اولدینم *yazmîsh' oldoughoum*. } That which I, you,
 یازمش اولدقلمی *yazmîsh' oldouqlarî*. } they ... have written.

§ 415. Future. مستقبل صله

Per. 1.	یازہ جقم <i>yazajaghîm'</i> ,	یازہ جقلم <i>yazajaqlarîm'</i> ,
2.	یازہ جقمک <i>yazajaghîñ'</i> ,	یازہ جقلمک <i>yazajaqlarîñ'</i> ,
3.	یازہ جقی <i>yazajaghî'</i> ,	یازہ جقلمی <i>yazajaqlarî'</i> ,
1.	یازہ جقمز <i>yazajaghîmîz'</i> ,	یازہ جقلمیز <i>yazajaqlarîmîz'</i> ,
2.	یازہ جقمکمز <i>yazajaghîñîz'</i> ,	یازہ جقلمیکمز <i>yazajaqlarîñîz'</i> ,
3.	یازہ جقلمی <i>yazajaqlarî'</i> ,	یازہ جقلمی <i>yazajaqlarî'</i> .

That which I shall write ... Those which I shall write...

§ 416. Past Future. حکایه مستقبل صله

یازہ جق اولدینم *yazajaq' oldoughoum*. } That which I, we shall
 یازہ جق اولدینمز *yazajaq' oldoughoumouz*. } have written ...

مطالعات *Mûta-la-at* Remarks.

§ 417. I. The plural forms (*yazdîqlarîm'*, *yazajaqlarîm'*) are never used as adjectives in the plural to

qualify plural nouns, since adjectives when they qualify nouns do not take the plural termination (§§ 71, 423).

§ 418. II. The Objective Future Participle first person and the Indicative Future first person are the same in spelling, but in pronunciation and use are different. If the word is a participle, it is never found at the end of the sentence, and it is accented on the last syllable, but if it be the Indicative, it must be put at the end of the sentence and is accented on the penultimate.

Bir mektoub yazaja'ghîm. I shall write a letter.

Yazajaghîm' méktoub. The letter which I shall write.

Comparison. تطيقات

1. This is (the book which I read).

(Oqoudoughoum kitab) bou dour.

Note. The verb is first person, the Past Part. is first person.

2. The cook will bake (the food which you like).

Ashjî (sévdiiñ yéméyi) pishiréjék.

3. Where is (the letter which I have written) yesterday.

Dûnki (yazmîsh oldoughoum méktoub) nérédé dir?

4. This is (the word which they spoke).

(Sêôylédikléri sêôz) bou dour.

5. (The money which he gained) is ten piastres.

(Qazandîghî para) on ghouroush dour.

6. The medicine [acc.] (which the sick person drank).

Ol hastaniñ (ichdiyi ilajî [acc.]).

7. The house (in which you are dwelling) now (loc.).

Shimdi (otourdoughouñouz) év.

8. The man (whose house [acc.] we rented), is dead

(E'vini kiradîghîmîz) adém êôlmûsh dûr.

9. The lesson (which I shall [or have to] learn).

(êôyrénéjéyim' [or êôyrénéjék' oldoughoum] dérs.

10. Do you know (the road [acc.] which we shall go) to-morrow?

Yarîn (gidéjéyimiz [or gidéjék oldoughoumouz]) yolou bilir'misiñiz?

11. (The water with which [Inst.]) the master washed himself.

Efféndiniñ (yîyqandîghî) sou.

12. The Teacher cut (the branch on which [loc.] he was sitting).

Hoja (otourdoughou dalî) késdi.

The Declinable Objective Participles.

§ 419. If the Substantive which is the object in the sentence is omitted and the participle is used alone as an object, then the four tenses of the Objective Participle are declined according to the case and person of the object and the person of the verb in the Relative clause (§ 410).

§ 420. For instance *bénim yazdîghîm' méktoubou gêndér*, 'send the letter which I wrote', here the object (*méktoubou*) is in the Accusative, the subject first person (*bénim*) and the tense past (*yazdîghîm*). But if I say *bénim yazdîghîm' géndér*, 'send what I wrote', the meaning is the same, but the Participle takes the accusative termination, because the noun is omitted.

§ 421. The case is just the same with the adjectives also; I can say *éyi adémléri' sévérim*, I like the good people: It is possible again to say *Eyiléri' sévérîm* I like the good (ones), omitting the Substantive.

§ 422. The addition of the possessive endings implies a possessor. The possessor is put in the Genitive case and forms the Subject in the English sentence. It is not always inserted, the terminations of the Objective participle being substitutes for it. *bénim yazdîghîm'* is equal to *yazdîghîm'*; the ending showing the person and the number (§ 102).

§ 423. The singular nominative is used both as an object and as an adjective qualifying the object, but the other cases, as well as the plural nominative of Past and Future Objectives, are never to be used as adjectives, but as Substantive object: it is not permitted to say

بنم یازدقلم *bénim yazdighimê méktoubou* or بنم یازدینعی مکتوبی
 بنم یازدینعم *bénim yazdiqlarîm méktoublarî*; but بنم یازدینعی مکتوبی
bénim yazdighimî or بنم یازدینعم مکتوبی *bénim yazdiqlarimî* (§§ 406, 417).

Past Tense. ماضی صله *Maziyi Silé.*

First Person Singular. متکلم *Mûtékêl'lim.*

N.	یازدینعم <i>yazdighim'</i>	}	That which I wrote, what I wrote, my writing.
G.	یازدینعمک <i>yazdighimîñ'</i> of —		
D.	یازدینعمه <i>yazdighima'</i> to —		
A.	یازدینعی <i>yazdighimî</i>		
L.	یازدینعمده <i>yazdighimda'</i> in —		
A.	یازدینعمدن <i>yazdighimdan'</i> from —		

First Person Plural.

N.	یازدینعمز <i>yazdighimiz'</i>	}	That which we wrote, what we wrote, our writing . . .
G.	یازدینعمزک <i>yazdighimizîñ'</i> of —		
D.	یازدینعمزه <i>yazdighimizâ'</i> to —		
A.	یازدینعمزی <i>yazdighimizî</i>		
L.	یازدینعمزده <i>yazdighimizda'</i> in —		
A.	یازدینعمزدن <i>yazdighimizdan'</i> from —		

Second Person. مخاطب *Moukhatab.*

N.	سودیکک <i>sévdiiñ</i>	سودیککز <i>sévdiiñiz</i>
G.	سودیککک <i>sévdiiyiñ</i> of —	سودیکککزک <i>sévdiiñiziñ</i> of —
D.	سودیکککه <i>sévdiiñé</i> to —	سودیکککزه <i>sévdiiñizé</i> to —
That which thou lovedst, you loved; their, your loving . . .		

Third Person. غائب *Ghayib.*

N.	او قودینی <i>oqoudoughou'</i>	او قودقاری <i>oqoudouqlarî</i>
----	-------------------------------	--------------------------------

- G. اوڤودقلىڭنىڭ *oqoudouqlarîniñ* of — اوڤودىغىنىڭ *oqoudoughounouñ* of —
 D. اوڤودقلىرىنىڭ *oqoudouqlarîna'* to — اوڤودىغىنىڭ *oqoudoughouna'* to —, etc.
 That which he read. What they read, their reading ...

Future Tense. مستقبل صله *Mustaqbéli Sîlé.*

First Person. متكلم

- N. يازمايم *yazajaghîm'* يازمايمىز *yazajaghîmîz'*
 G. يازمايمىڭنىڭ *yazajaghîmîñ* of — يازمايمىڭىزنىڭ *yazajaghîmîziñ* of —
 D. يازمايمىڭغا *yazajaghîma'* to — يازمايمىڭىزغا *yazajaghîmîza'* to —
 A. يازمايمى *yazajaghîmî* يازمايمىزى *yazajaghîmîzi'*
 L. يازمايمدا *yazajaghîmda'* in — يازمايمىزدا *yazajaghîmîzda'* in —
 A. يازمايمدىن *yazajaghîmdan'* from — يازمايمىزدىن *yazajaghîmîzdan'* from —
 That which I shall write, what I shall write; My writing ...

Second Person. مخاطب

- N. بىلەيىڭ *biléjéyiñ* بىلەيىڭىز *biléjéyiñiz'*
 G. بىلەيىڭنىڭ *biléjéyiñiñ* of — بىلەيىڭىزنىڭ *biléjéyiñiziñ* of —
 D. بىلەيىڭگە *biléjéyiñé'* to — بىلەيىڭىزگە *biléjéyiñizé'* to —
 A. بىلەيىڭنى *biléjéyiñi* بىلەيىڭىزنى *biléjéyiñizi'*
 L. بىلەيىڭدە *biléjéyiñdé'* in — بىلەيىڭىزدە *biléjéyiñizdé'* in —
 A. بىلەيىڭدىن *biléjéyiñdén'* from — بىلەيىڭىزدىن *biléjéyiñizdén'* from —
 What thou, you will know. Thy, your knowledge ...

Third Person. غائب

- N. يازمايى *yazajaghî* يازمايىلار *yazajaqłarî*
 G. يازمايىڭنىڭ *yazajaghîniñ* of — يازمايىلارنىڭ *yazajaqłarîniñ* of —
 D. يازمايىڭغا *yazajaghîna'* to — يازمايىلارغا *yazajaqłarîna'* to —
 A. يازمايىنى *yazajaghîni* يازمايىلارنى *yazajaqłarîni'*
 L. يازمايىدا *yazajaghînda'* in — يازمايىلاردا *yazajaqłarînda'* in —
 A. يازمايىدىن *yazajaghîndan'* from — يازمايىلاردىن *yazajaqłarîndan'* from —
 What he, they will write. His, their writing ...

§ 424. Four important gerunds are obtained from the Declinable Objective Participles.

§ 425. **The Tenth Gerund.** The Dative case of the Objective Future Participle is used as a gerund: it then corresponds to the phrases 'instead of, rather than'; as:

بن آتہ بینہ جکمہ اشکہ بینہ رم *bén ata binéjéyimé éshéyé binérim.*
I would rather ride a donkey than a horse.

§ 426. **The Fourth Gerund.** The Locative case of the Objective Past Participles, when used as a gerund, indicates the time of an action, when an action is performed.

مسافرلر گلدیاندہ یه میمیزی یهدک *mûsafırlér gélđiyindé yéméyımizi yédik.* When the guests arrived we dined; or, the guests having arrived we dined; or, the guests arriving we dined; or, on the arrival of the guests we dined.

§ 427. **The Twelfth Gerund.** The Ablative case of Past and Future Participles is used as a gerund, and indicates the reason why some other action is performed? The doer of the first is indicated by the possessive affixes; as:

پدرم مکتوب یازہ جفندن کلمہ دی *pédérım méktoub yazajaghîndan gélmédi.* My father did not come, because he was about to write a letter.

او ایشیتمه دیکندن جواب ویرمه دی *o ishıtméđiyindén jévab vérmédi.*
Owing to his not having heard he did not answer.

§ 428. **The Third Gerund.** If *gibi* کبی is added to the nominative of the Objective Participle, another gerund is obtained, which means 'as soon as'.

قارداشک کلدیکی کبی بنی چاغیر *qardashîñ gél'diyi gibi bėni chaghîr.*
Call me as soon as your brother comes (§§ 334, 431).

§ 429. As we have already seen, the Dative, Ablative and Locative cases of the Objective Participles have two meanings: one as a participle, the other as a gerund. This identity must not escape the student. But it is very easy to distinguish them, as the subject of the gerund is always in the *nominative*, while that

of the participle is in the *genitive*. Therefore confusion is scarcely possible when the words are used in a sentence. (See the examples 5—8.)

Comparison. تطبیقات

1. Give me the account (of whatever you have bought).
(*Siziñ satin aldıghınıñ*) *hisabını baña vériñiz.*
2. The guest does not eat (what he expects), but eats (what he finds).
Músafir (oumdoughounou) yéméz, (bouldoughounou) yér.
3. Put in the bag (whatever you [will] find).
(*Boulajaghınıñ*) *torbaya qoyouñ.*
4. Have you anything to say ([of] what the boy wrote)?
Chojoughouñ (yazdıghına) bir déyējéyiñiz' var mı?
- 5a. I have no doubt (that you will do) this nicely.
Seniñ bounou gúzéljé (yapajaghına) shúb'hém yoq.
- 5b. (Instead of doing) the wrong, do the best.
Sén kéôtúyú (yapajaghına), éyi yi yap.
- 6a. There is no deficiency (in what I sold).
Bénim (satdıghında) bir' qousour yoq dour.
- 6b. (Whenever I sell) your property, I will give you your money.
Bén maliñi (satdıghında) parañi véririm.
- 7a. I had no news (of his being ill [that he was ill]).
Onouñ hasta (oldoughoundan) habérım yoghoundou.
- 7b. My mother could not come here (because she was ill).
Validém hasta (oldoughoundan) bouraya gélémédi.
- 8a. My father did not know (that you were about to come) here.
Siziñ bouraya (gélējeyiñizdén) babamıñ habéri yoghoundou.
- 8b. We could not go there (because we had to come here).
Biz bouraya (gélējeyimizdén) oraya gidémédik.

لغت‌لر Words.

- a. *rouh* Spirit روح *ûyûtmék* to grind اوکوتماک
 a. *alamét* sign علامت *téaj'jûb ét'* to marvel تعجب ایتماک
 a. *malûmat* knowledge معلومات *chorbajî* Mr. ¹ چورباچی
 a. *khatîr* memory خاطر *béyzadé* nobleman. ¹ بکزاده t.p.
¹ A conventional title applied to Christian notables, bankers, merchants, etc.

تعلیم Exercise 62.

- ۱ ویرمش اولدیغکز ساعت . بنم اوکوتماش اولدیغم بوغدای .
 اوکره نه جک اولدیغم درس . آغالرک ایچه جک اولدقاری قهوه . ۲ چورباچیلرک
 صاته جق اولدقاری خانه . بکزاده لک صاتون آماش اولدقاری آت .
 ۳ کتیرمش اولدیغی قهوه فینجانی صفرا اوزرنده ایدی ؛ آله کز اولدی
 می ؟ ۴ حسین قالفه نک بکا سویله یه جک اولدیغی سوزک نه اولدیغی
 بیلیرمیسین ؟ — خیر افندم ! نه دییه جکندن معلوماتم یوقدر . ۵ شا کردم
 اولدیغکز ایچون . شا کردم اولدیغکز دن . شا کردم اولدیغکز
 سببیلله . ۶ ویره مدکلری ایچون . ویره مدکلرندن . ویره مدکلرندن
 طولایی . ویره مه دکلری سبیدن حبس اولوندیلر . ۷ شا کردلر درسارینی
 سویله یه مه دکلرندن . سویلمکه قادر اوله مادقاری سبیدن تکدیر
 اولوندیلر . ۸ «یتیشه مه دیکک کویک بری یاننده یاتی ویر» (۲۸۶ §) .

تعلیم Exercise 63.

- ۱ کلدیکنی کوزه مه دم . کزدکلری باغچه قاین آنامکدر .
 ۲ یاتاجقاری یاتاق اوتدن ایش . ۳ سن بنم دیدیکمی خاطر دن چیقارمه .
 ۴ ات کسدیکم بیچاق نزه ده در ؟ — اتک اولدیغی دولابده در .
 ۵ کله جک هفته بزه کله جک اولان مسافرلری طانیرمیسکز ؟ ۶ یارین

بن کلدیکمده هر ایشی بیتمش کورمک ایسته رم . ۷ بویله کوتو
 آرقه داشلر ایله کزه جککه ' ایی آرقه داشلر ایله کز قونوش .
 ۸ مکتبه چان چالیندیغنده هر کس یرینه یاتار ایدی . ۹ یانار طاغله
 یاقین یاپیلان شهرلر ذلدله دن یک قورقارلر . ۱۰ کوردیک کز
 و کوره جک کز شیلری کیسه یه سویله مه یه سکز . ۱۱ داییکده
 اولان آلاجمی آلدیغم کبی سکا اولان ویره جکمی ویره جکم .

ترجمه ۶۴ Translation 64.

1. I received the letter which you sent me, dated 7th July 1902. 2. The house to which I am now going is my father-in-law's. 3. I wrote all the words you spoke to me. 4. The greatest of the cities which Alexander the Great built [made], was Alexandria. 5. The physician of whom you speak is in Europe. 6. Mr. Jacob is the man of whom we have read in the newspapers. 7. Do you know what I want? — I don't know what you want, if you do not tell me. 8. Let no one change that which I have written. 9. Do you know that I lost my purse full of money? 10. When I was in Constantinople I saw the goods in the shops changed every day. 11. Learn this from what you see. 12. I did not know that he went to Trebizond.

ترجمه ۶۵ Translation 65.

1. He that hath an ear, let him hear what the Spirit saith unto the churches. 2. For he knew what was in man. 3. They marvelled that he talked with the woman. 4. What shall be the sign of thy coming? 5. Let not thy left hand know what thy right hand doeth. 6. Have you not read what David did, when he was hungered, and they that were with him? 7. We heard of their having become soldiers. 8. I do not object to your going there. 9. The baker is not an honest (*doghrou*) man: he writes what is due to him [his credits] and does not write his debits (what he owes).

تعلیم قرائت Reading Exercise.

Translate and tell the following story in Turkish fully.

1. This is the house that Jack built.
2. This is the malt, That lay in the house that Jack built.
3. This is the rat, That ate the malt, That lay in the house that Jack built.
4. This is the cat, That killed the rat, That ate the malt, That lay in the house that Jack built.
5. This is the dog, That worried the cat, That killed the rat, That ate the malt, That lay in the house that Jack built.
6. This is the cow with the crumpled horn, That tossed the dog, That worried the cat, That killed the rat, That ate the malt, That lay in the house that Jack built.
7. This is the maiden all forlorn, That milked the cow with the crumpled horn, That tossed the dog, That worried the cat, That killed the rat, That ate the malt, That lay in the house that Jack built.
8. This is the man all tatter'd and torn, That kissed the maiden all forlorn, That milked the cow with the crumpled horn, That tossed the dog, That worried the cat, That killed the rat, That ate the malt, That lay in the house that Jack built.
9. This is the priest all shaven and shorn, That married the man all tatter'd and torn, That kissed the maiden all forlorn, That milk'd the cow with the crumpled horn, That tossed the dog, That worried the cat, That killed the rat, That ate the malt, That lay in the house that Jack built.
10. This is the cock that crowed in the morn, That waked the priest all shaven and shorn, That married the man all tatter'd and torn, That kissed the maiden all forlorn, That milked the cow with the crumpled horn, That tossed the dog, That worried the cat, That killed the rat, That ate the malt, That lay in the house that Jack built.

11. This is the farmer sowing his corn, That kept the cock that crowed in the morn, That waked the priest all shaven and shorn, That married the man all tatter'd and torn, That kissed the maiden all forlorn, That milk'd the cow with the crumpled horn, That tossed the dog, That worried the cat, That killed the rat, That ate the malt, That lay in the house that Jack built.

Translation.

11. *Jackiñ yapdîghî évdé saqlanan, Arpayî yéyén, Faréyi êoldûrén, Kédiyi ûrkûdén, Kêôpéyi bouynouzlayan, Eyri bouynouzlou inéyi saghan, Bicharé qîzî êôpén, Esgi búskû roubalî adémi nikiâhlayan, Daz qafalî (shaven), tûysûz (shorn) papazî ouyandîran, Sabah'-layîn êôtén horozou saqlayan, Boughdayî êkén chift'ji [ishté] bou dour.*

مکالمه Conversation.

(س) یعقوب کیانک یاپدیردیغی اوده صاقلامش اولدیغی آرپه‌یی یه‌ین کی‌مدر؟
(ج) اکری بوینوزلی اینه‌کک قاقدیغی کوپکک قورقوتدیغی کدینک یدیک
فاره در.

(س) اول اکری بوینوزلی اینه‌کی صاغان قیز ایلہ نکاحلانا کی‌مدر؟
(ج) اول اوکسوز قیزی اوپن اسکی پوسکو روبالی بر چوبان ایدی.
(س) اول اوکسوز بیچاره قیزی شول پریشان چوبان ایلہ کیم نکاحلادی؟
(ج) صباحلین اوتن خروسک اویاندرمش اولدیغی داز قافالی تویسر پاپاس
نکاحلادی.

(س) داز قافالی پاپاسی اویاندرمش اولان خروسی صاقلایان هر یف کی‌مدر؟
(ج) شویشلک‌لرله اورتولش اولان طاغری دره‌لری اکن رنجبر هارو اغا در.

درس ۳۰ Lesson 30.

رابطه صیغہ‌لر Gerunds.

§ 430a. The number of purely Turkish Conjunctions is very limited, only six in number: and these too are

derived from Verbs or Adverbs (§ 475). The place of Conjunctions is supplied by Gerunds, which are called Conjunctive Moods or Words, *Rabîta Sîyghélér*. They are mere combinations of Conjunctions with the verbs, appended at the end of sentences (§ 230). The Gerunds, like the Conjunctions, serve the purpose of connecting sentences and parts of sentences. They have the same power of government as their verbs, but they are never used alone as governing words.

§ 430b. There are thirteen gerunds in Turkish, some of which we have already met with in the course of the previous lessons. Here we shall give them in order. (See the Table.)

§ 431. **The Third Gerund.** This is formed by adding the termination *ينجه* ' *-inje*, *-inja* to the root, (and *-yinja*, *-yinja*, *-younja* if the root ends in a vowel). It means 'as soon as' or 'on'; ex.:

yazinja gitdi يازينجه كيتدى as soon as he wrote, he went out.

oqouyounja otour او قوينجه اوطور on your reading sit down.

The meaning is also expressed in two other ways (§§ 334, 428).

§ 432. But the Negative form has a wholly different meaning.

yaz'mayinja git'mé يازماينجه كيتمه Don't go unless you write.

§ 433. **The Eleventh Gerund.** The third form of the Gerund when annexed to *يه قدر* ' *-yé dék*, *-yé déyin*, *-yé qadar*, means until.

bén gélinjéyédek otour بن كلنجه يه دك اوطور Sit until I come.

§ 434. **The Fourteenth Gerund.** By adding *ايكن* or *كن* *-ikén*, *-kén* to the Aorist, Present, Dubitative, Future and Necessitative third persons, another gerund-like expression is obtained, which is rendered by while.

Gitmish ikén. Now that the act of going has occurred.

Yazayaq ikén. While just about to write.

No.	Gerunds	Meaning	Derived from	Section §
1	یازار جاسنه	As if —, intending to —	Aorist	331
2a	یازمه دن	} Anteriorly to — Before —	Infinitive	299
b	یازمه دن اول		»	»
c	یازمازدن		Aorist	333
d	یازمازدن اول		»	»
3a	یازینه	} As soon as he —	Root	431
b	یازار یازماز		Aorist	334
c	یازدیغی کبی		Obj. Participle	428
4a	یازدقد	} When the — occurred, whenever, on the —, when the —	Past	345
b	یازدیغنده		Obj. Participle	426
5	یازدقجه	The more — the more —	Root	346

6a	یازولی	<i>yazalî</i>	} Since the act of — occurred, since he —, ever since he —	Optative	369
b	یازه لیدنبرو	<i>yazalîdan'berou</i>		»	»
c	یازدی یازولی	<i>yazdî yazalî</i>		Opt., Past	»
7	یازه یازه	<i>yaza' yaza</i>	— on steadily, keeping on —	Optative	370
8	یازه رق	<i>yaza'raq</i>	continuing to —	»	371
9	یازه سی	<i>yazasî</i>	} May he —!	»	372
	یازه سیجه	— 'ja		»	»
10	یازه جغکه	<i>yazajaghî'na</i>	Instead of —, Rather than —	Obj. Participle	425
11	یازنجه	<i>yazîn'ja</i>	} Until he —	Root	433
	یازنجه یه قدر	— <i>ya qadar</i>		»	»
12	یازدیغندن	<i>yazdîghîn'dan</i>	} Because he — by the act of —	»	427
	یازه جغندن	<i>yazajaghîn'dan</i>		Obj. Participle	»
13	یازوب	<i>yazîp'</i>	Having —	Root	435
14	یازارایکن	<i>yazar'ken</i>	While, during	{ Present, Aorist, Dubit., Future, Necessitative. }	434

§ 435. **The Thirteenth Gerund** is a conjunctive inflexion of the verb equivalent to a verb (generally of the same tense and frequently with the same object) found at the end of the phrase, followed by the conjunction 'and'. The sense may be such as to require the words 'also' and afterwards to be supplied, according as the succession of the two actions is intended. It is characterized by the termination **-oup, ip**, (or **-youb** — **-youb** if the root ends in a vowel [53]). § 17; as:

yazîp having written. *oqouyoub* having read.

otouroup oqoudoular. They sat and (afterwards) read, or having sat down they read: equivalent to *otourdoular vé oqoudoular*.

gédip géôréjéyim, equivalent to *gédéjéyim vé géôréjéyim*. I shall go and see [him also] (having gone I shall see).

لغت Words.

f. <i>abanîz</i> Ebony	a. <i>mahjoub</i> humble
<i>damlamaq</i> to drop داملاق	a. <i>maghroor</i> proud مغرور
<i>sormaq</i> to ask صورمق	a. <i>razi ol'</i> to be content, راضی او
<i>qourbagha</i> frog قورباغه	<i>génish</i> wide کنیش
<i>géchinmék</i> to subsist کچینمک	a. <i>jahil</i> young people جاهل
<i>piré</i> flea پیره	<i>tañrî</i> God تانگری
<i>bit</i> louse بیت	<i>ûrûmék</i> to bark اورومک
<i>dévé qoushou</i> ostrich دوه قوشن	<i>patlamaq</i> to burst. پاتلامق

تعلیم Exercise 66.

Douroubou émsal. Proverbs. ضرب امثال

- ۱ آغاج صوده طوره اولور آبانیز؛ اوشاق اوده طوره اولور
- ۲ طاملایه طاملایه کول اولور. ۳ صوره صوره بولنور بغداد.
- ۴ قالین اینجه لینجه یه دک اینجه نك جانی چیقار. ۵ کوله صو کلنجه یه قدر
- قورباغه نك کوزی پاتلار. ۶ زنکینک کوکلی اولنجه یه دک ققرا نك

ایشی بیتەر . ۷ قارینجه قدرنجه . ۸ اولومی کورونجه خسته لغه راضی
اولدی . ۹ کنیش وقتکده دار کچین که دارلق کلدیکنده کنیش
کچینه بیله سین . ۱۰ پیره ایتده بولنور ؛ پاره یکیتده . ۱۱ جاهلک
تگریسی اولماز . ۱۲ آتالر سوزی سسسز توفنگه بکزر اوردیغی کی
یاتیریر . ۱۳ تابل دوه قوشینه بکزر : یوکه کلدیکنده «قوشم» دیر
یه کلدیکنده «دوهیم» . ۱۴ ایت اورور کروان گوچر . ۱۵ اوله جغه چاره
یوق ؛ ایش اوله جغه واریر . ۱۶ دیوارک قولاغی وار . ۱۷ قورقولی
دوش کورمه دن اویانیق یاتمه سی ایی در .

Translation 67. ترجمه ۶۷

1. When the teacher began speaking, every one stopped his talk. 2. Until the teacher entered the school-room, all the pupils were talking together. 3. Since I came to Merzifoun I have three times visited Mounjousoun. 4. As soon as Eli goes, I will call you. 5. I read and write. He came and went afterwards. 6. He mounted his horse and went into the country. 7. The teacher Nasréd-din, taking an axe, mounted the tree and began to cut the branch on which he sat. 8. A man saw him and said that he would fall down from the tree. As soon as the man spoke the teacher fell down. 9. He ran after the man and caught him by his collar and said: As you knew that I would fall down from the tree, of course you must also know the time when I will die. 10. The man said: When your ass brays three times, you will die. 11. Do not go until I come.

Conversation. مکالمه

(س) قونشوگز عالی بابا ناصل بر آدم در؟
(ج) فقیر ایکن محجوب ایدی ایسه ده زنکینلند کجه مغرور لانیور .
(س) برادرکز شیمدی یه قدر قاچ مکتوب یازمشدر؟
(ج) برادر افندی استانبوله کیتدی کیده لی اوچ مکتوب یازمشدر .

(س) خسته کز شیمدی ناصلدر؟
(ج) حکیمک ویردیکى علاجى ایچه لیدنبری خسته ایولشمکه یوز طوتدی.

Reading Exercise. تعلیم قرائت

انسانک حیواندن فرقی

The Distinction between Man and Beast.

انسانک حیواناردن فرقی سوز سویله مک و او قویوب یازمق ایله در .
انسان یارادیلیشده¹ حیوانلردن چوق عالی² در . حیوانلرده حس³ وار در .
مثلاً⁴ : کوپک افندیسنی کوردیکی کبی ، طانیهرق ، سوینوب قویروغینی
صاللامغه⁵ باشلار . — بن سوز سویله یه بیلدیکم ایچون حالى⁶ بر آدمه
آکلاده بیلیرم ؛ فقط بیچاره⁷ کوپک و سائر⁸ حیوانلر نطقدن⁹ محروم¹⁰
اولدقاری جهته¹¹ ، حاللرینی بنم کبی افاده¹² ایده مزلر .

بن بویم طوغری اولدیغی حالد¹³ یورورم . باشمی هر طرفه
چیویره بیلدیکم کبی¹⁴ کوکه طوغری ده قالدیره بیلیرم . لکن سائر
حیوانلر او یله یاپه مازلر . انسانده کورمک ، ایشیتمک ، ال و سائر
اعضا¹⁵ ایله طوقونمق ، طاتمق¹⁶ ، قوقلامق حساری وار در .

Words. 1. creation. 2. high, noble. 3. hiss' instinct (of animals). 4. for instance 5. to wag. 6. hal condition, case, situation. 7. poor. 8. a. sayir other. 9. a. noutq speech. 10. a. mahroum destitute. 11. oldouqlarî jihêtlé = oldouqlarîndan. 12. ifadé ét." to explain, to state. 13. being (being in the state of). 14. since I can turn. 15. aza members. 16. tatmaq, datmaq to taste.

مابعد *mab'ad* Continuation.

بو حسار حیوانلرده ده واردر . حتی¹ بعض حیوانلر انساندن ده
زیاده کورور و قوقو آلیر . بن آیاقلرم ایله یورویه بیلدیکمی ، قولاقلرم ایله
ایشیده بیلدیکمی ، آغزیم ایله ییه بیلدیکمی ، بورینم ایله قوقو آل بیلدیکمی
بیلیریم ؛ انجا² حیوان بیلمز ، هر شیئی بیلمه یه رک اجرا³ ایدر . بن

Words. 1. hat'ta even. 2. anjaq only, but. 3. ijra ét." to do, to perform.

ادراکه^۴ مالک اولدیغم ایچون^۵ هر بر شی ایچون دوشونه بیلیرم . مثلاً :
 بر خانه یه نیچون قاپو^۸ پنجره^۶ اوجاق^۷ لازم^۷ اولدیغنی ؛ پنجره لره
 جامک^۸ نیچون طاقیلدیغنی^۹ ؛ بر قابه^{۱۰} نیچون قوالپ^{۱۱} قونولدیغنی
 آکلاریم . بر چیزمه^{۱۲} یایمق ایچون دمیر یاخود پاچاوره^{۱۳} قوللانیلما یوب ده
 نیچون مشین^{۱۴} قوللایلدیغنی فرق ایدهرم^{۱۵} .

کندی هوسمه^{۱۶} ، فکر مه اویمایوب آنامه^{۱۶} ، بابامه^{۱۶} ، خواجه لریمه
 اطاعت^{۱۷} ایتمکلکم لازم اولدیغنی بیلیرم .
 (معلم ناجی^{۱۸})

4. *idrak* intellect. 5. = *malik oldoughoumdan: malik ol.* to possess. 6. *ojaq* a hearth. 7. necessary. 8. *jam glass*. 9. *daqmaq* to put, affix. 10. *qab* vessel. 11. *qoulp* handle. 12. *chizmé* out of door shoes. 13. *pachavra* a clout, rag. 14. *méshin* leather. 15. *farq ét.* to distinguish. 16. *hévés* a mania, wrong desire. 17. *ita-at' ét.* to obey. 18. *Mou-al'lim Naji*. Professor Naji (a distinguished Turk author 1850—94).

درس ۳۱ Lesson 31.

Nouns and Adjectives derived from Verbs.

Verbal Adjective. صفت مشبهه

§ 436. The regular form of the Verbal Adjectives (*Sîfêti Mûshéb'bihé*) ends in *-ijî*, *-îjî*, *-oujou* and it is derived from every kind of verbs, except Passive and Reciprocal verbs; as (§ 53):

yazmaq to write: $\sqrt{\text{ياز}}$ یازمق *yazîjî* یازیجی ؛ one whose business is to write, a clerk.

satmaq to sell: $\sqrt{\text{سات}}$ صاتمق *satîjî* ساتیجی ؛ one whose business is to sell, a seller, a dealer.

oqoumaq to read; $\sqrt{\text{اووقو}}$ اووقومق *oqouyoujou* اوقویسیجی ؛ one who to invite: habitually reads, a reader; inviter.

silmék to wipe, to rub out: $\sqrt{\text{سیل}}$ سیلمک *silîjî* سیلیجی ؛ a professional scrubber of floors.

§ 437. This form resembles the Subjective Present Participle in meaning (§ 401). The difference is that, while

yazan, *satan*, *oqouyan*, *pishirén* mean 'one who occasionally writes, sells, reads, or cooks', the Verbal Adjectives *yazîjî*, *satîjî*, *oqouyoujou*, *pishiriji* respectively mean 'one who habitually does so, whose occupation is to write, to read, to cook', that is to say 'clerk', 'reader' and 'cook'.

§ 438. There are other forms of verbal nouns and adjectives which do not always occur, not being formed from all roots, but they can be divided into classes as: —

§ 439. I. If the verbal root ends in a vowel, a verbal noun or adjective is obtained by omitting the *mim* of the Infinitive termination.

چورومك *chûrûmék* to rot: چوروك *ckûrûk* rotten.

صوغومق *sovoumaq* to be cold: صوغوق *sovouq* cold (§ 36).

ایشله مك *ishlémék* to work: ایشلك *ishlék* that works well, smoothly.

§ 440. II. If the verbal ends in a consonant, the *mim* of the Infinitive is changed into *vav*, or *yé*:

آچماق *achmaq* to open: آچیق *achêq* open.

بوزماق *bozmaq* to spoil: بوزوق *bozouq* spoilt.

§ 441. III. By removing the Infinitive ending *مق* and adding *قون* 'قین' *-qoun*, *-qîn*, *-ghoun* or *کون* 'کین' *-gûn*, *-gin* to the root, another class of verbals is formed; as:

سورمك *sûrmék* to banish: سوركون *sûrgûn* an exile.

پیشمك *pishmék* to become cooked: پیشکین *pishgin* well baked.

جوشماق *joshmaq* } to overflow: جوشقون *joshqoun* } over-
 تاشماق *tashmaq* } flowing. تاشقین *tashqîn* }

یانماق *yanmaq* to be burnt: یانغین *yanghîn* fire, conflagration.

§ 442. IV. Sometimes *لی* *-li*, *لو* *-lou* or *ی* *-i*, *-î*, *-ou*, *-û* is added to the root:

قاپماق *qapamaq* to shut: قاپالی *qapalî* shut.

گیزلمك *gizlémék* to hide: گیزلی *gizli* hidden.

So also: صاقلی *saqlí* hidden; آصیلی *asilí* hung.
طولی *dolou* full; اولو *êolú* dead.

§ 443. V. The second and third forms of Derivative Infinitives are regarded as regular verbal nouns, as we have seen (§ 301):

دوكمه *dêokmé* cast. باصمه *basma* printed.
الویریشلی *élvérishli* sufficient. آصمه *asma* suspended.

§ 444. VI. Some of the verbal nouns are formed by the addition of يم 'م *-im, -îm, -oum* to the root:

يَمَكْ *yémék* to eat: يم *yém* food.
اولمك *êolmék* to die: اولوم *êolúm* death.
ايچمك *ichmék* to drink: ايچيم *ichim* a draught.

§ 445. VII. Others are made by the addition of ي 'و 'ی *-i, -î, -ou, -gi* to the stem:

يازماق *yazmaq* to write: يازی *yazî* writing.
قورقمق *qorqmaq* to fear: قورقو *qorqou* fear.
ايچمك *ichmék* to drink: ايچگی *ichgi* intoxicating liquid.

§ 446. VIII. Another class of verbals is obtained from the passive verbs, by adding ج *j* to the stem (§ 265):

سوينمك *sévinmék* to be joyful: سوينج *sevinj* joy.
اودنمك *êodénmék* to be paid: اودونج *êodúnj* vulgar *êôn' dúj* a loan.

Similarly: كولونج *gûlûnj* laughable; اوسانج *osanj* tiresome.
قازانج *qazanj* profit; قيصقانج *qisqanj* jealous.

§ 447. IX. By adding دی 'تی 'ندی *-indi, -ti, -di*, another class of verbals is obtained:

يورلماق *bouyrulmaq* to be ordered: يورلتی *bouyroutlou* an order.
آقماق *aqmaq* to flow: آقیندی *aqintî* a current.
ييقماق *yiqmaq* to pull down: ييقینتی *yiqintî* débris.
سوپورمك *sûpûrmék* to sweep: سوپرونتی *sûprûntû* sweepings.

پاتیرتی ، جاییرتی ، چاتیرتی ، ایکلیتی ، کورولتی *patîrtî, jayîrtî, chatîrtî, inîltî, gûrûltû* all mean a continuous or repeated clattering, noise, roar, hissing, creaking, crackling, rending and tearing of the sea, wind, lion etc.

§ 448. X. **The Noun of Excess** is formed by the addition of 'غان' *-qan, -ghan, -ghîj* to the stem:

چالیشماق *chalîshmaq* to work: چالیشقان *chalîshqan* assiduous.

ایشیتمک *ishitmék* to hear: ایشیتگن *ishitgén* quick to hear.

Similarly: اونوتقان *ounoutqan'*, اونوتغان *ounoutghan'* forgetful.

یاپیشقان *yapîshqan* sticky. سوزکج *sûzgéj* a strainer.

یوزکج *yûzgéj* a skilful swimmer. طالغج *dalghîj* diver.

صولوغان *soloughan* shortness of breath, roaring.

§ 449. XI. **The Noun of Location** derived from the verb is obtained by adding 'ق' *-q* to the root, if it ends in *élif*, and 'اق' *-aq* if it does not end in that letter:

یاتماق *yatmaq*: یاتاق *yataq* bed.

اوتلاماق *otlamaq*: اوتلاق *otlaq* a pasture.

یایلماق *yayîlmaq* to pasture: یایلاق *yay'laq, yayla* a summer-residence, or pasturage.

قیشلا *qîshla* winter quarters, military headquarters, barrack.

§ 450. XII. **Instrumental Nouns** obtained from the verb, are formed irregularly:

الهمک *élémék* to sift: الک *élék* a sieve.

طارماق *daramaq* to comb: طراق *daraq* a comb.

سورگی *sûrgû* sliding bar of a door. اوراق *oraq* a sickle.

So also:

بیچاق *bîchaq* a knife.

بیچقی *bîchqî* gardener's knife.

یاستیق *yastîq* a pillow.

صارغی *sarghî* bandage.

باصقی *basqî* press.

چالغی *chalghî* musical instrument.

سوپورکه *sûpûrgé* broom.

آصقی *asqî* braces.

یلهکی *biléyi* a whetstone, from ییلمک *bilémék* to sharpen.

تعلیم ۶۸ Exercise 68.

Change the following verbs into verbal nouns or adjectives:

I. ایسلامق *islamaq* to wet; ایسته مک *istehmek* to desire, to wish; دیله مک *dilémek* to ask, to make a request; بودامق *boudamaq* to lop; اورکمک *ürkmek* to startle.

II. آرتماق *artmaq* to remain over; اویانماق *oyanmaq* to awaken; ایلیمک *ilmek* to tie with in a loop; باریشماق *barîshmaq* to make peace; صارماق *sarmaq* to wrap round; یانماق *yanmaq* to be burnt; سیلمک *silmek* to wipe; ایلیماق *ilîmaq* to grow lukewarm; قورقماق *qorqmaq* to fear; قاچماق *qachmaq* to flee; اورتماق *êortmek* to shut; کسمک *késmek* to cut; قیرماق *qîrmaq* to break.

III. یورماق *yormaq* to weary; دولماق *dolmaq* to be filled; اولماق *olmaq* to become plunged in thought; دالمق *dalmaq* to be ripe; شاشماق *shashmaq* to be stupid; کسمک *késmek* to cut; ییلمق *yîlmaq* to be frightened.

VI. آلمق *almaq* to take, buy; ساتماق *satmaq* to sell; آتماق *atmaq* to throw; یودماق *youdmaq* to swallow; بیچمک *bichmek* to cut, to shape; دیلمک *dilmek* to cut into slices; سومک *sévmek* to love; اوچورماق *ouchourmaq* to cause to flee, to let fall from a height; ییلدیرماق *yîldîrmaq* to flash.

VII. یاپماق *yapmaq* to build; اولمک *êôlmek* to die; اولچمک *êôlchmek* to measure; بيلمک *bilmek* to know; ویرمک *vérmek* to give, to pay tribute; اورتماق *êortmek* to cover; قاپامق

qapamaq to shut; *chizmék* چیزمک to scratch, to draw a line; *doghmaq* طوغمق to rise (the sun); *batmaq* باتمق to set (the sun).

XI. *yalamaq* يالامق to lick; *younmaq* يونمق to wash one'sself; *batmaq* باتمق to sink down; *otourmaq, qonmaq* اوطورمق قونمق to halt, to rest.

Exercise 69. تعليم ۶۹

۱ کونشک طوغديغی طرفه کون طوغی و باتديغی طرفه کون باتی
 ۲ بیچاغکزی بيله دیکز می؟ — اگر بزده بر بيله کی طاشی
 اولسیدی ' بيله رايدم. ۳ اولومدن قورقوکز وارمی؟ بو عمردن اوصانج
 کلديسه ده؛ ینه اولک ایسته م. ۴ چارشیده ایشار ناصلدر؟ —
 هیچ ایو دکلدر. آلیم صاتیم یوق ' قازانج یوق. کیمسه کیمسه دن
 اون پاره اودونج آلامایور. ۵ بوکون چوق سونجلی کورونویورسکز؛
 سزده نه وار؟ — سوکیلو بر دوستمدن بر مکتوب آلدیم. اونک
 ایچون چوق سونجده می. ۶ روبا کزی بکنمه دم. هیچ بیچیمی یوق
 بیچیمسز برشی ' کیم بیچمش کیم دیکمش. ۷ دون برشی یه یه مه دم؛
 بر ديلم اکک یه دیم و ایکی یودوم صو ایچدم. ۸ ایچدیکک توتونک
 ایچیمی ایی ایسه بر ایچیم توتون ویر. ۹ ایچکی ایچمه یک! بر سرخوش
 بیلیرم که بر اوچورومدن کندیسنی دکیزه آتدی ' آقینتی کندیسنی
 آلدی کوتوردی. صوکه اولوسنی چیقاردیار. ۱۰ بر آتیم باروتکز
 وارمی؟ — چوق اونوتقان سکز؛ برآز اول یوق دیدم ایدی.

Translation 70. ترجمه ۷۰

1. My beloved son, I have read your letter with great joy. Now I shall give you some (an) advice. Don't bor-

row money from others: if your profit (income) is less, your expenses must be less. 2. Death is such a black camel, that it kneels before every door. 3. The divers plunge in the depth of the sea: they are also good swimmers. 4. That old man is not deaf, he is quick to hear. 5. Your uncle's horse is short in breath (broken-winded). 6. You are very forgetful; you forget everything. 7. He was sunk in the marsh, and was obliged to make a halt there. 8. The children are very fond of kites. 9. I ordered from the market three sieves, two combs, four suspenders, five musical instruments, ten iron bolts and one filter. 10. The soldiers were in the winter-quarters. 11. We shall go this summer to the pasturage of Télli-Oghlou.

مکالمه Conversation.

- آلیش ویریشلر ناصلدر؟
ایو دکلدر. صاتیجی چوق، آلیجی
یوقدر.
- صامسون یولی ناصل بر یولدر؟
پک ایشلک بر یولدر. کیدیجی
کلیجی پک چوقدر.
- بو کون یه مک یمکه ایستککز وارمی؟
پیشکین بر اکمک و اولغون بر
الما اولسه، یهرم.
- قایوی اورتوکز؛ رجا ایده رم.
قاجاق توتون ایچرمیسکز؟
مجاربه دن نه خبر واردر؟
- ویردیکم پاره یی قبول ایتدیگز می؟
اصلا! سیلیک بشلکلر و قیریق
کسیک اونلقلر ایله قاریشیقدر.
- قیزیل ایرماقدن کچه بیله جکمیز.
خیر افندم؛ ایرماق شیمدی پک
جوشقون و طاشقین در. شیمدی
کچمک شاشقینلقدرد.
- یانغین چیقان اوده کیم وار ایش؟
آیاقلرینده زنجیر اوله رق درت
سورکون وار ایش.
- کیمده بر کسکین قلم تراش واردر؟
باشینده صاریق اولان شو افندیده
وار در.

دالغین دورمایک ! پالتولریکزی پک ای ! ایلکلی ایلکله دیک .
 ایلکله یک ! صوغوق آلیرسیکیز .
 صاقلی کیزلی بر شیئیکز وارمیدر ؟ خیر افندم ! هر شیئیمز آچیقندن
 آچیفه در .
 خسته کز بو کون ناصل ایدی ؟ عقلی باشنده دکل ایدی ! اخشامه دک
 بایغین ایدی .
 یاری کیجه ده بوبکجیلر نه چاغیر ییورلر ؟ « یانغین وار ! » دیو باغیر ییورلر . آمان !
 بنم کوزم یانغیندن پک ییلغین در .

Reading Exercise. تعلیم قرائت

Lateefé An Anecdote. لطیفه

بر کون قونشولقدن بر آدم خواجه افندی یه کلوب : « کرم ایت
 خواجه ! اشکی ویرده یوره کیل^۱ قریه سنه کیده جکم ، کیدوب کله یم »
 دیمش . — خواجه افندی « برشی دکل^۲ ، اوغل ، اما اشک اوده دکلدن^۳
 داغه اودون کتیرمه که کیتدی » دیر . حریف قاپردن دیشاری چیتقه جق
 ایکن ؛ اشک در آخوردن آکیرماسون می ؟ — « یا اشک آخورده
 اکیریور^۴ خواجه ! » دیر قونشو . خواجه کندیسینی هیچ بوزمه یه رق^۵
 بر حدتله^۶ — « سن نه تحاف^۶ آدم ایمشسین ؟ آخورده کی اشک
 آکیرمه سنه اینانیورسین ده ، آق صقالم ایله بنم سوزیمه ایناغایورمیسین ؟ »
 دیمش .

Words. 1. *Uréyil qaryési* the village Urégil (at Caesarea).
 2. nothing at all, you are welcome. 3. *añirmaq* to bray. 4. *kén-*
disini hich' bozmayaraq indifferently. 5. *hid-dét* anger. 6. *touhaf*
 queer, funny, strange.

درس ۳۲ Lesson 32.

Prepositions. (Continued.)¹

4. The Declinable Postpositions.

§ 451. Postpositions of this class are generally used as nouns in connection with other nouns and pronouns to supply the place of prepositions. Their use will be best understood from examples. These prepositions take possessive affixes and are used with the genitive case. Thus آرا *ara* means 'the midst'. آرامیزده *aramízda* 'in our midst' i. e. 'between us'.

§ 452. The words thus employed and the English prepositions the place of which they supply are as follows (§ 236):

آرد <i>ard</i>	} The back, the space behind.	} Behind.
آرقه <i>arqa</i>		
آلت <i>alt</i>	The space under.	Under.
دیب <i>dib</i>	The bottom of anything.	Under.
آرا <i>a-ra</i>	The midst.	Between, among.
اوڭ <i>êñ</i>	The front.	Before, in front of.
اوست <i>úst</i>	} The space over, the upper part.	} Over, upon, on.
اوزره <i>úzré</i>		
دیشاری <i>dîsharî</i>	The outer part of anything.	Out of, outside.
ایچه‌ری <i>ichéri</i>	} The inside, interior, the inner part.	} In, inside.
ایچ <i>ich</i>		
ایله‌ری <i>iléri</i>	The front part.	Forward.
یوقاری <i>yoqarî</i>	The top or upper part of anything.	Above.
آشاغی <i>ashaghî</i>	The lower part.	Below, under.
یان <i>yan</i>	The side.	By, near, by the side
یر <i>yér</i>	Place.	Instead of . . .

¹ See Lesson 14, page 106, §§ 230—237.

گری	<i>géri</i>	The hinderpart.	Back (backwards).
a. اطراف	<i>étraf</i>	Surroundings.	Round, around.
اوتہ	<i>êoté</i>	The farther side.	Beyond.
p. برابر	<i>bérabér</i>	Even with, breast to breast with.	Together with.
یاقین	<i>yaqîn</i>	The space near.	Near, by.
a. حق	<i>haqq</i>	A respect, regard, relation.	About, concerning.
اوزاق	<i>ouzaq</i>	The space far away.	Far.
قارشى	<i>qarshî</i>	The space opposite.	Against.
a. واسطه	<i>vasîta</i>	A means, a go-between.	By means of.

مثالر Misal'ler Examples.

آرقه سیندن کیت	<i>arqasîndan gét</i>	Go after him.
آردیدن کل	<i>ardîmdan gél</i>	Come after me.
قهوه آلتی	<i>qahvé altî, qahyaltî</i>	After the coffee <i>i. e.</i> breakfast.
آل قات	<i>alt qat</i>	Lower story (of the house).
اوستینه چیقماق	<i>üstûné chîqmaq</i>	To go to the top.
صندیفک دیبینه	<i>sandîghîñ dibindé</i>	At the bottom of the box.
حقمده، حقکده، حقینه	<i>haq' qîmda, haq' qîñda, haq' qînda</i>	About me, thee, him.
یاقینمیزده، یاقینلارینده	<i>yaqînîmîzda, yaqînlarînda</i>	Near us, them.
یانیمیزده در، یانیمیز کل	<i>yanîmîzda dîr, yanîmîza gél</i>	It is near us, come near us.
اونک واسطه سیله	<i>onoun vasîtasîyîla</i>	By means of him.
اوزه ریمه، اوزه رینه	<i>ûzérîmé, ûzérîñé</i>	On me, on thee.

5. Turkish equivalents for some English Prepositions.

§ 453. All the English Prepositions, which indicate a state of location or rest must be translated by the **locative**: all others which indicate a direction or motion from one place to another are to be rendered by the **dative** case (§ 237).

We entered the city before five o'clock and remained there five days. *Sa'at béshdén év'vél shéhré girib orada bésh gûn dourdouq.*

§ 454. Study and compare the following sentences:
The fight lasted **above** five hours. *Ghavgha (or qav'ga) bésh sa'-atdan ziyadé sûrdû.*

Above the knee
Those who were **about** him
I have no change **about** me
I am **about** to go
About noon
She laughed **at** him
I wonder **at** what you have said
We were **at** your aunt's

Dislérindén yoqarî.
Etrafında olanlar.
ûzerimdé oufaqlıq yoq dour.
Gitmek ûzré yim.
Eoyléné doghrou.
ûzeriné gûldû.
Dédiyiñizé té-aj'-jûb édiyoroum.
Halañ gildé idik.

Mrs. Mania is loved **by** every body. *Manya Hanîm hér késdén sévilir* or *Hér kés Manya Hanîmî sévér.*

Cæsarea was taken **by** the Persians. *Farisilér Kaysériyeyi zabt étdilér* or *Kaysériyé Farisilérdén alîndî.*

Translated **by** a priest

Bir papas marifétiy'le térjémé olounmoush.

He sent it **by** him

Onouñ vasîtasîyla gêondérđi.

He came **by** sea

Qaradan geldi.

Sit **by** me

Yanîmda otour.

After the Turkish fashion

Türk ousoulou ûzré, alatourqa.

لغت Words.

a. طاوس *tavous* peacock طولانماق *dolanmaq* to go round about

يوزمك *yuzmek* to swim

مردیون *mérdivén* stairs

a. زينب *Zéynéb* Zenobia

a. تعطيل *ta'til* vacation

قوشاتماق *qoushatmaq* to encircle

a. حصار *hisar* wall.

تعليم Exercise 71.

- ۱ بعض قوشلار قيشدن اول بزی براقوب ايلك بهارده ينه بزه
- کاپرلر . ۲ بوتون قوشلار آراسينده طاوس قوشيندن کوزلی يوقدر .
- ۳ عثمانلير اسکی استانبول شهرينک اوکنده الی آلتی کون قالدیلر .
- ۴ کيجه ظرفنده دشمن قاچدی . ۵ ايچلرينده برچوق ياره ليلر وار ایدی
- ۶ بنی غایت يوکسک بر طاغ ديه سينه چيقاروب بر طاش اوزرينه
- اوپورتدی . ۷ خیرسيز اولک اطرافنی طولاندى و بزی کوردیکی کبی
- ديوارک آرقه سينده کيزلندی . ۸ سکيز کوندن بری سزی آرايورم .
- ۹ انکلير اوردوسی دشمنه طوغری آغیر آغیر يورومکده ایدی .

۱۰ فقیرلر حقینده مرحمتلی اولوکز ' اونلر هر وقت یانیکزده درلر .
 ۱۱ خدمتجی آرمود یرینه الما کتیرمش . ۱۲ سویلدیکی یالاندن طولایی
 (دولایی) خواجه افندی زینبه چوق داریلدی . ۱۳ عسکرلر اونی طوتوب
 اوکندن ' یانندن و آرقه سیندن قوشاتدیله . ۱۴ محاربیه دایر هیچ
 بر شی ایشیده مه یورز . ۱۵ مزارک اوته سینده پادشاه ایله دیلنجی
 آراسینده هیچ فرق یوقدر . ۱۶ مانیه خانمک سویله دیکینک کرچک
 اولوب اولمادیغینه دایر بر دییه جککز وارمی ؟

ترجمه ۷۲ Translation 72.

1. That package is for me: how much did you pay for it? 2. I have a great deal (*choq shéylér*) to tell you concerning this boy. 3. I have fallen (*youvarlandım*) down the stairs. 4. I shall read that book during the vacation. 5. The child threw the ring into the well: all the servants gathered around the well to take up the ring from the well. 6. Within a year. All the houses within the wall were burnt. Within some days. 7. Can you swim round the ship? 8. He must wait till five o'clock. 9. He spoke about his mother. 10. One sat above, the other below me. 11. The inn is without the town, but the hospital is within the walls of the town. 12. Nobody came yesterday to our house except Haji Hassan Effendi. 13. Your house is among the trees, my house is in front of the church.

ترجمه ۷۳ Translation 73.

1. My father was not above twenty years old when he was married. 2. My uncle's house is very handsome, but it cost him (*mal oldou*) above 500 pounds. 3. It is above a year since my friend started for America. 4. Yozgad was built by Chapan Oghlou. 5. The poor man was driven out of his house by his creditors. 6. I shall get up to-morrow at six o'clock. 7. Were you at Dr. Tracy's last night? 8. He had no money about

him (*yanînda*). 9. At noon. In the summer: at night.
10. The dog sprung out from under the table. 11. Now
we turn towards the East.

مکالمه Conversation.

نره یه کیدیورسکز اسماعیل افندی ! قهوه نك اوكونده اوطورمغه کیدیورم .
اوراده نه یاپه جقسیکز ؟ هیچ ! ها بر نارکیله ایچه جکم .
بنی ده برابر کوتورورمیسکز ؟ پك ایی افندم بویورك کیده لم .
قهوه پاره سنی کیم ویره جك ، یانکده جانم نه اوله جق ! الله کریم ، برشی
پارهك وارمی ؟ یاپاربز هایدی .
چالغی چالمق ییلیر میسین ؟ اوت ! کوزل ساز چالارم .
بو آغاجی بودادك من ؟ بیچقیم کسمه یور ، بودایه مادم .
یالاقدن صو ایچن کیمك ایتی در ؟ بنم ایتم در .
خیر سیزلر نه چشید آدلر درلر ؟ آتیجی ، اوروجی ، قاپیجی آدلر درلر .
باغچه ده کی اونلری ناصل بیچه جکسکز ؟ اوراق ایله بیچه جکم .

تعلیم قرائت Reading Exercise.

Kēoy Odasî The Village Room.

قیش کلنجه ؛ ممالك محروسه شاهانه نك هر طرفنده اولدیغی
کبی¹ ، قیصریه یه یاقین بولنان مونجسون² قریه سنده دخی ؛ هراخشام :
قرانلق³ باصار باصماز⁴ ، کویولر اوجاغك دوماننی⁵ کوردکلری
کبی⁶ ، کهیانك⁷ اوطه سنه طویلانیلر ؛ وچرق دفعه یاری کیجه یه دک
اوطورورلر . قهوه ، توتون ، نارکیله⁸ و چوبوق⁹ ایچرلر . حکایه لر
سویلرلر ، اکلر نیلر¹⁰ : توتونك ، نارکیله نك و چوبوغك دوماننی اورته لغی¹¹

Words. 1. as it is [custom] (429). 2. *Mounjousoun* a village near Caesarea, the ancient Pontusa. 3. *qaranlîq* darkness. 4. *basmaq* to set in, to prevail (darkness) [334]. 5. *dûman* smoke. 6. as soon as they see [428]. 7. *kéh'ya* the bailiff of a village (p. 126). 8. *nargilé* a hookah. 9. *choubouq* tobacco-pipe. 10. *éylénmék* to amuse one's self. 11. *ortalîq* the space, the whole room.

قابلا^{۱۲}، کوز کوزی کورمز^{۱۳} اولور؛ فقط کیف^{۱۴} ده ایشته اورادن
حیة-ار.

کوتوکلر^{۱۵} اوجاقدہ ایگیل ایگیل یانار^{۱۶}؛ اوجاگک صیجاقلغی
بر طرفدن، آخورک صیجاقلغی دیگر طرفدن، لاقیردینک^{۱۷} صیجاقلغی ده
اوبر طرفدن گوگوللری ایصیندیریر^{۱۸}. دیشاریکی صوغوغی هیچ دویمازلر.
بعض دفعه هر ناصل ایسه^{۱۹} لاقیردینک صوکی در کلیر. اول وقت هپ بر
آغیزدن «جانم! بو کون بو نه قدر صوغوق وار در» دیرلر. قیش نه قدر
شدتلی^{۲۰} اولورسه، کویاولر ده او قدر کیفلی^{۲۱} اولورلر. صیجاجتی^{۲۲}
آخور اوطه سینده برینک جاموسنی^{۲۳}، اولبرینک آتنی، برباشقه سینک
اوکوزینی، اینکینی اوکلر^{۲۴}. بعض دفعه ده هوا مساعده لی^{۲۵}
اولورسه، ایچاریندن بری شهره^{۲۶} کیدر: کون دوغیدن، کون باتیدن، قبله-
دن^{۲۷} و پویرازدن^{۲۸} تازه تازه حوادثلر^{۲۹} خبرلرله یوکلہ نیر کلیر.
(مابعدی وار)

12. *qaplamaq* to cover, to fill. 13. unable to see (404).
14. a. *kéyf* pleasure, merriment. 15. *kûtûk* root of the trees.
16. *iñil iñil* with a clashing or crashing sound [447, 502]. 17. *la-qîrdî* talk, chattering. 18. *îsîndîrmaq* to warm. 19. *nasîlîsa* in some way or other. 20. *shid-détli* severe. 21. *kéyfli* merry, jolly (150). 22. *sîjajîq* rather warm, snug (156). 23. a. *jamous* buffalo. 24. *êdymék* to praise. 25. a. *mûsa-a-déli* favourable. 26. *shêhir* (*shêh'ré*) the city i. e. Cæsarea. 27. a. *qîb-lé* south. 28. f. *por'yaş*, *poy'raz* north. 29. a. *havadis* intelligence, news (651).

درس ۳۳ Lesson 33.

ظرف یاخود حال Adverbs.

§ 455. Adverbs are words modifying verbs, adjectives or other adverbs. They therefore denote manner, place, time, quantity, affirmation, doubt, negation, interrogation and order.

§ 456. Almost all Turkish adjectives may also be used as qualifying adverbs, with all the changes which the adjectives undergo. Ex.:

Choq sêôylémék. To talk too much or intrusively.
 بنم مکتوبم سنککندن ایویازیمشدر *Bénim méktouboum séniñkindén éyi yazılmışdır.* My letter is better written than yours.

1. Adverbs of Manner. حال

§ 457. The Adverbs of Manner answer to the question *نیجه ناصل* *nîjé? na'sîl?* How? The adverb of manner is generally obtained by the addition of some particle or word to the adjective, and is expressed in English by the corresponding adjectives with the addition of the termination *-ly*.

§ 458. The adverb of manner is obtained in three ways: by repeating the adjective, by the addition of *-jé*, or of *sourétdé* صورتده, to the adjective:

aghîr aghîr آغیر آغیر, *aghîrja* آغیرجه, *sourétdé* آغیر صورتده. Heavily. *طاطلی صورتده* طاطلی, *طاطلیجه* طاطلی Sweetly.

§ 459. This *جه* or *جه سینه* is also added to nouns and pronouns, and thus we obtain an adverbial expression (§§ 155, 331):

bénjé, kéndisinjé کندیسینجه, *بنجه* according to me, to him.
adamja, adamjasîna آدمجه سینه, *آدمجه* in a manly way;
 also: *adamjîlayîn, adam aqillî* آدمجیلاین, *آدم عقلی*.

§ 460. The 4th and 8th Gerunds are also used as adverbs of manner (pp. 206, 207):

hédiyé olaraq هدیه اوله رق as a gift.
istéméyérék gitdi ایسته مه یه رک کیتدی he went unwillingly.
sêôylédiyindé سويله دیکنده when he spoke.

§ 461. 1. Adverbs of Manner.

yéñidén یکنیدن newly, anew. *biryol, biyol* بریول once.

ینه *yiné, yéné* }
 کینه *giné, géné* } again,
 a. تکرار *tékrar* } nevertheless.

یکین *yégin', yéyin'* strongly.
 بویله جه *bêôyléjé* thus, in this way.
 بوشینه *boshouna* in vain, idly.

§ 462. 2. Adverbs of Time.

بون کون <i>bou gûn</i> to-day. یارین <i>yarîn</i> to-morrow. دون <i>dûn</i> yesterday. ایرتهسی کون <i>értési gûn</i> the fol- lowing day. اوته کون <i>êôté gûn</i> the day be- اولکی کون <i>év'vélki gûn</i> fore yester- day. شیمدی <i>shim'di</i> now. نه زمان <i>né zéman</i> } نه وقت <i>né vaqît</i> } when قاجان <i>ha'chan</i> } (§§ 345, 426). دمین <i>démin'</i> } a few بایاقدن <i>bayaqdan'</i> } minutes چاپوجق <i>cha'poujaq</i> } ago. او ساعت <i>o' sa-at</i> } quickly.	بردن بره <i>birdén'biré</i> } آپ آنسز <i>ap'ansîz</i> } suddenly. بر آزدن <i>bir azdan'</i> soon, after a while. ار، ارکن <i>ér, ér'kén</i> early. کیج <i>géj</i> late. آرا صیره <i>ara' sîra</i> } now and ایکیده برده <i>ikidé' birdé</i> } then. کچن سنه <i>géchén séné</i> } last ییلدیر <i>bîldîr'</i> } year. اول <i>év'vel</i> before. صوکره <i>soñ'ra</i> afterwards. دائما <i>da'yima</i> always. نهایت <i>niha'yét</i> at last. کچنده <i>géchéndé'</i> } lately. کچن <i>géchén</i> }
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§ 463.

3. Adverbs of Affirmation, Doubt and Negation.

اوت <i>év'vét, é-vét</i> } هه <i>hé, hî-î!</i> } yes! بلی <i>bé'li</i> } هیچ <i>hich'</i> } never. اصلا <i>as'la</i> } واقعا <i>vaga'a</i> truly, in fact. کرچکدن <i>gérchékdén</i> truly, really.	نه دیمک! <i>né démék!</i> } of course, شهبه سز! <i>shûb'hésiz</i> } no doubt! یوق <i>yoq'</i> } certainly! خیر <i>kha'yîr</i> } no! ییله <i>bilé'</i> even. عجا <i>ajé'ba</i> } I wonder! اوله <i>ola'</i> } Is it so?
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§ 464. 4. Adverbs of Interrogation.

نیچون <i>nǐ'chín?</i>	} why? where- fore?	ناصل <i>na'sil?</i>	} how? by what manner?
نه دیو <i>né'déyi?</i>		نیجه <i>nǐ'jé?</i>	
نه یه <i>né'yé?</i>		نه قدر <i>né'qadar?</i>	how much?
نه سبدن <i>né'sébébdén?</i>		نه <i>né?</i>	what?

§ 465.

5. Adverbs of Quantity and Comparison.

نیته کیم <i>nitékim</i> as, in the manner as.	بوسبوتون <i>bús'bútún</i>	} entirely.
تک توك <i>ték' tûk</i> here and there.	a. کاملاً <i>kiâ'milén</i>	
هیچ اولمازسه <i>héch' olmazsa</i>	a. جداً <i>jid'dén</i>	seriously.
باری <i>ba'ri</i>	a. قصداً <i>qas'dén</i>	intentionally.
اولسه اولسه <i>ol'sa olsa</i> at the most.	p. باد هوا <i>ba'dihava</i>	} gratis, freely.
اولدقجه <i>oldouq'ja</i>	a. مجاناً <i>méj'janén</i>	
اپ ای <i>ép'-éyi</i>	طولاییدن <i>do'layîdan</i>	indirectly.
کری کرى <i>géréyi'gibi</i> properly, duly.	صایکه <i>say'ki, san'ki</i> almost, nearly (§ 478).	
آنجا <i>an'jaq</i> only.	صالت <i>salt'</i> only.	

Note. There are also a great many more adverbs which can easily be learnt by practice and reading (§ 212).

§ 466. 6. Adverbial Expressions of Time.

In adverbial expressions denoting time of day the word in is expressed by the addition of له یین *-léyin*, *-layîn*, and for the seasons by adding یین *-în, -ûn* (p. 55):

بهارین <i>baha'rîn</i> in spring.	کیجه له یین <i>géjé'léyin</i> at night.
کوزین <i>gû'zûn</i> in autumn.	اکشام لاین <i>akhsham'layîn</i> in the evening.
قوشلاق لاین <i>qoushlouq'layîn</i> at 9 o' clock A. M.	ایکیندیله یین <i>ikindi'léyin</i> in the afternoon.

لغتلى Words.

a. ماذون *mé'zoun* graduate.

آواره *avara* useless.

a. وعد *vad* promise.p. بیهوده *bihoudé* in vaina. شقا *shaqa* joking

yatsi bed-time, curfew. یاتسو، یاتسی

تعلیم ۷۴ Exercise 74.

- ۱ بیلدیر آناطولیه قوجدن چیقان ماذونارک عددی قاچ ایدی ؟ —
 ۲ پنجشنبه کونی آماسیه یه یتیشوب ایرتهسی کون توقاده یولجی اوله جغم .
 ۳ بر آرالق ایشیمز چوق ایی کیتدی ایسه ده چاپوجق بوزولدی .
 ۴ ایکیده برده بنی چاغیریورسکز ' نه دییه جکسکز ؟ ۵ حسن
 افندینک آدم عقلی برایشی یوقدر ' هر ایشی ده آواره در .
 ۶ آخشامه دک بوش بوشینه او طور یورسکز ؛ وقتاری بیهوده یه
 کچیریورسکز . ۷ دمین بورایه کلن افندی نزهلی ایدی . ۸ هر کون
 شفقلاین اویانیر و یاتسولاین یاتارم . ۹ صباح ایله اوکلن اورته سینه
 دوشن وقته قوشلق ' اوکان ایله اخشام آراسینه دوشن وقته ایکیندی
 و کونشک باتمه سیندن ایکی ساعت صوکره کی وقته یاتسو دیرلر .
 ۱۰ شقا سویله مه یورم جدی اوله رق سویله یورم ایشیدیورمیسکز ؟
 ۱۱ یاغورلر گره کی کبی یاغورلر . ۱۲ «جانا آدیکز جانا ویریکز» .
 ۱۳ بورجکزی نهایت ویره جکمیسکز ؟ سویله ییک ! — نه دیمک !
 البته ویره جکم .

ترجمه ۷۵ Translation 75.

1. When will you set out, to-morrow or the day after to-morrow? 2. He has been here at least three times. 3. That is beautiful indeed! 4. How much do you charge for it? — It will cost you 20 méjidiyés at most (*éñ choghov*). 5. At present (*shimdilik*) I want nothing else. 6. If we have given a promise, let us keep it; else we shall certainly lose our good name. 7. I could find him nowhere. 8. The preacher's house is

very far off. 9. The one came hither, the other went thither. 10. I could open the door neither from within nor from without. 11. Act as if you were (*olmoush-jasîna*) at your home. 12. Did you know him formerly? 13. Yes, I have long known him. 14. She is better to-day than yesterday. 15. The next time I shall be here betimes.

مکالمه Conversation.

بزم اوه کان مسافری طانیدیکز می؟
 اوطوردیگنیز یزدن بردن بره نیچون
 طانیه جغم ظن ایتدم اما؛ طانیه مادم.
 قالقدیکز؟
 اجرا ایتمک ایچون عجله ایله
 کیتدم.

یوزغادده نه قدر قالدیکز؟
 بر سنه قالدیم؛ ایرتهسی سنه چورومه
 کیتدم.

بردن بیره مکتوبی کسدیکز؛ صیق
 صیق یازیک رجا ایده رم!
 یوک ای! هر هفته بر مکتوب یازمغه
 سوز ویریرم.
 اوحانس افندی نه یاپیور؟ نه ایش
 هیچ بوش طوردیغی یوق؛ ویره
 کوروور؟
 یازار.

تعلیم قرائت Reading Exercise.

The Village Room. (Continued.) کوی اوطهسی (مابعد)

اول اخشام شهره کیده نی اوجاغک باشینده اوطوردیرلر.
 نارکیله نک اک اعلاسنی و قهوه نک کوپو کلیسنی^۱ اوکا اکرام^۲ ایدرلر.
 او ده آرتیق^۳ اوزه نه^۴ اوزه نه نقل ایتمکه^۵ باشلار؛ هر کس صوص
 اولوب آغزیندن آصیلیرلر قالیرلر.

کونلرده برکون^۶ کویلوردن ایکیسی بردن کویدن چیقارلر.
 بریسی قیصریه کیدر و دیکری ده قیصریه دن بر ساعت بریده^۷

Words. 1. *kêopûklû* foamy, creamy. 2. *ikram ét'*. to serve. 3. therefore. 4. *êôzénmék* to do carefully (§ 370). 5. *naql ét'*. to relate. 6. one day. 7. on this side.

بولنان تلاس^۸ قریه سینه کیدر . بوناردن اولکیسی کویدن درت ساعت
و صوکره کیسی ده درت بوچوق ساعت اوزاقلقده درلر . ایرتهسی کون
اخشام؛ هر کس دیبه کک^۹ سسنی آلیر آلماز، قوشدیلر و غیجی^{۱۰}
کھیانک اوطه سنی طولدردیار . اوطه خینجا خینج^{۱۱} طولی ویردی .

8. *Talas*, the classical *Mutalassi*. 9. *dibék* a wooden mortar, in which coffee is pounded. 10. *Ghiji* a very common proper name, Sticky. 11. *khinja khinj dolou vérmék* to become brim-full quickly (§ 286).

درس ۳۴ Lesson 34.

حرف عطف Conjunctions.

§ 467. Conjunctions are particles which serve to connect words and sentences, bringing them into a certain relation with one another.

§ 468. There are very few conjunctions of Turkish origin, the nature of the language being such that it scarcely requires them (§ 430). Many Persian and Arabic conjunctions, however, are used in the language.

§ 469. 1. Copulative Conjunctions.

a. p. و <i>vé</i>	} and.	a. حتی <i>hat'ta</i>	} even.
له ایله <i>ilé, lé</i>		بیله <i>bilé</i>	
p. هم - هم <i>hém—hém</i>	both, also.	p. هم <i>hém</i>	and, also.
ده دخی <i>dé, dakhi</i>	also, and	p. t. همده <i>hém dé</i>	and moreover.

(§§ 116, 117).

§ 470. و *vé* is Arabic or Persian originally. The common people never use it in speech; its use is proper to books and educated people.

a) له ایله *ilé, lé* takes the place of و *vé* for nouns and pronouns, as بن ایله سن *bén ilé sén* پدر ایله اوغلی *pédér ilé oghlou*, i. e. *bén vé sén, pédér vé oghlou*; also: *Anam babam = anam ilé babam = anam vé babam* (§ 232).

b) But in place of 'and' between verbs the gerunds are used, as: *آلدی و ویردی* *alîp vérđi* = (§§ 371, 435).

§ 471. *hat'ta* حتی introduces a phrase which corroborates what precedes it, it is generally accompanied by *ده* *dé* or *بیله* *bilé*:

hat'ta biradériñ bilé or *dé gélémédi*.
Even your brother could not come.

§ 472. 2. Disjunctive Conjunctions.

p. یا 'یا' <i>ya, vé ya</i>	} or	گِرَک - گِرَک <i>gérék - gérék</i>	} whether or -
p. یاخود <i>yakhod</i>		اِستَر - اِستَر <i>istér - istér</i>	
a. اِلْلا <i>il'la</i> very rather		ها - ها <i>ha - ha</i>	
p. یا - یا <i>ya - ya</i> - either - or -		p. نه - نه <i>né - né</i> - neither - nor -	
<p><i>yokhsa, yoghousa, yoqisé</i> or, otherwise. (§ 243.)</p>			

§ 473. *Gérék, istér, ha* are put before two opposite words or phrases to state an alternative:

Istér gélsin istér gélμέςin. Whether he choose to come or not; let him come or not. (I do not care!)

Gérék bêôyûk gérék kûchûk. Whether great or small.

Ha almîsh ha almamîsh. Whether he has taken it or not.

§ 474. *Il'la* contradicts some words of the previous clause; it can be used only, if the antecedent clause contains a negation: it means *but on the contrary, nay rather*.

Bén déyil, il'la pédérim' hasta dîr. I am not ill but my father.

Qîzîni déyil, il'la yégénini' sévérîm. I do not love his daughter, but his niece.

§ 475. 3. Contracting Conjunctions.

a. اَمَّا 'ا' <i>am'ma, ém'ma</i>	} but, yet.
a. وَلَکِن 'ا' <i>lakin; vélakin</i>	
a. فَقَط 'ا' <i>faqat; isédé</i>	}
a. اِيسَه ده 'ا' <i>i-sé; isédé</i>	
p. هر نه قدر 'ا' <i>hér né qadar</i>	} although.
p. گِرچِه 'ا' <i>gérchi; ég-, éyérchi</i>	

§ 476. *Amma, lakin, vélakin, faqat* are put at the beginning of the sentences, while *isé, isé dé* comes at the end (§§ 130, 239—240, 241, 245, 325, 339).

§ 477. *Gérchi, éyérchi, hér né qadar* are followed by *isédé* 'yet'.

gérchi faqir isé dé. Although he is poor, yet ...

4. Miscellaneous Conjunctions.

§ 478. The remaining conjunctions are as under:

p. *اكر* *éyér, égér* if (§§ 238, 381—382).

p. <i>صا يکه</i> <i>san'ki, say'ki</i>	} as if, as though (as was promised).
<i>سوزده</i> <i>sêôzde</i>	
p. <i>کویا</i> <i>gûya</i>	

a. *yani* that is to say, i. e.

p. <i>زیرا</i> <i>zira</i>	} because.
p. <i>چونکه</i> <i>chûnki</i>	

a. p. *مادامکه* *madam ki* since.

a. *zann' édérin, al'lahalém* vulg. *al'léhém* I think.

a. <i>فرضا</i> <i>faraza</i>	} supposing that.
<i>toutalim ki</i>	

<i>ایمدی</i> <i>imdi</i>	} therefore.
<i>اونث ایچون</i> <i>onouñ ichin</i>	

ol sébébdén therefore.

a. *badéhou* then, afterwards.

anjaq however, only.

p. *که* *ki* that, for.

p. *تا* *ta* until; so that.

qaldî ki there remains (to us) that.

p. *تا که* *ta ki* in order to; (before negatives) lest.

p. <i>مکر</i> <i>méyér</i>	} unless, and still, but.
p. t. <i>مکر سه</i> <i>méyérsé</i>	

déyi in order that (§ 392).

p. <i>شاید</i> <i>sha'yéd</i>	} perhaps.
p. <i>بلکه</i> <i>bél'ki</i>	

5. Turkish equivalents for some English Conjunctions.

§ 479. Some English idiomatic conjunctive phrases are given below, with their Turkish equivalents.

As — so. As is the mother, so is the daughter *Anasî nasîl isa, qîzî da eôylé dir.*

As — so. As the stars in multitude, so shall thy seed be نسلک ییلدیزلار قدر چوغاله جقدر *Nēsliñ yîldîzlar qadar choghala-
lajaq dîr.*

As — as. I am as tall as you بن سنک قدر اوزونم *Bén sēniñ qadar
ouzounoum (§ 229).*

Both — and. Both good and bad were left to his choice. *Eyi vé
kêôtû ikisé dé onouñ kēndi keyfiné (ikhtiyarîna) braqîldî.*

Either — or. Either he or I will do it یا او یا بن بونی یا په جغز *Ya
o' ya bén' bounou yapajaghîz.*

Neither — nor. Neither you nor I can go. *Né sēn', né bén' gidé-
biliriz or Sēn'dé bén'dé gidéméyiz.*

Whether — or. I care not whether you go or stay. *Gitsēñ dé git-
mésēñ dé oumouroumda déyil dîr.*

If — then. If you will take this, then I will take that. *Sēn bounou
alîrsañ bén dé ol birini alîrîm.*

So — that. It was so late that I could not come. *Ol qadar géj
idi ki gélémédîm.*

Not only — but also. She was not only poor, but also very sick. *Hém faqir vé hém or hém dé hasta idi (§ 474).*

Though — yet. Though he live many years, yet his life is a failure. *Choq' sénéler yashadî isé dé, êomrû boshouna'
gitdî.*

Therefore — because. Therefore doth my father love me, because I lay down my life. *Bén êomrûmû féda étdiyim ichin
or étdiyimdén péderim dé benî sévér.*

لغتلى Words.

چالمق <i>chalmaq</i> to play	a. عفو <i>afv'</i> pardon
a. صنعت <i>san'at</i> profession	كل <i>kél</i> bald-head
ديكىلمك <i>dikilmék</i> to stand up directly	قاميش <i>qamîsh</i> reed
a. نقد <i>naqîd</i> money	اكىلمك <i>éyilmék</i> to bend, to curve.
a. مركب <i>mérkéb</i> donkey; <i>mûrékkéb</i> made, composed of; ink.	

تعليم ۷۶ Exercise 76.

۱ کاغذ و قلم . آت ايله مرکب . اشك و قاطر . ۲ نه اوقويه بيلير
ايشسکز نه يازه بيلير ايشسکز ؟ اويله می ! — خير افندم ! سکا
يا کليش آ کلاتشار ؛ هم اوقورم هم يازارم . ۳ قاپونک اوکنده دیکيلوب

طورمه؛ یا ایچهری کل یا دیشاری چیق . ۴ چوق فقیر در؛ حتی جینده
بر اونلغی بيله یوقدر . ۵ یارین ساعت قاچده سزه کلهیم؟ — ایستر
آخشام کل ایستر صباح؛ آخشامه دک اودهیم . ۶ کرک سن کرک
قارداشک دون مکتبه کلمه مش سکر؛ زهده ایدیکر؟ ۷ هرنه قدر
کلمک ایچون حاضرلاندق؛ حتی یوله بيله چیققدق ایسهده؛ آپ آنسر
بابام خسته لاندی . ۸ اگرچه سزه اون لیرا قدر بورجم وار ایسهده؛ پاره
یوق که ویرهیم . ۹ مادامکه پارهک یوقدر؛ بر سئد ویر .

Exercise 77. تعلیم ۷۷

۱ برادر افندی! اگر ارکن کلسیدم؛ سوزده بکا هدیه اوله رق
بر کتاب ویره جک ایدیکر؛ اما ویره دیکر . ۲ پدرکز دون بزه
کادی؛ برآز اوطوردی؛ بَعْدَه آنهم ایله کایسه یه کیتدی . ۳ چاغیردم
چاغیردم کاهه دی؛ مکرایسه (مکرسه) خسته ایمش . ۴ بن ایسته دیکم
قدر ایو دکلم؛ سن ده بشقه لرینک دیدیکی قدر کوتو دکلسین . ۵ بن
جاهل ایسمده جاهلکم یلیرم . و لکن سن جاهل اولدیغکی بيله
بیلیمک (bilmén) . ۶ بن قهوه می ایچرکن سن ده درسکی حاضرلا .
۷ چای انکلمتره ده قوللانیدیقی قدر آلمانیه ده ده قوللانیلماز . ۸ سن
دها دقتلی اولغی وعد ایتدیکک ایچون سکا عفواید جکم . ۹ نه سن
بزه کل؛ نه بن سزه کاهیم . ۱۰ «ها کل حَسَن؛ ها حَسَن کل؛ ایکیسی
ده بر در» . ۱۱ کرک زنکین کرک فقیر؛ کرک عالم کرک جاهل؛ جمله سی
ده بر کون اوله جکدر . ۱۲ بونی کیسه بیلمز؛ انجق بن بیلیرم .

Translation 78. ترجمه ۷۸

1. Your sister and my niece. 2. We have written a long exercise, but we have not learnt it. 3. You must go home directly, or you will get wet; for it

will soon rain. 4. «The reed bends, but does not break.» 5. You ought to speak to your children, for they are very naughty. 6. Do not waste your time, for life is made up of it. 7. «Time is money.» 8. The horse may be very strong, nevertheless (*yiné*) it does not please me. 9. He was very tired, nevertheless he continued working. 10. I feared lest (*déyi*) he should die. 11. As [since] he does not work, I shall give him nothing. 12. I wish you to wait till I have done my exercise. 13. After I had breakfasted, I took a walk, although it was raining a little.

ترجمه ۷۹ Translation 79.

1. Give me your letter that I may send it to the post-office. 2. He says he will not marry until he has a profession. 3. Read it twice, lest (*yokhsa*) you forget it (Aor.). 4. The lady must be careful, lest she fall (Fut.). 5. The more frequently you practice (what you learn in) your music lesson, the better you will play it. 6. Unless the Lord build the house, their labour is in vain, who build it. 7. Ask him when he will come. 8. Why did you sleep so long? — I slept so long, because I was very tired. 9. The more I study Turkish, the more I like the language. 10. I do not know whether he is rich or poor.

مکالمه Conversation.

استانبوله کیتدیگک زده بنی ده	پک ای، : کیدرسه م کوتورورم .
کوتورورمیسکز ؟	
آته نیچون بینمه یورسکز ؟	دوشهرم دیو قورقویورم .
شاید بزى صوران اولورسه ؛ سلام	مادام که امر ای دیورسکز ، باش
سویله !	اوستنه !
بو باغی نیچون صاتون آلمادیکز ؟	چونکه پاره م یوغیدی .
یوخسه بکنم دیگک زدن می آلمادیکز ؟	خیر بکندم ؛ آنجیق پاره م یوق .
پاره کز اولسیدی آلیرمی ایدیکز ؟	باغی دکل حتی باغچه یی ده برابر آلیردم .
طونالم که یارین پاره کز اولسه	شبه سز آلیرم ، هیچ دیکله مم .
گینه آلیرمیسکز ؟	

تلمیم قرائت Reading Exercise.

The Village Room. (Continued.) کوی اوطه سی (مابعد)

قیصریه کیدن کونس^۱ چاوش^۲ اوجاغٹ صاغ طرفنده و تلاسه
کیدن قوبور^۳ اوسته^۴ ایسه^۵ اوجاغٹ صول طرفنده اوطورویور؛ بری چبوق
ایچیور دیکری ناریله چکیور ایدی . هر کس قهوه سنی سیغاره سنی
ایچدکدن 'کیفارینی'^۶ چاتدقدنصوکره 'اوطه صاحبی غیجی کهیا ؛
فوق العاده بر حرمتله : — «ای جانم کونس چاوش ! خوش کلدک !
صفا کلدک ! سویله باقالم ؛ شهرده نه وار نه یوق . یدیکک ایچدیکک
هپ سنک اولسون ؛ نه کوردگسه اونی سویله !» دیه رک چاوش
آغایه خطاب^۷ ایتدی .

— «جانم غیجی کهیا ! دون شهرده نه کورسم ؟ هیچ^۸ عقلدن
فکردن کچمه دک^۹ برشی کوردم» دیدی کونس چاوش .
— «خیر اوله^{۱۰} ! عجباً نه ایمش ؛ اوشاق^{۱۱} ! سسکزی کسیک ؛
دیکه یک^{۱۲} دیه کهیا امر ایتدی ؛ هرکس کوز قولاق اوله رق^{۱۳} یوزینه
باقدیار .

(مابعدی وار)

Words. 1. *Kéônés* prop. name, Star (Slavonic). 2. *chavoush* a sergeant in the army. 3. *Qoubour* prop. name, a holster. 4. *ousta* a captain (of Janissaries). 5. *isé* while. 6. *kéyf chatmaq* to be in complete merriment. 7. *khitab ét'* to address. 8. never, absolutely. 9. See § 405. 10. *khayr ola* what is the matter! Good news, let us hope. 11. *oushaq!* children! boys! 12. *déyi* § 392. 13. *géôz qoulaq ol'* to be all eyes and ears, to pay full attention.

درس ۳۵ Lesson 35.

حرف ندا The Interjections.

§ 480. Interjections are words which are used to express a sudden or violent emotion of the mind.

Sometimes they are used alone, and sometimes accompanied by the word to which they refer, which in Turkish is generally put in the dative:

aférin آفرین سکا! *aférin, aférin!* Bravo! Well done!
saña! Good for you! *vay sizé!* وای سزه! Woe unto you!

<i>éy! héy!</i> ای!	}	<i>vakh!</i> واخ!	}	Alas!
<i>shish!</i> شیش!		<i>éyvah'!</i> ایواه!		
<i>oulán!</i> اوغلان!		<i>janím!</i> جانم!		My dear!
<i>ya'hóu!</i> یاھو!		<i>yazîq!</i> یازیق!		What a pity!
<i>biré, bré; bé!</i> بره! به!	}	<i>aférin!</i> آفرین!	}	Bravo! Capital!
<i>bé hérif!</i> به هریف!		<i>aman!</i> آمان!		O dear! Oh! Pity!
<i>baqsa'na!</i> باقسانا! Look! I say! <i>ajayib!</i> عجائب! Wonderful!				
<i>haydé!</i> هایده!	}	<i>yîqîl!</i> ییقیل!	}	Begone!
<i>vay!</i> وای!		<i>déf'ol!</i> دفع اول!		
<i>sous!</i> صوص!	<i>éy'vallah!</i> ای والله! Thank you!			

a. *vés'sélam!* والسّلام! All right! All correct, O. K.

a. *ma'shallah!* ماشاالله! Beautiful! How strange!

a. *in'shallah!* انشاالله! If God will! Please God! I hope so!

a. *ma'zallah!* معاذالله! God forbid! Shocking!

a. *Al'lah kérim!* الله کریم! God is gracious! Let us hope!

a. *élhamdû-lil'lahi* com. *élhamdûl'lah!* الحمد لله! Thank God!

تعلیم ۸۰ Exercise 80.

۱ اگر ترجمه کزی حاضر لادی کزایسه ' بیک آفرین سزه!
 حاضر لامادی کزایسه وای سزه! ۲ شیش! چوجوق! یولدن اوته کیت!
 آتار سنی دپه لرلر. ۳ دستور! یولدن گچه یم. ۴ واردا! آتارک اوکندن
 کیدک. ۵ اولان حسن! بورایه کل. سویله باقالم شو قاری کیمدر?
 — شو کویاونک عورتی در. ۶ بره هریف! بو قدر ارکندن چارشوده
 ایشک ندر? چین صباح کوزیکه چوپ می دوشدی. ۷ باقسانا علی!

کیت امام افندی بی چاغیر . ۸ دون مکتبه کیتمشدم ، ماشاالله !
 سزک چوجوقلر چوق ایلهری کیدیورلر . ۹ عجائب ! ناصل اولدی ده
 کیتدیکز ؟ ممنون اولدم . انشاالله دعا کز برکتیله ده ایلهری کیدرلر .
 ۱۰ انشاالله ! بعض چوجوقلر ده کوردیم که ، معاذالله ! هیچ آدم اوله جقلری
 یوقدر . ۱۱ آمان حکیم باشی ! چاپوق کل ، والدهم پک راحتسزدر .
 ۱۲ یازیق ! خسته لغی نه در ؟ ۱۳ بیلمه یورم ؛ آمان آمان دییه رک یاتدی .
 ۱۴ الله کریمدر ! چوق تلاش ایتمه . ۱۵ جانم افندیم ! شیمدی یه دک
 زه لرده ایدیکز ؟ ۱۶ به چوجوق ! بر دها سنی بورالرده کورمه یه یم ،
 ییقیل کیت شوندن !

Reading Exercise. تعلیم قرائت

The Village Room. (Continued.) کوی اوطه سی (مابعد)

کونس چاوش اوچ دفعه اوکسوردی^۱ ، درت دفعه آقصیردی^۲
 و سوزه باشلادی : — «دون قوشلق وقتلرینه طوغری شهره یتیشدم .
 بر تاوه^۳ ایله بر تنجره^۴ آلق ایچون قازانجیلر چارشوسینه^۵ کیتدم . باقدم
 که اوراده هیچ سس شماطه^۶ یوق . شاشدم^۷ قالدیم . اوته بری
 دوشدم ، بونار زه یه کیتمشلر دیو صوروشدردم . دیدیلر که : «شهرک
 دیشاریسنده کی تارالرده ایشله یورلر .»

«قوپدم^۸ کیتدم که ، نه کوره یم ! بن دییه یم ایکیبیک^۹ ؛ سن دی
 اوچبیک قازانجیلر ، قالایجیلر^۹ اللرنده برر چکیج^{۱۰} ، کوروک^{۱۱} اوله رق ؛
 قوجه ! قوجه^{۱۲} ! بر قازانک ایچینه کیرمشلر ، تاقور توقور تاقور توقور^{۱۳}

Words. 1. *êoksûrmék* to cough. 2. *aqsırmaq* to sneeze. 3. *tava* pan. 4. *ténjéré* cauldron, saucepan. 5. *Qazanjılar Char-shîsî* (The market of) Boiler-Makers. 6. *shamata* an uproar. 7. to be astonished. 8. *qopmaq* to run. 9. *qalayjî* an artisan who tins copper vessels. 10. *chékij* hammer. 11. *kêôrûk* a pair of bellows. 12. *goja! goja!* tremendous. 13. *taqour touqour* a repeated tapping and knocking noise.

سس شماطه اورته لغی¹⁴ آلمش ' هر کس قولاقارینه پاموق طیقامش¹⁵
قازانک بر طرفیندن آغزینه¹⁶ قدر بر مردیون قورمه شار. (مابعدی وار)

14. *ortalıq* the whole (field). 15. *tıqamaq* to plug. 16. *aghzına* to the brim. (They have placed a big ladder on the outside of the cauldron from the bottom to the brim.)

مابعد Continued.

«مردیوندن چیقدم ' قازانک ایچینه باقدم که ' نه دیک¹ ! بر کومه²
آدم قازانک بر گوشه سینده ' قوجه بر کومه بر باشقه طرفینده ، بیوک
بر غلبه لک³ ده دیکر بر طرفده ' کیمی چکیچار⁴ ' کیمی کینتلر⁵ '
کیمی لهیمار⁶ ' کیمی قالایلار⁷ . اورته لق آنا بابا کونی⁸ ' قیامت قوپویور⁹ .
' بو نه اوله جق ' دیو یانده کیاردن برینک قولاغینه باغیردم . چوق زورلقله
کوجبلا کوج ایشیتدیره بیلدم . نهایت هر یف قولاغیندن پاموغی چیقاردی
وینه باغیره رق دیدی که : ' سلطان مراد¹⁰ افندیوز ایکی یوز الی بیک
عسکرله بغداد سفرینه¹¹ کیدیور ده ' اوردونک پیلاوی چورباسی
بو قازانده پیشه جکدر .

«بونی ایشیتدیکمه تعجب ایتدم¹² : قازانی ' تاوایی اونوتدم '
براقدم کلدم . عمرمه بویله برشی نه ایشیتمش ایدم نه ده کورمش .
حالا قازانک تاقیرتسی¹³ قولاغمک دیندن کیتمه یور» — (مابعدی وار)

Words. 1. *né déñ!* what do you say! what a wonder! 2. *kêômé* group. 3. *ghalabalıq* crowd. 4. *chékiqlémék* to hammer (§ 276). 5. *kinétlémék* to clamp together. 6. *léhimlémék* to solder. 7. *qalay-lamaq* to tin. 8. a day when father and mother both are at home; hence, a state of noise and confusion. 9. *qıyamét qopouyor* a commotion is occurring: *lit.* the Day of Judgement is breaking. 10. *Soultan Mourad* Amurath IV. 11. *Baghdad séféri* the Baghdad campaign (A. D. 1638). 12. *té-aj-jûb ét'*. to be astonished. 13. See § 447.

مابعد Continued.

کونس چاوشک نقلیتی¹ یک زیاده مراق² جلب ایتدی . اوطه

Words. 1. *naqliyét* story. 2. *méraqjélb ét'*. to arouse the interest.

خلقندن بعضیسی ایناندی، بعضیسی اینانادی. فقط غیجی کهیا دیدی
که — «اوشاق! اینانلمایه جق برشی یوقدر. بزم مرحوم^۳ پدر
شاهنامه ده^۴ بوندن غریب^۵ شیر او قوم شد. چوجوقلغمزده بزه نقل
ایدر دورور ایدی».

حاضر اولانلردن قواص^۶ اغا — «سوزکی بال ایلہ کسدم^۷، کهیا!
امر ایت^۸ ده بزه قوبور اوسته ده نقل ایتسون؛ باقالم اونه لر کورم شد.؟»
دیدی.

— «بویور باقالم قوبور اوسته! سویله، سن نه لر کوردک؟» دیدی
اوطه صاحبی.

— «جانم! دیدی قوبور اوسته بیغینی بوره رق^۹؛ اولکی کون
تلاس اووه سندن^{۱۰} کچیور ایدم؛ تا اوزاقدن قوجه جویز آغاجی کبی
برشی کوردم. اما کورسه کز^{۱۱}! غایت هیبتلی برشی ایدی. یاقلاشه
یاقلاشه کوردم که عقلدن فکردن کچمز^{۱۲} درجه ده ایزی^{۱۳} بر لحنه^{۱۴}
(لاحانه) ایمش.

(مابعدی وار)

3. *mérhoum* deceased, blessed. 4. *Shah'namé* 'The Book of Kings', the celebrated work of the Persian author Firdousi. 5. *gharib* wonderful. 6. *Qavas* prop. name. 7. 'I cut your speech with honey' (a polite expression used when one is obliged to interrupt the talk of another). 8. *émr ét.* allow, permit (him). 9. *bîyîghînî bourmaq* to twist his mustache. 10. *ova* field. 11. *gêor-sêniz* if you had seen. 12. See § 404. 13. *i-ri* large. 14. *lahana* cabbage.

Continued. مابعد و ختام

«لحنه نك بر ياپراغينك آلتنده خنكار^۱ اوردو قورمش^۲، بيكلرجه
چاديرلر^۳ وار. او بر ياپراغينك آلتنده اون بيكلرجه آتلي عسكرلر جريد
اوينيورلر^۴. اولر ياپراغينك آلتنده ايسه، صاييلماز^۵ عسكرلر تعليم

Words. 1. *p. hûn-kiâr* the Fortunate One, a title of the Ottoman sovereigns (§§ 535, 556). 2. to form a camp, to encamp. 3. tent. 4. *jirid* is a certain game played on horseback, in which a stick is used as a dart. 5. innumerable (§ 404).

ایدیورلر . 'بونار نه در' دیو صوردم ایسه 'سلطان مراد افندیملرک
اوردوسی در' عجم سفرینه⁶ کیدیورلر' دیدیلر .»

بو قدر مبالغه‌لی⁷ بر نقلیته هر کس کولکه باشادی . لکن
اک چوق کولن کونس چاوش ایدی — «جانم ! دیدی ؛ او یله بر یالان
سویله که ' یالانه اویسون⁸ . او قوجه لخنه بیتمز⁹ ' قوپماز¹⁰ . هم اوقوس
قوجامان¹¹ لخنه یی نه یاپه جقلر ایش .»

— «قوزوم کونس چاوش ! بر آز اول قیصری اووه سینده سنک
کوردیکک قازانک ایچینده پیشیروب ' عسکره ویره جکلر» دیدی
قوبور اوسته .

بو سوزک اوزرینه اوطه خلقي¹² هپ بر آغیزدن اول قدر شدتلی
کولدیله که ' بعضیاری بایلدیلر¹³ قالدیلر .

کونس چاوش ایسه بو پاتیرتینک¹⁴ آراسینده جوبوغینی آلدیغی
کبی سیویشی ویردی¹⁵ .
(و . ا . آ .)

6. *Ajém séféri* the Persian expedition. Baghdad was then in the hands of the Persians. 7. *mûba-laghalî* exaggerated. 8. *ouymaq* to fit, to match. 9. *bitmék* to grow (plant). 10. *qopmaq* to pluck out. 11. *qos qojaman* very big, gigantic. 12. *khalq* people. 13. *bayılmaq* to faint. 14. See § 447. 15. *sivishi vérmék* to slip away quietly (§ 286).

ختم *Khitam* End.

درس ۳۶ Lesson 36.

علاوه Appendix.

§ 481. The method in which to address and salute people always requires considerable attention. The Ottomans themselves are very careful about such matters, especially in writing. Every class of people has its especial title by which its members must be addressed.

I. Salutation. سلاملاق *Séamlamaq.*

§ 482. The Moslems salute one another with the address *Sélamûn aléykûm* 'peace be unto you', the answer is *Vé aléykûm sélam* 'unto you be peace'. And when necessary to return the salutation, the one saluted says *Mérhaba* 'you are welcome!', to which is answered *Ey'vallah* 'Thank you'.

§ 483. Christians salute Christians and non-Christians, and Moslems Christians in the morning by saying *Sabah'lar khayr olsoun!* 'May the mornings be good' = 'Good morning!' At noon-time or in the middle of the day, *Vaqîtlar khayr olsoun!* 'Good day'. In the evening they say: *Akhshamlar khayr olsoun!* 'Good evening!' When it is necessary to return the salute, the person saluted says: *Khosh géldiñiz* 'you are welcome'; or, *Sabah'lar khayr olsoun, Vaqîtlar khayr olsoun, Akhshamlar khayr olsoun*, according to the time of day.

§ 484. At parting, Moslems and Christians say *Qal sagh-lîqla, Khoshja'qal; Qa'lîñ saghlîqla, Khoshja'qalîñ*, all meaning 'Good-bye': the reply to which is *Khosh' géldiñiz, séfa' géldiñiz* 'you are welcome'.

§ 485. But at night when taking leave they say *Géjélér khayr' olsoun* 'Good night': to which the answer is *Khayra qarshî* 'Toward the good one (morning)' which extends the idea of the salutation to the morning light.

II. Congratulations. تبريكات *Tébrikiât.*

§ 486. Returning after an absence, one is greeted with *Khosh' géldiniz* 'Welcome!': to which he replies *Khosh' géôrdûk!* which may be rendered 'I am happy to see you'.

§ 487. If the new comer has entered the room in the absence of the person whom he comes to visit, the latter, on coming in, makes use of the same salutation, only substituting the Dubitative for the Past tense *Khosh' gélmishsiñiz*.

§ 488. In the East it is considered polite, in meeting a person, to ask after the health of absent parents or

friends. In answering such questions, it is necessary to consider the age of the person who asks:

a) If he is junior, the answer given is *Choq sélamlar édér* 'He offers you many salutations'. Then the younger man replies *El'lérini êôpérin, makhsous sélam seôylé* 'I kiss his hands, give (him) my compliments'. If the person regarding whom he has asked is of high rank, much superior to his own, he says, *Etéklérini êôpérin, makhsous sélam seôylé* 'I kiss his skirts, many compliments'.

b) If the person who enquires about the health of the absent person is aged and of good position, it is customary to answer *Ellérinîzi êôpér* 'He kisses your hands', or with more formality *Etéklérinîzi êôpérlér* 'They (he) kiss your skirts'.

§ 489. The person who is to convey these greetings assumes the responsibility by saying *Bash' ûstûné* 'on my head' = 'with pleasure!' and acquits himself of it when he meets the person to whom the greetings are sent by saying *Filan éfféndi choq' choq' sélamlar seôylédi, éllérinîzi êôpér* 'Mr. S. offers you many salutations and kisses your hands'. To which the other replies a) *Téshék-kûr' édérin* 'Thanks!'; b) *Sagh' olsoun* 'May he be well!'; c) *Gétirén géôndérén' sagh olsoun* 'May he who brings and he who sends the sélam be well!'; d) *El êôpén' sagh olsoun* 'May he who kisses hands be well!' As we say, 'I am much obliged both to you and to him' (§§ 365, 375).

§ 490. When somebody drinks something, or washes his hands or comes from the bath or shaves himself or is shaved by a barber, it is usual to say *Afiyét' olsoun!* 'Health be to you!': to which the other replies *Eomrûñ choq' olsoun!* 'May your life be long!'. Which may be rendered 'Thank you!' (§ 365.)

§ 491. At the beginning of the new year they say *Yéni sénéñiz mubarék' olsoun! Salî jédidiñiz mûbarék' olsoun!* 'A happy new year to you!': the answer to which is *Choq' sénéléré* 'For many years!' (§ 365.)

§ 492. Among the Moslems on both their festivals (Ramazan and Qourban) the form of congratulation

is *Bayramîñîz mûbarék' olsoun*, or *eedîñîz sayid' olsoun* 'May your festival be blessed'.

§ 493. Besides the above, which are for set times, there is a great variety of occasional salutations and congratulations, such as (§ 365):

1. *Géôzûñûz aydîn' olsoun!* or more learnedly, *Chésh-miñîz roushén' olsoun!* 'May your eye be bright', addressed to one whose daughter or son have just married, to parents on the birth of a child, or to those who have just welcomed a new relative or dear friend from abroad, or even received a letter from a distant friend. The reply to this is: *Aydînlîq' ichindé ol!* 'May you enjoy the light' or *Darosou éviñîzé' olsoun!* 'The same (millet) to your house!' or if addressed to a bachelor. *Darosou bashîñîza' olsoun!* 'May your turn come next!'

2. To one who enters a new dwelling the salutation is *Saghlîjaq' ilé otourasîn!* 'May you dwell in it in good health!'

3. To one who puts on a new garment *Saghlîjaq' ilé géyînésîñ!* 'May you wear it with health!'

4. To one who is commencing an enterprise *Allah ish' achîqlîghî vérsin!* 'May God give you success!'

5. To one who is convalescent after an illness *Géehmish' ola!* 'May it be past and forgotten!' (§ 365).

6. To one who has lost a friend, or to imply the death of a friend enquired after *Bashîñîz sagh' olsoun!* 'Life to you!': the answer is *Allah sizé ouzoun êômûrlér' vérsîñ!* 'God grant many years of life to you!'

7. When somebody receives any sum of money, he usually says, *Bérékét vérsîñ!* 'May God give you a blessing (blessed increase)' = 'Thank you!': the reply to which is *Bérékétîni' géôrésin!* 'May you experience its increase!'

8. *Téshékkûr' édérîm*, *Mémnoun'oum*, are expressions in imitation of the European phrase, 'Thank you!' and their usage is confined to educated circles. The common people express the same meaning by such terms as: *Sagh' ol!* *Eliñé saghlîq'.* When addressed to a child or an inferior 'Thank you!' is expressed by *Choq' yasha*, *A'férim oghloum!* ('Very good!, Well done my boy!')

9. When speaking of a disease from which the speaker has suffered in the past, he must add the expression *Shéytan' goulaghîna gourshoun!* 'Lead into Satan's ear' = 'May Satan's ears be stopped that he shall not hear what is now spoken!'

10. One who is obliged to use an impolite expression, or to name an unclean animal (as for instance the dog, donkey or pig which are considered unclean among the Moslems), he must add *Sêôzûm oña'! Sêôzûm yabana'! Ha'sha houzourdan!* 'My word to him! My word to the desert! Be it warded off from your honour' = 'Pardon the expression' or 'Excuse me for saying so!'

11. *Inayét' o-la! Allah vérsin!* 'May God's favour be upon you!' 'Let God give you': to the beggars, by way of refusing them alms (§ 365).

12. When somebody is going on a journey, in bidding farewell he says *Khoshja qalîñ!, Allaha sîmar-ladîq!, Bizi douvada ounoutmayîñ!* 'Good bye! Remember us in your prayers!': to which the answer is *Allaha émanét oloun!, Rab'bim bilénizjé olsoun!* 'We command you to God!', 'The Lord be with you'; or *Oughourlar olsoun!* 'God speed!', 'Good bye!', 'Good luck attend you!'

13. *Ziyadé olsoun!* 'May it be too much' = 'No, thank you!' Formula used in declining an invitation to partake of food.

14. 'Pardon the omission', 'Don't pay attention to my shortcomings!' and 'I beg your pardon!' are rendered in Turkish by *Qousoura qalmayîñ!, Afv édérsiñiz!*

III. Modes of Address.

§ 494. The word سن *sén* 'thou' is not used except with reference to a child, an intimate friend, a servant or a pupil: at other times سى *siz* 'you' is used to one's equals, unless for politeness' sake one of the words now to be explained takes its place (§ 93).

§ 495. In addressing superiors, the words افندم '*Éfféndim, zatîñîz, or za'tî alîñiz* are used meaning 'Sir', 'Your Honour', or 'Your Lordship'.

Other such terms are *خاکیایلی* *kha'kipayiléri* 'the dust of your feet': that is, the speaker addresses the dust of the foot of the other, out of humility (§ 69).

§ 496. *Note.* The word *Efféndimiz* has two different meanings: If it is used alone, among the Christians, it means 'Our Lord' (the Saviour). If it is connected with the word *shévkétmé-ab'* 'Imperial', as *Shévkétméab Efféndimiz*, it means 'H. I. M. our Sultan'.

Among the innumerable titles of H. I. M. the Sultan, the following: *zatî shahané*, *zatî hazréti padishahi* 'His majesty the Emperor' are very common.

§ 497. The words *hazrétléri*, *jénabléri* 'his (lit. their) majesty, excellency, highness' are titles equivalent to 'his majesty, his lordship, his excellency', but they are placed after titles and names and not before them, as in most European languages:

<i>Imperator hazrétléri</i>	H. I. Majesty.
<i>Ingiltér'ra qralichasî hazrétléri</i>	H. M. the Queen of England.
<i>Vali pasha hazrétléri</i>	H. E. the Governor.
<i>Qaymaqam béy hazrétléri</i>	H. Honour the Qaymaqam.
<i>Hoja éfféndi jénabléri</i>	The respected teacher.

§ 498. It is considered more polite to address superiors in the third person plural: *Za'tî alilériné khay'lî zahmét vérdim* 'I have given your Excellency much trouble'.

§ 499. In high and polite circles the speaker cannot speak of himself as 'I', or others as 'he, we, they'. He must say:

Béndéñiz, goulouñouz, ajizléri I (your servant).

Béndéléri, goul'larî I or we (your servant or servants).

Dayiléri I, he, we (who pray for you) used by and of clergymen.

Jariyéñiz, jariyéleri I, we (your maid servant) used by and of ladies.

§ 500. Generally the word *hazrét* before a single name indicates one of the prophets, saints or patriarchs of old; as: *Hazréti Ibrahim* 'the patriarch Abraham'. *Hazréti Davoud* 'the prophet David'. *Hazréti Souléyman*

'the prophet (King) Solomon'. *Hazré'ti Isa* (ee-sa) *Efféndimiz* 'Our Lord Jesus'. *Hazré'ti Méryém*, *Méryém Ana* 'Saint Mary' (the virgin Mother). *Hazré'ti Méseeh* 'the Holy Anointed One' (Christ).

IV. Honorific Titles. القاب رسميه *Elqabî Résmiyé*.

§ 501. Titles of Honour also are of great importance, as every person of position must be addressed by his own proper title.

شهامتلاو *shéha'métlou* 'valorous and successful', is used for the Shah of Persia.

حشمتلاو *hash'métlou* 'royal, imperial' for Christian sovereigns.

إصالتلاو *ésa'létlou* 'noble' for the ambassadors and consuls.

رتبتلاو *rút'bétlou* 'honorable, venerable' (His Grace) for clergymen of high rank, patriarchs, archbishops, bishops and missionaries.

فضيلتلاو *fazi'létlou* 'reverend' for judges, priests, pastors and preachers.

فخامتلاو دولتلاو *fékha'métlou dév'létlou* 'illustrious and magnificent' for the Khîdive of Egypt and Presidents of Republics.

دولتلاو عطوفتلاو *dévlétlou atoufétlou* 'illustrious and munificent' for Grand Viziers.

دولتلاو *dévlétlou* for *Valis* (Governors-General).

سعادتلاو *sa-a'-detlou* 'prosperous' for the Mûtésar'rîfs.

عزتلاو *iz'zétlou* 'honorable' for the Qaymaqams.

رفعتلاو *rif'atlou* 'eminent' for other officials.

مروتلاو حرمتلاو *mûrûv'vétlou, hûr'métlou* 'generous, respected' to merchants, teachers, etc.

is'métlou 'virtuous' for married ladies.

if'fétlou 'chaste' for unmarried ladies.

مثالر Misal'lér Examples.

Dûn dévlétkhanéyé¹ géldim, ém'ma za'tî alînizi gédrémédim.
I came to your house yesterday, but you were not at home.

Faqirkhanéyé² né vaqît téshrif édéjeksiñiz? When you will honour (visit) my house?

Hémshiré hanîm nasîl dîr? — *Hémshirém jariyéleri choq hasta dîr.* How is your sister? — My sister is very sick.

Béndéléri pék faqirim, zatî alîniz isé pék zengin siñiz. I am very poor, but you are very rich.

Amériqa jûmhouriyéti réyisi fékhamétlou dévlétlou Mc Kinley hazrétléri. His Honour Mr. Mc Kinley, the President of the Republic of America.

Dayiléri Anatolia Collegi mûdiri yim. I am the President of Anatolia College.

Jariyéleri Protéstan méktébi mou-al'limési yim. I am the teacher of the Protestant School.

Words. 1. *Dévlétkhané* the abode of prosperity, i. e. your house, used as a term of politeness. 2. *Faqirkhané* the house of your poor servant, i. e. my house.

تعلیم ۸۱ Exercise 81.

۱. بو کون ذاتِ عالیگزی زیارته^۱ کله بیلیریم؟ — اکر فقیرخانه یه تنزل^۲ ایدرسکمز، خوش کلدیگمز صفا کلدیگمز! بویورک افندم. ۲. سلام علیکم احمد افندی! — وعلیکم سلام مراد^۳ بک، بویورک اوطورک. مرحبا! انشا الله ایوسکمز. ۳. مخدوم^۴ بکدن مکتوب آلیورمیسکمز؟ — چوقدن برو مکتوبک آرقه سنی کسمش ایدی، لکن الحمد لله بو هفته بر مکتوب آله بیلدک — کوزگمز آیدین او یله ایسه. نه وار نه یوق؟ نه یازیور؟ ۴. آیدینلق ایچنده اول! داروسی سزه. چوق ایو ایمشله. سزه چوق چوق سلاملر ایتمش، اللریگزی اوپر. ۵. ال اوپن صاغ اولسون! مکتوب یازارسه گز بنده گزدن مخصوص^۵ سلاملر یازیگمز!

Words. 1. a. *ziyarét* to go on a visit. 2. a. *ténéz'sûl* to condescend. 3. a. *Mourad* prop. name. 4. a. *makhdoum bég* your son Master... 5. a. *makhsous* especial.

— باش اوستنه افندم! سز نصلسکمز؟ حالکمز دیرلککمز^۶ ایو میدر؟
 ۶ اوزریکمز شفالر اولسون^۷! دون برآز خسته جه ایدم. فنا بر صوغوق
 آلمشم. لکن شیطان قولاغنه قورشون! الحمدلله بوکون ایی ایم.
 هیچ آراماز، عجباً شو دوستمز نصلدر نصل دکلدر دیو صورمازسکمز.
 بزه تنزل^۲ ایتمزسکمز که! ۷ استغراالله افندم^۸! حقیقهٔ هیچ خبرم
 یوغیدی. عفو ایدرسکمز. پدر افندی صامسوندن عودت ایتدیلر می؟
 — اوت افندم: دون برادر بنده لری ایله برابر تشریف ایتدیلر.
 ۸ لطفاً^۹ احتراماتِ فائقه می^{۱۰} تقدیم^{۱۱} ایدیگمز: اتکلرینی اوپهریم.
 ۹ باش اوستنه افندم! خوشجه قالک! — سعادت ایله^{۱۲} افندم: خوش
 کلدیگمز صفا کلدیگمز: تکرار بویوریگمز!

6. *halîñiz dirliyiñiz* the circumstances of your life. 7. *uzeriñizé shifalar olsoun!* may it be health to you! 8. a. *éstagh'firoul'lah* lit. 'I ask pardon of God' = Not in the least, I have no such pretensions. 9. *loutfén* be kind enough! 10. *ih'tiramatî fayîqa* (my) highest respects. 11. *taqdîm ét.* to present. 12. a. *sé-a-dét ilé!* Go in happiness (said to a departing friend).

تعلیم ۸۲ Exercise 82.

۱ شوکت‌آب افندمز شهرمزلک فقراسنه^۱ اون بیک غروش احسان^۲
 بویورمه‌شار. ۲ شهامتلو ایران شاهی حضرتاری درسعادت^۳ تشریف
 ایتمه‌شار. ۳ آوروپا حکمدارلرینک^۴ ائک قدملیسی^۴ انکلتره قرالیچه‌سی
 حشمتلو ویقتوریا حضرتلریدر. ۴ فرانسه جمهوریتی رئیسی فخامتلو
 دولتاو موسیو لوبه حضرتاری، سلطنت سنیه‌نک^۵ یارس سفیری دولتلو
 عطوفتلو منیر^۶ پاشا حضرتلرینی حضورلرینه^۷ قبول بویورمه‌شار^۸. ۵ سیواس

Words. 1. a. *fouqara* poor people. 2. a. *ih'san bouyourmaq* to grant, to bestow. 3. *Dér'sa-a-dét* Constantinople (§ 519). 4. *qîdémli* senior. 5. *Saltana'tî seniye* The Ottoman Government. 6. *Mûneer* prop. name, Lucian. 7. *houzour* presence. 8. a. *qaboul bouyourmaq* to accept.

والیسی دولتو عطوفتو حاجی حسن پاشا حضرتاری ' توقاد متصرفی
 سعادتو بکر پاشا حضرتاری و مرذیفون قائمقامی عزتو محمود بك
 حضرتاری آماسیه تشریف ایتمشلر . ۶ ذاتکز بو ایشه نه دییورسکز ؟
 — بنده کز بيلم ' ذات عالیاری دها ایی بیلیرسکز . ۷ همشیرم
 جاریه لری غیرتله مکتبه دوام^۹ ایدیورم . ۸ جاریه کز آرتین افندینک
 والدسیم . ۹ ذات عالیاری شیمدی نزهده اقامت^{۱۰} ایدیورسکز ؟ —
 بنده کز شیمدی صوفیلر محله سنده^{۱۱} اقامت ایدیورم . ۱۰ بو کون
 خاکپایکزه یوز سورمک ایچون دولتخانه یه واردق ایسه ده تشریف^{۱۲}
 ایده مه دک .

9. a. *dévam* to continue. 10. a. *iqamét ét.* to dwell. 11. *Sofoular mahal'lési* the street called Sofoular (in Merzifoun). 12. a. *téshér'rûf* to be honored (we could not see you).

ترجمه ۸۳ Translation 83.

1. H. I. M. the German Emperor, William II. 2. His Grace the Armenian Patriarch. 3. His Excellency the Governor of Angora. 4. His Eminence, the Mûtésarrif of Samsoun, Qadri Pasha. 5. H. E. the English Ambassador Sir Nicholas O'Connor. 6. H. E. the American Ambassador at Constantinople, Dr. Angel. 7. Rev. Charles Tracy, President of Anatolia College. 8. Rev. Carabet Kapriélian; Rev. Kéropé Yakoubian. 9. I request your Excellency to give me permission to go to England. 10. Under the shadow of His Majesty (*sayé'yi padi-shahidé*) we are all safe. 11. H. H. Artin Pasha, the Ambassador of the Ottoman Government in London. 12. I have received your letter. 13. I was for two hours waiting for you at my house, but you did not come: afterwards I went to your house, but you were not at home. 14. Please give me to-day's newspapers. 15. How is your father's health? 16. Thank you, Doctor, he is very well, through your kind assistance (*sayé'yi aliñizdé*). 17. My sister is the wife of Kémal Bév. 18. When did you come here? — I came three days ago with your son.

V. Onomatopoeia.

§ 502. Is the term applied to words or phrases, the sound of which conveys some idea of or resemblance to the thing signified.

It is customary in common language to use some onomatopœic expressions. For instance, they say in Turkish:

Sou kharîl kharîl aqîyor. The water flows violently.

Taq taq qapouya vourdou. Tap tap he knocked at the door.

Jombadaq (or *jomb déyi*) *souya atîldî.* He threw himself suddenly (with noise into) the water.

These words *kharîl kharîl*, *jomb* are intended to represent the sound of the water when flowing or splashing, just as *taq taq* does that of knocking at the door.

Sa-at tîq tîq tîq édiyordou. The watch was ticking, = 'going tick, tick'.

Kilisénîñ chañî dañ douñ êôtûyordou. The church bell was ringing, ding-dong.

Ellérini shapour shoupour birbiriné vourdoular. They loudly clapped their hands.

Qoushlar jivil jivil êôtûyorlar. The birds are singing tweet tweet.

VI. اذان *Ezan.*

§ 503. Is the notification, announcement, call to divine worship, proclaimed from a minaret or any other place, five times a day, by the *mû-éz'-zin* (chanter). The following is the formula:

1. First of all *الله أكبر Al'lahou ékbér.* 'God is Most Great' four times repeated, turning the face towards the four directions of the world.

2. *اشهد ان لا اله الا الله Esh'-hédû én'né la ilahé illa'lah.* I bear witness that (there is) not a god, save God [twice repeated].

3. *اشهد ان محمداً رسول الله Esh-hé-dû énné Mouhammédén ré-soul oullah.* I bear witness that Mouhammed is the apostle of God [twice].

4. *حي على الصلوة Hay'yé alés'sélat.* Hasten to divine worship [twice].

5. *حي على الفلاح Hay'yé alél félah.* Hasten to permanent blessedness [twice].

6. الله أكبر *Allahû ékbér.* God is great [twice again repeated].

7. لا اله الا الله *La ilahé illal'lah.* [Once more repeated.]

The call chanted at daybreak has this addition after the fourth clause:

الصلاة خير من النوم *Es'-sélatû khay'rûn min én' névm.* Prayer is better than sleep.

In great and imperial mosques, the *mû-éž'-zins* sometimes make optional additions to the fifth clause; as:

الصلاة والسلام عليك يا حبيب الله! يا نور عرش الله! يا سيد الاولين والآخرين!

Es'sélatû vés'sélamû aléyk, ya Habee ballah! or Ya nooré arshillah! or Ya séy'yidûl év'véleen vél a-khîreen! or Ya résoul oul'lah! May blessing and peace be upon thee, O Beloved one of God! or O Light of the throne of God! or O Prince of the former and later (prophets)! or O Prophet of God!

Inside the place of worship also, this call is uttered when worship begins; but then with this addition after the fifth clause:

قد قامة الصلاة *Qad qamétis'salat.* Divine worship has already been entered on (begun) [twice].

VII. The Christian Services. عِبَادَتِ مَسِيحِيَّة

§ 504. The Benediction:

Rabbîmiz Hisous Kristosouñ [or Isa-él-Mésihiñ] inayéti, Péder Allahîmîzîn mouhab'béti vé Rouhoul Qoudsouñ mûsharékéti jumléñiz ilé bérabér olsoun; Amin.

The Lesson:

Oqouyajaghîm mahal Tékvée'nûl Makhlouqat Kitabiniñ birinji babîniñ birinji ayétindén 16^{inji} ayétiné qadar dîr.

Mat-téosouñ tahreer éylédiyi Injiliñ altînjî babîniñ iptidasîndan soñounadék oqouyajaghîm.

Pavlos Résoulouñ Romalîlara yazdîghî résaléniñ on ikinji babîndan oqouyajaghîm.

Onounjou Mézmourou oqouyajaghîm.

The Text:

Louqasiñ tahreer éylédiyi Injiliñ sékizînjî babîniñ yirmi birinji ayéti haq'qînda mûta-la-a' édéjéyim.

Youhan'na Injiliniñ birinji bab yirmi dogousounjou ayétiniñ ikinji qîsmî ûzériné vaz édéjéyim.

*Esa'sî Kélamîmîz Amalî Rousoul Kitabînîñ deôrdûnjû
bab on ikinji ayétindé boulounour or mévjoud dour.*

The Hymn:

*Maqam Kitabînîn altînji sahifésindé boulounan oni-
kinji ilahiyyi térén'-nûm édélîm.*

Yûz otouz yédinji ilahiyyi térén'-nûm édélîm.

Téshék'kûr ilahisini térennûm édélîm.

The Baptismal formula:

*Laura Eupheme, sêni Pédérîñ, Oghoulouñ vé Rouhoul
Qoudsouñ namîna [or bismil Eb vél Ibn vél Rouhoul
Qouds] vaftiz édérîm.*

The Ending of Prayers:

*Rabb vé Khélastîârîmîz Hisous Krisdosouñ ismi shéri-
findé dilérîz, ih'san éylé, Ameen!*

انتہای قسم اول

قسم ثانی

لسان رسمی و ادبی

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Second Part.

The Elements of Arabic and Persian Grammar

as

they are used in Ottoman-Turkish.

Introductory Remarks.

§ 505. The Arabic and Persian languages and literature have for many centuries exercised a very extensive influence upon the Ottoman. Therefore there are very many Arabic and Persian words and phrases used in Ottoman. In order to be able to understand and use them correctly, it is necessary to have an elementary knowledge of Arabic and Persian Grammar.

§ 506. The following points should be noted:

a. All such Arabic and Persian words taken singly are declined according to the grammatical system of the Turkish language.

b. All such Arabic words taken singly may be used in accordance with the rules of Persian Grammar. But genuine Turkish words cannot be treated in this way.

c. Only genuine Arabic words are used according to the Arabic grammatical system, Turkish and Persian words cannot be so dealt with.

§ 507. There are, however, some very much used Turkish and Persian words which are treated according to the rules of Arabic Grammar, because they are supposed to be Arabic. Such words are called غلطات

مشهوره *ghalata'tî mésh'houré* 'barbarisms' or 'manifest errors' (§ 583).

Note. There are some orthographic signs which are peculiar to Arabic; but as mention has been made of these in the Introduction, they do not require to be dealt with again here (§§ 35—48).

درس ۳۷ Lesson 37.

جمع فارسی The Persian Plural.

§ 508. In the Persian language there are only two numbers: the Singular and the Plural.

§ 509. Persian plurals are formed in two ways:

a. If the noun be the name of an animate being, it may form its plural by taking the termination *-an* ان; as:

مرد <i>mérd</i> a man	مردان <i>mérdan</i> men.
برادر <i>biradér</i> a brother	برادران <i>biradéran</i> brothers.
شیر <i>sheer</i> a lion	شیران <i>sheeran</i> lions.

b. If the Persian noun be the name of an inanimate object, it becomes plural by the addition of *-ha* ها; as:

سال <i>sal</i> a year	سالها <i>sal'ha</i> years.
دریا <i>dérya</i> a sea	دریاها <i>déryaha</i> seas.

§ 510. If the animate nouns end in a vowel *hé* (*-a*, *-é*), their plural is made by changing that letter into *giáf* گ (*-g-*) and adding *-an* ان; as:

بندۀ <i>béndé</i> a servant	بندگان <i>béndégiân</i> servants.
خواجۀ <i>khajé, khoja</i> a teacher	خواجگان <i>khajégiân</i> teachers.
a. طلبۀ <i>talébé</i> student	طلبگان <i>talébégiân</i> students.

§ 511. The following nouns, though denoting inanimate objects, may form their plurals in *-an* ان; as:

اختر <i>akh'tér</i> a star	اختران <i>akhtéran</i> stars.
هزار <i>hézar</i> a thousand	هزاران <i>hézaran</i> thousands.

So also: روزان *rouzan* days, شبان *shēban* nights, چشان *chēsh-*
man eyes, دراختان *dirakhtan* trees.

تعلیم ۸۴ Exercise 84.

Change the following nouns into the Persian plural.

- زنده^۷، مادر^۶، مرده^۵، فرشته^۴، پهلوان^۳، قهرمان^۲، باغ^۱،
پادشاه^{۱۴}، شاه^{۱۳}، خان^{۱۲}، خانه^{۱۱}، دیو^{۱۰}، یاور^۹، ضابط^۸ a.
خواهر^{۲۰}، فریق^{۱۹} a.، معتبر^{۱۸}، دختر^{۱۷}، اصلزاده^{۱۶}، شاگرد^{۱۵}،
مسلم، طلبه، a.، تجار^{۲۴}، بیچاره^{۲۳}، کس^{۲۲}، خسته^{۲۱}.

Words. 1. vineyard. 2. *qah'riman* hero. 3. *péh'livan* wrestler. 4. *firishté* angel. 5. *múrdé* a corpse. 6. *madér* mother. 7. *zindé* alive. 8. *zabit* officer. 9. *yavér* attendant. 10. *deev*, *dév* a demon; a giant. 11. house. 12. inn, tavern. 13. *shah'* king. 14. *padishah* a great king. 15. *shagird* pupil. 16. *asílzadé* nobleman. 17. *dúkhtér* daughter. 18. *mútébér* a notable (man). 19. *fériq* a general of Division (in the Army). 20. *khahér* a sister. 21. sick. 22. *kés* person. 23. poor. 24. *túj'jar* merchant [*túj'jaran*, *túj'jarlar*].

§ 512. Note. 1. a. مسلم *muslim* 'one who submissively obeys God = Moslem'. Persian pl. مسلمان *músliman* 'moslems; an orthodox believer', which is used as singular in Ottoman and Persian; and مسلمانان *múslimanan*, *múslimanlar* is considered as the double pl. of it.

2. So also a. طلبه *talébé*, *túj'jar* 'students, merchants', which are the Arabic plurals of طالب *talib*, *tajir* 'student, merchant', but are used in double pl. form in Ottoman and Persian: طلبكان، طلبه‌لر *talébégîân*, *talébéler*. (See the Double Plurals of Arabic, Lesson 51.)

3. There is another word in use *músúlman*, *músélman*, *músúrman* meaning 'a moslem', which is of Syriac origin, but never admitted into the correct language, it is used in the Southern regions of Turkey among the common and uneducated people.

تعلیم قرائت Reading Exercise.

کیبريتجي قیز The Match Girl.

«افندیار، کیبريت کیبريت^۱! اوچ قوطوسی اون یاره!

»مرحمتلی^۲ بك افندیار! آنهم خسته اکم کسر...

Words. 1. a. *Kibrit! kibrit!* Matches! matches! 2. a. t. *mérhamétli* gracious.

«آلیک بونی، قوزوم! بکشا اون پاره جق ویریگ سز.»
 یاوروجغک^۳ او صاریجه، کور^۴ صاچارى طاغینیت^۵!
 کوزلرینک آلتی ماوی^۶؛ یوزی کیرلی و یانیق^۷؛
 اوستی^۸ اسکى، آیاغینده قوجه^۹ بر چیفت قوندوره.
 شوزوالی قیزجیغاز ده بر لقمه^{۱۰} اکک ایچون
 سوقاق سوقاق^{۱۱} «کیبریت!» دیو طولاشیور^{۱۲} بوتون کون.
 نیچه چیرکین^{۱۳}، یاره پاره^{۱۴} یوزلره:
 «بنم کوزل بکم!» دییور، بلکه کونده یوز کره.
 — «قیزم! سنک باباک کیم در؟ سنک اوک نزه ده؟
 «باق، قیرق پاره ویره جکم، صوردیغمی سویله ده:
 «باباک یوق می؟ بیلمز میسین اونى سن؟» —
 — «بنم بابام یوقدر! اوت، بیلمه یورم اونى بن!...»
 زوالی قیز هر یرده غریب^{۱۵} در؛
 هر کس اونى «پیج!^{۱۶}» دییه رک اینجیدیر^{۱۷}
 اونک ضعیف وجودینک^{۱۸} اوستنه
 بر کیمسه جک قاناد^{۱۹} کروب^{۲۰} طورمایور؛
 اونک ایچون هیج بر یورک اورمایور.
 بو کونه دک بیلمه مش که: بابا نه؟
 چالیشیور، چالیشاسین نه یاپسین؟
 چالیشمه دن باشقه یول یوق که صاپسین^{۲۱}.

3. *yavroujouq* that little creature. 4. *gêor!* see! 5. *daghîniq* untidy. 6. *mavi* blue. 7. *yanîq* burnt. 8. *ûst* clothes. 9. *qoja* big. 10. a. *loqma* slice. 11. from street to street. 12. *dolashmaq* to wander. 13. *niché!* how many! *chirkin* dirty, ugly. 14. *yara-para* wounded. 15. *gharib* stranger. 16. *pij* bastard. 17. *injitmék* to hurt. 18. a. *vûjoud* body. 19. *qanad* wing. 20. *gêrmék* to spread the wings. 21. *sapmaq* to swerve.

کندیسیچون چابالایان²² کیمی وار؟
 کیمی وار که؟ بر اکه کی «آل! یه!» دیر؛
 بر شی ویرن، اوندن ده بر شی ایستر؛

آه یوقسوللق²³! آه باباسز چوجوقلر! (م. امین²⁴)

22. *chabalamaq* to struggle. 23. *yoqsoullouq* poverty. 24. *Méhéméd Emin* a living Turk poet (1860).

Conversation. مکالمه

(س) فارسیده براسمی مُفَرَّدَ حالیندن جمع حالینه گتیرمک ایچون قاج
 قاعده وار در؟

(ج) ایکی قاعده وار در: بو ایکی قاعده دن اولکیسی مُسَمَّاسِ¹ ذیروح² یعنی
 جانلی اولان اسملرک جمعیدر در که، مفردلرینک صوگینه (ان) علاوه
 قیلینه رق حاصل³ اولور؛ مثلاً: پَدَرُ، پدران؛ زَنُ، زنان.

(س) فارسی اسملری جمع حالینه گتیرمک ایچون مَوْضُوع⁴ اولان ایکینجی
 قاعده نه در؟

(ج) بو قاعده لرک ایکینجیسی مُسَمَّاسِ جانسز اولان اسملرک جمعیدر: بوده
 مفرد بر اسمک صوگینه (ها) علاوه ایتمکدن عبارت⁵ در؛ مثلاً:
 باغ، باغها.

(س) مُسَمَّاسِ ذیروح اولمایان کَلِمَاتِ⁶ فارسیه عبارتِ تُرکیه آراسینده (ها)
 اداتی⁷ ایله جمعه نیر می؟

(ج) اَلْیَوْمُ⁸ ابرانده⁹ جانلی وَ جانسز اولان اسملری علی العموم¹⁰ (ها) ایله
 جمعه ندرمک عادت اولمش ایسه ده، عبارتِ تُرکیه آراسینده مُسْتَعْمَلِ¹¹
 اولان جانسز اسملر (لر) اداتی⁷ ایله جمعه نیر.

(س) بونی لطفاً¹² برقاج مثاللر ایله ایضاح ایدرمیسگیز¹³؟

(ج) اوت افندم! مثلاً: «باغهام وَ خانه هام وار در؛ یولجیلر کوی خانها سینده
 راحَت ایده مزلر» تعبیرلری¹⁴ یرینه «باغلریم وَ خانه لریم وار در؛ یولجیلر
 کوی خانلرینده راحَت ایده مزلر» یازیلیر.

(س) ترکی و عربی اسم‌های فارسی قاعده‌های ایل جمع‌نهی‌ی‌ها می‌؟

(ج) افندم، ترکی و عربی اسم‌های فارسی قاعده‌های ایل اصلاً جمع‌نمی‌آورند. فقط مسالری^۱ ذیروح^۲ اولان عربی کلمه‌های بعضی‌های لسان عثمانیده (ان) ایل جمع‌نهی‌ها: ضابطان، فریقان، معتبران، تجاران، صرافان، منشیان، راویان، شهیدان، مدیران، پاپاسان، مختاران^{۱۵}، کبی.

(س) خسرو^{۱۶} افندی! دون مکتبگزی زیارته کالن ذوات کرام^{۱۷} کیملر ایدی؟

(ج) مشیران عظامدن^{۱۸} دولتو یوسف پاشا و فریقان کرامدن سعادتلو عالی پاشا حضراتی^{۱۹} ایدی.

(س) مردگان و زندگان نه معناده در؟

(ج) مردگان اولور و زندگان دیریلر دیمکدر: مرده‌لرک مکانی مزارستان، زندکانک مکانی ایسه باغ عالمدر^{۲۰}.

(س) اقامت ایتدیگیگز^{۲۱} رمزی افندی خانینک مستأجری^{۲۲} ملهان می خریستان می؟

(ج) اصلاادگاندن و صرافان معتبرانندن عزتلو الحاج عثمان افندی^{۲۳} در. مرحوم^{۲۴} پدرلری خواجکاندن ایدی.

(س) طلبگانک وظیفه‌سی نه در؟

(ج) پدر و مادرانه اطاعت، خواهرانی سیانت^{۲۵} و خواجکانه حرمت ایتمکدر.

(س) شه شهیدان^{۲۶} نه صورتله ایتحال دار بقا^{۲۷} ایله دیلر؟

(ج) شاه شهیدان حضرت حسین رضه^{۲۸} (رضی الله عنه) باشی کسپله‌رک

شهید اولوب کربلاده مشهد مخصوصنده^{۲۹} دفن اولونمشدر. نیته‌کیم منشیانندن مشهور ضیا پاشانک ترجیع بندنده ده محرر^{۳۰} در:

بیت: * مسموماً ایتدی ذات حسن عده انتقال *

* مظلوماً اولدی شاه شهیدان بریده‌سر *

(س) فرهاد کیم در؟

(ج) پهلوانان قدیمانندن^{۳۱} بر قهرمان ایدی؛ دیوان کبی قوتلی اولدیغنی راویان

اخبار و ثنا ایدرلر. شیرین ایل اولان معاشقه‌سی^{۳۲} مشهور در.

س) بوگونكى جريده لرده شايان دِقَّت³³ بر شى كورولدى مى ؟

ج) اوت افندم ! ياورانِ حضرتِ پادشاهيدن سعادتلو سليمان پاشا حضرتلرى بىچار كان وَ خستكانه اعانه اولمق اوزره ۲۰۰ عدد ليراي عثمانى اعطا بويورمشلر³⁴. كذا خيرخواهانِ سلطنتِ سنيّه عثمانياندن³⁵ آلمانيه لى موسيو هوفمانه برنجى رتبه دن ميجيدى نشانِ ذيشاني³⁶ احسان بويورلمشدر. بونى درسعادته نشر اولونان «آختر» نام غزته ده اوقودم.

س) القابِ رسميه دن 'سعادتلو' عنوانى كيماره اعطا اولونور³⁴ ؟

ج) 'سعادتلو' عنوانى فريقانِ كراپدن¹⁷ اولان ذاتلره ويريلير.

س) 'سعادتلو' دولتلو، 'فضيلتلو' وَ 'سعادتلى'؛ دولتلى، 'فتيلتلى'، 'كاضمه لر ينك'⁶ بر برلرندن فرقلى³⁶ نه در ؟

ج) ايكي نوعى ده تركى اِسْمِ مَنْسوبدر: (لو) ايله اولانلر القابِ رسميه ده مستعملدرلر³⁷ (باق صحيفه ۲۷۷). 'سعادتلى'، 'فضيلتلى'، دولتلى، ايسه القابِ مقامنده مُسْتَعْمَلْ اولمايوب³⁸ صفت مقامنده³⁹ مُسْتَعْمَلدرلر: «فضيلتلى زنان سعادتلى عائله لر تشكىل ايدرلر؛ يعقوب افندى دولتلى بر ذات در» كې. (۱۷۹ §).

س) عاكِفْ افندى ناصل بر آدمدر ؟

ج) اوزى⁴⁰ سوزى دوغرى، مسلمان (Mussulman) بر آدمدر.

س) هندستانده كى مسلمانلر كْ مقدارى نه قدر در ؟

ج) هندستانده بولونان مسلمانان كْ مقدارى اَلَمْشېر مليوندر.

س) ناحيه لرك⁴¹ اداره سيندن كيملر مسؤلدرلر ؟ (صحيفه ۱۲۶).

ج) ناحيه لرك اداره سيندن مديران، مختاران، امامان وَ پاپاسان مسؤلدرلر.

Note. 1. For the words included in the Conversation see the Key.

2. For the sentences indicated by a, b, c, see more in the next Lesson; the letters show the order in the composition.

درس ۳۸ Lesson 38.

اضافت The Persian Izafét.

§ 513. In books and in conversation also, when elegance is studied, instead of the Turkish way of connecting noun with noun and noun with adjective, the Persian method is used, especially when the words employed are either Arabic or Persian.

I. The Construction, when two nouns are connected with one another as possessor and possession.

§ 514. The Turkish way is, as we have seen (§ 109), to put the possessor first and the thing possessed afterwards, just like the English possessive followed by the noun which governs it; as: پدرک کتابی *pédérîñ' kitabê* the father's book.

§ 515. The Persian method consists simply in putting the thing possessed first and the name of the possessor after it, with an *ésré* between the two, if the first noun ends in a consonant. This corresponds to the ordinary English use of 'of' between two nouns:

کتاب پدر *kita'bê pédér*. The book of the father.

اعمالِ رسول *amal'ê rousoul*. The Acts of the Apostles.

II. The Construction, when a noun is qualified by an adjective.

§ 516. The Turkish method is simply to put the adjective before the noun (§§ 107, 669); as:

کتاب مقدس *mouqad'dés' kitab* 'The Holy Book = The Bible'.

§ 517. The Persian method, when both words are either Arabic or Persian, is to put first the noun and afterwards the adjective, with an *ésré* between them:

کتاب مقدس *kita'bê mouqad'dés* the Book the Holy = the Bible.

سالِ جدید *sal'ê jédid* 'the new year'.

§ 518. *Remarks:* 1. If the first member of the construction, *i. e.* the noun, end in *élif* or *vav* used as a vowel (-*a*, -*ou*), instead of the ordinary *ésré*, a *yé* (-*y*-) is inserted for the sake of euphony (§ 53).

Instead of پاشا بغداد *pasha-i-Baghdad*, we must write پاشای بغداد *pasha'yi Baghdad* 'the Pasha of Baghdad'.

بالای خانه *bala'yi khané*. The upper (part) of the house.

چارسوی کبیر *charsou'yi kébir*. The Grand Bazar.

Note. The original Persian word چارسو *charsou* (a square) is commonly spelt in Ottoman as چارشو 'چارش' *charshí', charshou'*.

§ 519. 2. If the first member of the construction, *i. e.* the noun, end in the vowels *yé* and *hé* (-*i*, -*é*), a *hémzé* (-*y*-) is placed over the final letter for the sake of euphony (§ 53):

خانه پدر *khané-i pédér*, it must be خانۀ پدر *khané'yi pédér* 'the house of the father'.

قاضی آماسیه *qadî'yi Amassia* the judge of Amassia.

باغچہ کبیر *bagh-ché'yi kébir* the great garden.

مثالر Misal'lér Examples.

حرکت ارض *harékét'i arz* the movement of the earth, earthquake.

در سعادت *Dér'i Sa-a-dét* the door of Prosperity

در علیہ *Dér'i Aleeyé, Déraliyé* the lofty door

باب عالی *Bab'i Alee* the Sublime Porte.

کرہ ارض *kûré'yi arz* the sphere of the earth, the Earth.

پادشاہ عالم *padisha'hî além* the king of the world.

§ 520. In Turkish the pronominal suffixes corresponding to my, thy, his, etc., that of mine, yours, etc. are always put after the noun to which they refer. In Arabic and Persians constructions, if the noun be followed by an adjective, simple or compound, or by another noun with which it is conjoined, their suffixes

are put at the end of the last word. This is the case with declensional endings also:

کتاب مقدس *kitab'î mouqad'désiñ* of the Holy Book.

آرزوی شدیدینه *arzou'yi shédidimizé* to our strong desire.

خاک پایلرند *khakipaylérindé* at the dust of your feet, with you.

آواز بلند ایله *avaz'î bûlénd ilé* with a loud voice.

تعلیم ۸۵ Exercise 85.

1. زمین *zémeen* earth + رو *rou* face. 2. a. احمر *ahmér* red + a. بحر *bahr* sea. 3. بحر سفید *séfid* white. 4. a. بحر سیاه *siyah'*. 5. بحر محیط *mouheet* [Ocean]. 6. بحر جدید *jédeed* (a. عهد *ahd* testament + a. کبیر *kébir* new.) 7. (a. عهد *ahd* testament + a. عتیق *ateeq* old.) 8. (a. عهد *ahd* testament + a. عتیق *ateeq* old.) 9. (a. عهد *ahd* testament + a. عتیق *ateeq* old.) 10. (a. عهد *ahd* testament + a. عتیق *ateeq* old.) 11. (a. عهد *ahd* testament + a. عتیق *ateeq* old.) 12. (a. عهد *ahd* testament + a. عتیق *ateeq* old.) 13. (a. عهد *ahd* testament + a. عتیق *ateeq* old.) 14. (a. عهد *ahd* testament + a. عتیق *ateeq* old.) 15. (a. عهد *ahd* testament + a. عتیق *ateeq* old.) 16. (a. عهد *ahd* testament + a. عتیق *ateeq* old.) 17. (a. عهد *ahd* testament + a. عتیق *ateeq* old.) 18. (a. عهد *ahd* testament + a. عتیق *ateeq* old.) 19. (a. عهد *ahd* testament + a. عتیق *ateeq* old.) 20. (a. عهد *ahd* testament + a. عتیق *ateeq* old.) 21. (a. عهد *ahd* testament + a. عتیق *ateeq* old.) 22. (a. عهد *ahd* testament + a. عتیق *ateeq* old.) 23. (a. عهد *ahd* testament + a. عتیق *ateeq* old.) 24. (a. عهد *ahd* testament + a. عتیق *ateeq* old.) 25. (a. عهد *ahd* testament + a. عتیق *ateeq* old.)

+ a. وحی *vahee* revelation.) 26. (a. امثال *émsal* proverbs + سليمان *Souléyman*.) 27. (a. داود *Davoud* David + a. مزامير *mé-zameer* Psalms.) 28. (a. اسما *ésma* names + a. اعداد *adad* numbers.)

Key. زمینک روی (یاخود) یوزی *zémeenîñ rouyi* (yakhod) *yûzû*; روی زمین *rou'yi zémeen* the face of the earth; *yûz* is Turkish and رو *rou* Persian, both meaning 'face'.

اسمای اعداد The Persian Numerals.

§ 521. The Persian numeral adjectives are also sometimes used in written Turkish, and in gambling. They are the following:

یک <i>yék</i> 1	چار، چهار <i>chîhar, char</i> 4	هفت <i>héft</i> 7
دو <i>dû</i> 2	پنج <i>pénj</i> 5	هشت <i>hésht</i> 8
سه <i>sé</i> 3	شش <i>shésh</i> 6	نه <i>nûh'</i> 9

صد *sad* 100; هزار *hézar* 1000; نیم *neem* half; یکانه *yégiané* single; یکان یکان *yégîûn yégîûn* one by one.

§ 522. The terms used in backgammon, dominos and other games are as follows; (*ou* means 'and'):

dû-shésh 6 × 6, *dû-bésh* 5 × 5, *déôrt-chîhar* 4 × 4, *dû-sé* 3 × 3, *dû-baré* 2 × 2, *hép-yék* 1 × 1; *shésh-bésh* 5 × 6, *shésh-chîhar* 4 × 6, *shésh ou-sé* 3 × 6, *shésh ou-dû* 2 × 6, *shésh ou-yék* 1 × 6; *bésh-déôrt* 5 × 4, *pénj ou-sé* 5 × 3, *pénj ou-dû* 5 × 2, *pénj ou-yék* 5 × 1; *chîhar ou-sé* 4 × 3, *chîhar ou-dû* 4 × 2, *chîhar ou-yék* 4 × 1; *sé-ba-dû* 3 × 2, *sé-yék* 3 × 1, *iki-bir* 2 × 1.

§ 523. مثالر *Misal'ler* Examples.

yékvijoud of one body.

yékparé of a single piece.

yék takhtadan at once.

yékdil of one heart.

yékchéshm one-eyed.

charpa a quadruped.

ششخانه *shésh-khané* a (six-celled) rifle, an arquebuss.

یکدیگر *yékdigér* one another, each other.

نیم جزیره *neem jézeeré* (half island) peninsula.

رسمی *neem résmee* semi-official (paper, etc.)

سه پا *sépa, sîpa* a tripod, a three-legged stool.

تعلیم ۸۶ Exercise 86.

۱ بحر احمر عربستان ایله مصر^۱ آراسنده در. ۲ در سعادتده
نشر اولنان^۲ 'صبح' غزته سی سلطنت سنیه نك نیم رسمی غزته سی در.
۳ در علیه ده اسیر بازارنده^۳ رمزی افندی خاننده^۴ طلبه علومدن^۵
رفعتلو واهان افندی یه. ۴ انکلاتره دولتنگ پایتختی لوندره شهری در.
۵ روی زمینده بنی آدمک^۶ مقداری ۱۶۱۰ ملیوندن زیاده در. ۶ کره
ارضده بر چوق دولتار وملتار وار در. ۷ چارشوی کبیردن بر عدد ششخانه
توقنک آلدیم. ۸ حاکم افندی آواز بلند ایله ذات حضرت پادشاهی
نامینه بر دعای بلیغ^۷ قرائت^۸ ایتدی. ۹ معلم^۹ افندی درسی
طلبکانه یکان یکان تعریف ایله دی^{۱۰}. ۱۰ یکچشم اینجه کهیانک
پارمغنده یکپاره الماس طاشلی بر یوزوکی وار در. ۱۱ افندیمر حضرت
مسیح 'یکدیگریگری سویگزر' دیو امر بویوردیلر. بوآیت^{۱۱} اینجیل
یوحناده محرر^{۱۲} در. ۱۲ طالعک^{۱۳} یاور 'زارک'^{۱۴} هر وقت دوشش
کایور. ۱۳ زوالی هر یف شاشیردی ششی بش کورویور.

Words. 1. *Mîsîr* Egypt. 2. *néshr ét.* "to publish. 3. *Esir-pazarî* the street called Esir Pazarî (the Market of Slaves). 4. *Rémzi Effendi khanî* the inn named Rémzi Effendi. 5. *talébéyi ouloun* students (the seekers after science). 6. *béni Adém* the children of Adam, mankind (575). 7. *béleegh* eloquent. 8. *grá'at ét.* "to read. 9. *mou-al'lim* teacher. 10. *tareef ét.* "to explain. 11. *ayét* verse. 12. *mouhar'rér* written. 13. *tali'yiñ* your star, fortune. 14. *zar* a die used in playing.

تعلیم قرائت Reading Exercise.

اسامی^۱ فضائل^۲ و تنبیہات^۳

A list of Moral Maxims (= Franklin's Principles).

حکیم^۴ مشہور^۵ فرانکلین^۶ تنظیم^۷ حرکات^۸ و اصلاح^۹
نفس^{۱۰} ضمنتہ^{۱۱} اتخاذ ایلدیکی^{۱۲} اون ایکی قاعدہ^{۱۳} ل:

ریاضت^{۱۴}: — آغیرلانه جق^{۱۵} صورتده یمه! سرسام (سرسم)^{۱۶}
اوله جق قدرده ایچمه!

سکوت^{۱۷}: — کندیکه و باشقه سنه بر فائده یی مفید^{۱۸} اولما یه جق
سوزی سویله مه!

انتظام^{۱۹}: — خانه گده هر شیئ^{۲۰} یرینی و هر بر ایشک^{۲۱} وقتنی
تعین^{۲۰} ایله!

تخصیص^{۲۱} مقصد^{۲۲}: — یایغه مجبور اولدیغ^{۲۳} شیئی قرارلاشدیر^{۲۴}
و بلا^{۲۵} قصور^{۲۶} اجرا ایله!

امر تصرف^{۲۷}: — کندیکه و یا آخه^{۲۸} لزوم^{۲۹} حقیقیسی^{۳۰} اولان
شیئدن ماعداسنه^{۳۱} بر اجه صرف ایتمه^{۳۲}!

Words. 1. *é-sa'mee* names, lists. 2. *fézayil* virtues. 3. *tén-beehat* (commands), maxims. 4. *hakeem* a philosopher. 5. *mésh'hour* celebrated. 6. Benjamin Franklin. 7. *tanzeem* to put in order. 8. *harékiât* acts, conducts. 9. *islah' ét.* reforming. 10. *néfs* life; self, personality. 11. *zîmnînda* for, regarding. 12. *it'tikhaz ét.* to adopt. 13. *qayidé* a rule. 14. *riyazét* ascetic discipline. 15. to be heavy. 16. *sérsém* stupified. 17. *sûkût* silence. 18. *mûfeed* profitable. 19. *intizam* order, regularity. 20. *tayeen ét.* to fix, appoint. 21. *takhsees* to assign or specially appropriate. 22. *maqséd* an aim, endeavor. 23. *méjbour ol.* to be obliged. 24. to decide, to settle. 25. *bila* without. 26. *qousour* defect (= perfect, complete). 27. *emri tesar'rouf* frugality, economy (*émr* work). 28. *akhér* other (people). 29. *louzoum* necessity. 30. *haqiqi* real. 31. *ma-a-da* except. 32. *sarf ét.* to spend.

سعی و عمل³³ : — وقتگی ضایع ایتمه³⁴ و دائما فائده لی بر شیله
مشغول اول³⁵ !
(معلم ناجی)

33. say ou amél labour and work. 34. zay' ét." to waste.
35. méshghoul ol." to be busy.

مکالمه Conversation.

Dérs haqqında sivallar. درس حقنده سوآللر

(س) بنیامین فرانقلین کیم در؟ — آمریقالی مشهور بر فیلوسوفدر.
(س) فرانقلین هانکی عصرک فیلوسوفلرندن در؟ — اون سکزنجن عصرک.
(س) فیلوسوف نه دیمک و حکیم نه دیمک؟ بونلرک آراسنده نه فرق وار؟
— فرق یوقدر. ایکیسیده بر معناده. فقط 'حکیم' اگرچه *hékim* اوقونورسه ؛
طیب دیمکدر.

Lesson 39. درس ۳۹

Persian Compound Adjectives. ترکیب توصیفی

§ 524. The simple adjectives of the Persian language are much used in Turkish; as: سیاه *siyah'* black, آل *al* red, بد *béd* bad, سفید *séfíd* white.

§ 525. The compound adjectives of the Persian language are formed in two ways: either by the addition of particles, or by joining two words together.

A. The Derivative Adjective, formed by the addition of particles to nouns.

§ 526. The most common derivative adjectives used in Turkish are made by the addition of the following particles to Arabic or Persian nouns (§§ 149, 579):

§ 527. I. The letter ی *yé* (-i), signifies relation. If the word ends in the vowels ا 'ی' (-a; -i; -é, -a), they are changed into و (-v-), and afterwards the *yé* is added:

انگلز *ingliz* Englishman انگلیزی *inglizi* English.

افرنج *éfrénj* a European

a. عقل *aql* mind

چین *chin* China

a. دنیا *dûnya* world

افرنجی *éfrénji* European.

عقلی *aqli* mental.

چینی *chini* chinaware.

دنوی *dûnyavi* worldly.

§ 528. II. *-ané* انه signifies relation and resemblance. If the word ends in the vowel *he* (*-é*), this is changed into *ك* (*-g-*): and if it ends in *و* vowel (*-ou*) a *ی* (*-y-*) is inserted between the word and particle; as:

شاه *shah* king

شاهانه *shahané* royal.

بنده *béndé* servant

بندگانه *béndégîané* as a servant.

a. عدو *adou* enemy

عدویانه *adouyané* as an enemy.

§ 529. III. The terminations *-ban*, *-van*, *-kiâr*, *-giâr* form nouns denoting 'doer, keeper', etc. *bagh-ban* keeper of vineyard. *khîdmétkiâr* a servant.

khûdavéndigiâr the sovereign, the Sultan.

pervérdigiâr the Nourisher (God), Providence.

yadgiâr, *yadigiâr* a remembrance, memento.

§ 530. IV. The prefixes *نا* *na-*, *بی* *bi-* mean 'without', and denote the absence of something; *na-* is used with adjectives, *bi-* with nouns:

نامعلوم *nama'lûm* unknown. ناپاک *napak* unclean.

بیچاره *bicharé* unfortunate. ناخوش *nakhosh* unpleasant.

بی وفا *bivéfa* inconstant (friend), unreliable.

خواه ناخواه *khah'nakhah* willingly or unwillingly.

§ 531. V. *هم* *hém-* prefixed to a noun expresses companionship.

همشهری *hémshéh'ri* fellow-citizen. همجنس *hémjins'* homogeneous.

همشیره *hémshéeré* who sucks the same milk, a sister.

§ 532. VI. Adjectives are also formed by the

addition of اسا 'asa, -vésh, -een, -ménd, -nak, -vér or -var.

نسا اسا nisa-asa womanlike. مهوش méh'vésh like the moon = bright.
 آتشین atésheen fiery. حصه مند his'séménd partaker.
 غمناك ghamnak sorrowful. فرحناك férah'nak cheerful.
 امیدوار ûmmidvar hopeful. جانور janvér (wild) animal.
 هنرمند hûnérvér, hûnérménd skilful.

§ 533. VII. By doubling some words and inserting an *elif* between them, fulness or multifariousness may be expressed:

برابر bérabér breast to breast; together; equal.
 لبالب lébaléb, malamal (lip to lip) brimful.
 رنگارنگ réngiārég, gûnagûn, névanév varied in hue, variegated.

B. Compound Adjectives composed of two words.

§ 534. The compound adjectives obtained by the union of two words are generally formed either: 1. of a noun and a participle, or the root of a verb, 2. of an adjective and a noun, or, 3. of two nouns.

They may consist of two Persian words, or of an Arabic and a Persian word, or of two Arabic words.

§ 535. a. Adjectives formed of a noun and a participle or the root of a verb.

دل dil heart, بر bér take, captivate: دلبر dilbér enchanting.
 مدد médéd help, رس rés arrive: مدد رس médédrés helper.
 دلشکسته dilshikésté broken hearted. See also: § 556.

§ 536. b. Adjectives formed of an adjective and a noun.

بو bou odour خوشبو khosh'bou sweet scented, odorous.
 تهی téhi empty تهیدست téhidést empty-handed, deprived.

§ 537. c. Adjectives formed from two nouns.

آهو ahou gazelle: آهوچشم ahouchéshm gazelle-eyed, attractive.

شیر *sheer* lion: شیردل *sheerdil* lion-hearted.
 گل + ا. عذار *gûlazar* rosy-cheeked; Rose (pr. name).

§ 538. Many such compound words lose their meaning as an adjective and are considered as compound nouns:

گلدهسته *gûldésté* a bunch of flowers, a bouquet.
 سرعسکر *séraskér* head of the army, a commander-in-chief.
 قانوننامه، نظامنامه *nizam'namé, qanoun'namé* a code of laws.

The Degrees of Comparison.

§ 539. The Comparative is obtained by the addition of *-tér* to the simple form of the adjective, and the Superlative by adding *-téreen*:

بد *béd* bad: بدتر *béd'tér* worse: بدترین *béd'téreen* worst.
 بالا *bala* high: بالاتر *balatér* higher: بالاترین *balatéreen* highest.

تعلیم ۸۷ Exercise 87.

Change the following nouns into adjectives:

527. شرق *sharq* a. ترک *türk*. فرنگ *fréng* European. ادرنه *Edirné* Adrianople. یهود *yéhoud* (Judah) Jew. the east. حلب *Haléb* یابان *yaban* the wilderness. فرانسه *Fransa*. خاك *khak* earth. a. صلیب *salib* a cross. Aleppo.

528. دوست *dost*. a. مرد *mérd* man. دیو *deev* a demon. عاجز *ajiz* humble. a. خالص *khalis* sincere. پدر *pédér*.

529. خلاص *khélas* a. گناه *gûnah*. باغچه *baghché*. deliverance. پاس *pas* watch (at night). ساخته *sakhté* false. صندوق، صندوق *sandouq, sandîq* a coffer. کار *kîâr* profit. قلم *qalm* pen, graver. روز *rouz* day. در *door*.

530. a. *آساس* *foundation*. t. *صـوچ* *souch* sin, fault.
 a. *مقبول* *maqbool* acceptable. a. *قدرت* *qoudrét* power.
مرد *mérd* (brave) man. a. *مزاج* *mizaj* state of health.
 a. *حضور* *houzour* a becoming in repose, ease. *تاب* strength.

531. a. *ملت* *mil'lét* nation. a. *مذهب* *mézhéb* religion.
 a. *جوار* *jivar* neighbourhood. *راه* *rah* way, road.

535. (*ره* *réh* way + *نما* *nûma* show), (*شیر* *sheer* +
خوار *khôr* eat), (*بک* *béy*, *خان* + *زاده* *zadé* born).

536. (*کران* *giran* heavy + *بها* *baha* price), (*ساده* *sadé*
 simple + *دل* *del*), (*سیاه* *siyah* + *چشم* *cheshm* eye), (*نان* *nan* bread
 + *شاد* *shad*), (*دل* *del* + *بخت* *baxt*), (*بد* *bad* + *کور* *keôr*).

538. (a. *تبریک* *tabrik* congratulation + *روز* *rooz* day
 + *نامه* *nameh* letter), (*نو* *nev* new + *سال* *sâl* year), (a. *اذن* *adhn* + *نامه* *nameh* letter).

539. *خوش* *khosh* nice, *مه* *mih'* great, *به* *bih* good.

تعلیم ۸۸ Exercise 88.

۱ خلاصکاریز حضرت مسیح افندیز ' کناهکارلرک خلاصی
 ایچون بودنیایه تشریف بویوردی . ۲ لسان انکلیزی بی و فرانسوی بی
 چوق سوهرم . ۳ شوکتاب لسان ترکی اوزره یازلمشدر ' ترکیلری
 و شرقیلری حاویدر^۱ . ۴ چینی طباقلری^۲ چیندن کاربانلر واسطه سیله^۳
 کلیر . ۵ سزه دوستانه بر نصیحت ویرهیم : دنیوی اوله یکز .
 ۶ خدمتکارکز دیوانه میدر نه در ؟ برشی آکلادیغی یوقدر . ۷ پاسبانلر
 نصف لیله^۴ بنی چارشوده یا قالا یوب^۵ بنده لرینه عدویانه سویله دیلر .
 ۸ گلعدارخانم دون نامزاج اولدقلرندن پک غمناک ایمشلر . یازه جقلری

Words. 1. a. *havee* containing. 2. *tabaq* plate. 3. a. *vasîta* hand, means. 4. a. *nisf* half, a. *léyl* night. 5. *yaqalamaq* to collar, seize.

فرانسوی مکتوبی خواه ناخواه یازدهم شمار . ۹ همجواریزده بولنوب ده
 نسا آسا اولرنده ناامید برحالده اوطورانلره یاردیم ایتدیم ' اونلره مردانه
 یاشامه لر یچون نصیحت ایله دیم . ۱۰ خانه مز اول قوناقدن بالاتر وهواسی
 ایسه خوشتردر .

ترجمه ۸۹ Translation 89.

1. Richard I., king of England, was called¹ lion-hearted. 2. That ungrateful servant did not write a letter of congratulation on New Year's-Day. 3. That beautiful woman (*dilbér*) is very inconstant. 4. The gardener is not a coward, but he is a simple-hearted man. 5. To eat with unclean hands is very unpleasant. 6. Is your fellow-traveller a skilful man? 7. I was a partaker of the supper². 8. I did not lose hope (hopeless), I am hopeful yet³. 9. He prayed to the Saviour sincerely and humbly. 10. A forger is a great sinner. 11. He is not an empty-handed person, he has a costly⁶ gold watch in his hand. 12. The leader was a helper to me on the way⁴. 13. That caravan, which comes from China and India, was loaded with china-ware and odorous spices⁵.

Words. 1. *tésmeeyé oloundou*. 2. *akhsham ta-a-mî*. 3. *hala*. 4. *ésnayi rahdé*. 5. *p. béhar, bahar*. (Ar. pl. *béharat*.) 6. *qîymét-dar* (§ 535).

تعلیم قرائت Reading Exercise.

حکیم مشهور فرانکلینک تنبیها تندن مابعد و ختام
 استقامت^۱ : — کذب^۲ و حيله دن^۳ حذر^۴ ایت . دائما دیدیکاک
 کبی یاپ و دوشوندیکاک کبی سویله !
 حقانیت^۵ : — کرک وظیفه ک^۶ داخلنده^۷ و کرک خارجنده^۸ اجراسنه
 مجبور اولدیغاک^۹ حسناتدن^{۱۰} فرار^{۱۱} و هیچ برکیمسه یی اضرار ایله مه^{۱۲} !

Words. 1. *a. istiqamét* honesty. 2. *a. kizb* falsehood. 3. *a. heelé* cheating. 4. *a. hazér ét.* "to beware. 5. *a. haq'qaneeyét* justice, equity. 6. *a. vazeefé* duty. 7. *a. dakhil* the inside. 8. *a. kharij* the outside. 9. *a. méjbour ol.* "to be obliged, compelled. 10. *a. hasanat* good works, pious deeds. 11. *firar* to run away, to desert, flee. 12. *a. izrar ét.* "to injure.

اعتدال¹³: — افراطدن¹⁴ احتراز ایله¹⁵ و حقسزدن عقلکجه
 لایق کوردو کک¹⁶ صورتده اخذ ثاره¹⁷ قیام ایله مه¹⁸ !
 نظافت¹⁹: — کک وجود و اثوابکجه و کک خانه کجه نظافته
 اهتمام ایله²⁰ !

حضور قلب²¹: — اوافق تفک²² شیلردن عادی²³ و یا خلاصی
 ناقابل²⁴ اولان وقوعات²⁵ و صدماتدن²⁶ مضطرب²⁷ اوله !
 عفت²⁸: — کک کبی باشقه سنک دخی امنیت²⁹ و صلاح³⁰
 حال و شاننی³¹ تهلکه یه³² قویمه !
 (معلم ناجی)

13. a. *eetidal* moderation. 14. a. *ifrat* excess. 15. a. *ih'tiraz ét.* to guard one's self. 16. a. *layîq gêormék* to judge worthy. 17. a. *akhz* taking; *sar* vengeance = to revenge one's self. 18. a. *qî-yam ét.* to set about. 19. a. *nézafét* cleanliness. 20. a. *ih'timam ét.* to be careful. 21. a. *houzour* ease, quietness; *qalb* heart. 22. trifles. 23. a. *a'dee* inferior, ordinary. 24. *naqabil* impossible. 25. a. *vouqou-at* events. 26. a. *sadémat* blows, misfortunes. 27. a. *mûztarib ol.* to suffer. 28. a. *if'fét* chastity. 29. a. *émneeyét* safety. 30. a. *salah* peace, virtue. 31. *hal ou shan* position and honour. 32. a. *téh'liké* danger.

مکالمه Conversation.

(س) باغچه کزده نه وار ؟
 (ج) باغچه مزده رنکارنک خوشبو چیچکلر وار ایسه ده ، باغچه بان بر دانه سنی
 یله بکا ویرمه یور ؛ سرعسکر پاشا حضرتلرینه تقدیم ایتیمک اوزره
 برکلدسته یاپه جق ایش .
 (س) بالاده کی فضائل مجرّره یی اکتساب و اعتیاد آرزوسنده اولانلر ذهنلرینی
 عمومیه بردن می حصر ایتمه لی درلر ؟
 (ج) خیر افندم ؛ حکیم مومی الیه علاوه دییورلر که «آنجا ق برنده ملکجه پیدا
 ایتد کدنصوکره ، دیکرینه تشبّث ایتمه لی و بو صورتله اون ایکسینی ده
 موقع اجرایه قویمه یه چالیشمالی در» .
 (س) استقامت نه کلمه در ؟
 (ج) استقامت عربی بر کلمه اولوب معناسی طوغرولق در .
 (س) نظافت نه دیمکدر ؟

(ج) بو دخن بر عربی کلمه اولوب تمیزلک و پاکاک دیمکدر.
 (س) فرانقلینک آثارندن بو بالاده و اولکی درسده کوردیکمز تنبیہاتی کیم
 ترکجه یه نقل ایتمشدر؟
 (ج) شاعر و منشئ مشهور مرحوم معلم ناجی افندی ترجمه ایتمشار در.

درس ۴۰ Lesson 40.

The Persian Derivative Nouns.

§ 540. Persian derivative nouns are of four kinds: Nouns of Location, Nouns of Instrument, the Abstract noun, and the Diminutive noun.

اسم مکان The Noun of Location.

§ 541. The noun of Location is made by the addition of *-istan* 'ستان', *-giah* 'گاه' 'place', *-zar* 'زار' a plot or bed, *-gédé* 'گده' hut, *-khané* 'خانه' house (§ 162):

هندستان <i>hindistan</i>	India.	گولستان <i>gûlistan</i>	} rosary, a garden of roses.
چمنستان <i>chiménistan'</i>	} meadow.	گلزار <i>gûlzar</i>	
چمنزار <i>chiménzar'</i>			میگده <i>méygédé</i>
اردوگاه <i>ordougiah'</i>	a camp.	میخانه <i>méykhané</i>	

top-khané, top-hané arsenal of ordnance and artillery. *طوپخانه*
kiârkiâh vulg. *kérgéf* a work-frame. (کار work.)
bézistan vulg. *bédéstén* a covered market-place. (بازار cloth.)

اسم آلت The Noun of Instrument.

§ 542. The noun of Instrument is made by the addition of *-dan* 'دان' 'a holder, receptacle, case':

a. شمع *sham* candle: شمعدان *shamdan'* a candlestick.
 بخوردان *boukhourdan'* a censer, incense-box.
 یاغدان *yaghdan* an oil can. p.t. توکوردان *tûkûrdan* a spittoon.
 ریکدان *reek'dan* vulg. *rîghdan* a sand-holder; *reek, rîgh* sand
 (to dry writings).

گلاب *gûlab* rose-water (§ 538): گلابدان *gûlabdan* a flask for sprinkling scented water.

The Abstract Nouns. اسم معنا *Ismi Mana*.

§ 543. Abstract nouns are made by the addition of *-i* at the end of adjectives. If the word end in *elif*, then the *yé* is doubled (*-yi* [§ 53]); if it end in a vowel *hé* (*-é*), it is changed into *ك* (*-g-*), but the sound *é* is retained (§§ 163, 581).

آسان *asan* easy, facile: آسانی *asani* facility.

بنده *béndé* slave: بندگی *béndégi* servitude.

روشنا *roushéna* bright: روشنایی *roushénayi* brightness.

Note. *Yé* added to a noun, changes it into an adjective (§ 526).

The Diminutive Nouns. اسم تصغیر *Ismi Tasghir*.

§ 544. Diminutives are made by the addition of *-ché*, *-jé* at the end of nouns. Some diminutives are terms of endearment, as in Turkish (§ 167).

مور *moor* ant: مورچه *moorché* a little ant.

پا *pa* foot: پاچه *pacha* trotters of sheep.

ا. عمّ، عمّو *amm, am'mou* uncle: امّوچه *amja, amouja* dear uncle.

تعلیم ۹۰ Exercise 90.

Change the following nouns into Derivative Nouns:

541. تاتار *yéhoudi* Jew. ا. یهودی *fréng* European. ا. ترک *Turk*. ا. عجم *ajém* a Persian. ا. عرب *Arab*. 2. ت. طاغ *dagh*, پ. کوه *kûh'* mountain. ا. بنفشه *bénéf'shé* violet. 3. ا. سنبل *sûnbûl* hyacinth. ا. قبر *qabr*, ا. مزار *mézar* grave. ا. آتش *atésh* + hut. 4. ت. اوکسوز *êöksûz*, ا. ایتم *éy'tam* orphans + house. ا. دباغ *déb'bagh* vulg. *tabakh* tanner + house. ا. کار *kîar* manufacturing + house. 5. ا. کتاب *kitab*,

book + house. a. *éjza* (vulg. *éza*) a drug + house.
ash food + house. *shikîâr* game, prey + place.

542. *jamé* cloth + holder. *khamé*, a. قلم *qalém* + case. *teer* arrow. نمک *némék* salt.

543. *poor*. پریشان *ashina* intimate. آزاده *azadé* free. خسته *khasté*. سزا *séza* worthy. تنگ *téng* narrow.

544. *paré* piece. پاره *bagh*. باغ *bogh* a square wrapper for a bundle. کوروم *geôrûm* husband's sister. آق *chékmé* a drawer. چکمه *kéman* a violin. t. قمان

Exercise 91. تعلیم ۹۱

۱ قدس شریف^۱ یهودستانک پایتختی ایدی. ۲ میلادک اونبرنجی
 و اون ایکینجی عصر لرنده فرنکار فرنکستانک هر طرفندن طاق طاق
 سوریه^۲ یورودیله بونلره صلیبی نامی ویریلمشدر. ۳ دون بزستانه
 کیتدیم و بر طوپ چوقه^۳ ایله ایکی طوپ آمریقان بز^۴ اشترا
 ایدوب^۵ بوغچه لایه رق، ایتامخانه یه ارسال ایلدم^۶. ۴ همشیره سنبلستانده
 اوطوروب کارگاه ایشله یور. ۵ شیمدی مرذیفونده کی آمریقان
 اوکسوزخانه سینده ۱۴۰ نفر ایتام موجود^۷ در. ۶ ریکدان و قلمدان
 ماصه^۸ نک اوزرینده در. ۷ ما کینه یی یاغلا یه جق ایدم اما یاغدانده
 یاغ یوغیدی. ۸ شو قارشوکی قبرستانده کوردیکم تربه^۹ کیمک در؟
 ۹ طاغستانلی بر شیخ^{۱۰} مزاری در. ۱۰ عموجه م ایله برلکده
 بنفشه زارلرده و چمنزارلرده کزدک. هر یرده آسودکی وار ایدی.

Words. 1. a. *Qoudsou Shéreef* Jerusalem. 2. *Souriya* Syria.
 3. *chouqa, choukha* broad-cloth. 4. *ameriqan bézi* unbleached linen.
 5. a. *ishtira ét.* to buy. 6. a. *irsal* to send. 7. a. *mévjoud* existent.
 8. f. *masa* table. 9. a. *tûrbé* tomb. 10. a. *shéykh* a head of a tribe.

ترجمه ۹۲ Translation 92.

1. The owner of that big tannery and the keeper of the prison [-house] are the friends of the saloon-keeper.
 2. «The beer-seller¹ is the witness² of saloon-keeper.»
 3. The orphans are in the orphanage. 4. That Tartar has come from Tartary. 5. There were 3000 soldiers in the camp. 6. The people who dwell³ in mountainous regions are generally brave. 7. Daghistan is a great region in Russia. 8. Where is your donkey⁴? — He is always in the meadow. 9. Please stick⁵ a candle into the candlestick. 10. There was a big rosary in the garden of the manufactory of the attar of rose⁶. 11. The Parsees⁷ and the ancient Persians were worshipping⁸ the fire in the fireplaces.

Words. 1. *birajî, bozajî* (157). 2. a. *shahid*. 3. a. *îqamét ét.*. 4. *chiménzarzadé* vulg. *chiméndérzadé* the son of the meadow = donkey. 5. *dikmék*. 6. *gûl yaghî*. 7. *parsee, giâvour, gébr* a Zoroastrian, a fire worshipper, a Guebre; (in Turkey) a non-Moslem [said in contempt]. 8. a. *ibadét ét.*

تعلیم قرائت Reading Exercise.

The Story of the Donkey and Fox.

چیتدی بر باغث ایچندن بر یاشلی حمار^۱ ،
 نقل^۲ ایچون بلدهیه^۳ یوکلنمشیدی روی نگار^۴ ؛
 دیرکن^۵ ، آج قارننه بر تیلکی کورونجه ؛ کلدی ،
 بویله بر تازه اوزوم حسرتی^۶ باغرین^۷ دلدی .
 اوته کی چیفته یی^۸ آتدی بو یاناشدجه برآز ،
 صوگره لکن آره دن قالدی بوتون ناز و نیاز^۹ .

تیلکی : — «کلهسم اولماز می حضوره^{۱۰} ؟ آ بنم آرسلا نم !

Words. 1. a. *hîmar* donkey. 2. a. *naql* to carry. 3. a. *béldé* town. 4. *rouyi nigâr* a kind of light pink colored grapes. 5. *dérkén* just then (while he was saying this). 6. a. *hasrét* desire, affection. 7. *baghrîn* for *baghrînî* his heart, bosom. 8. *chifté atmaq* to kick with the hind legs. 9. p. *naz ou niyaz* graceful disdain. 10. a. *houzour* presence.

«تا یاقیندن باقیم : حسن‌گزه¹¹ حیرانم¹² !
 «دائم¹³ اولسون بکمتک سایه لطف و کرمی¹⁴ !
 «گل بیت¹⁵ با صدیغی یرلرده مبارک¹⁶ قدمی¹⁷ ،
 «بگزر اول خوش قوقولی قویروغی اعلا¹⁸ میسکه¹⁹ ،
 «قوقلارم : بورنومه وورمازسه افندم فیسکه²⁰ ؛
 «ایلر عرفانتی²¹ ایما²² او سخنکو²³ کوزلر ،
 «یاقیشیر آغزینه موزون²⁴ و مُتَفَا²⁵ سوزلر . —
 أَشْكُ افراط²⁶ نشاطندن²⁷ آگیردی²⁸ ، دیر ایکن ،
 صانکه قاریوز قابوغی کوردی یاخود تازه دیکن .
 تیلکی : — «جانیمه ایشلهدی²⁹ کیتدی او فرحناک هوا³⁰ !
 سز سکوت³¹ ایتسه گز اما ، کینه وار باشقه صفا³² ؛
 چونکه بلبل³³ ایشیدوب نغمه گزی³⁴ سرقت ایدر³⁵ ،
 چاغیریر³⁶ بلکه ، کلیر دیگرله یینه حزن و کدر³⁷ —
 تیلکی بویله نیجه دیلر دوکه رک ذوق³⁸ ایتدی .
 اشکی بر قویونک باشینه دک سوق³⁹ ایتدی .
 تیلکی — «بوراده⁴⁰ بر کوزل آخور ایله یملک وار در ،
 «نیله یم یوکه کله کیریلمز قایسی پک دار در ،

11. a. *hûsn* beauty. 12. a. *hayran îm* I am confounded. 13. *da-yim olsoun!* Let it be long, eternal. 14. *sayéyi loutf ou kérémi* the shadow or protection of his kindness and mercy. 15. *bitmék* to grow. 16. a. *mûbarék* graceful. 17. a. *qadém* foot. 18. a. *a-la* excellent. 19. p. *misk* musk. 20. a. *fiské* a filip with the middle-finger. 21. a. *îrfan* wisdom. 22. a. *eema ét.* to express. 23. *sûkhén-gû* eloquent (§§ 535, 556). 24. *mévzoun* well proportioned. 25. a. *mou-qaf'fa* rhymed. 26. a. *ifrat* excess. 27. a. *néshat* mirth, joy. 28. *añirmaq* to bray. 29. *janîma ishlédi gétđi* it pierced into my heart (§ 348). 30. a. *hava* air, song. 31. a. *sûkût* silence. 32. a. *séfa* pleasure. 33. a. *bûlbûl* nightingale. 34. a. *naghme* song. 35. a. *sîr-qat* stealing. 36. sings. 37. a. *huzn ou kédér* sorrow. 38. a. *zévq* mockery; pleasure. 39. a. *sévq* driving. 40. here (in this well); *néyléyim* for *né éyléyéyim* [what can I do?] alas!

«او یویوب یاقه کبی ذوق³⁸ و صفا چوق آنده»

«صو ایچوب» یم یه مه دن غیری⁴¹ جفا⁴² یوق آنده»

«اونده ساکن دیشیلرده⁴³ او لطافت⁴⁴ باشقه»

«هله⁴⁵ بر کره باقش؛ دوشمه یك اما عشقه⁴⁶»

یا قلاشنجه اشك آینه آبه⁴⁷ باقدی»

یوزی عکسین⁴⁸ سزه رک⁴⁹ آغزی صوی یك آقدی:

اشك: — «واقعا⁵⁰ کورمه ده یم دلبر و نازک⁵¹ بر باش».

تیلکی: — «چاغیرك تیز اونی» کاسین سزه اولسون اویناش⁵².

«بورایه کل!» دیو فریاد⁵³ ایدهرک طاشدی⁵⁴ حمار»

قویودن عکس صداسین⁵⁵ ایشیدوب شاشدی⁵⁶ حمار؛

تیلکی: — «کوردوگز می؟ سزی شیمدی ایدیورلر دعوت⁵⁷؛

«بو ضیافتده⁵⁸ عجب⁵⁹ یوقی بگنا برخدمت⁶⁰»

«بونده قالسین یوککثر؛ تک اینیکیز سز آشاغی»

«آرقه کزدن کلیرم اوله یه طاوولا⁶¹ اوشاغی» —.

اشك آتدی یوکنی یرلره» کندین قویویه؛

تیلکی میراث یدی⁶² «تا اوکا رحمت⁶³ اوقویه»

(شناسی)

41. a. *ghayri* other, than. 42. p. *jéfa* trouble. 43. *dishi* female. 44. a. *létafét* loveliness. 45. *hélé!* if you please! 46. a. *ashqa* *dûshmék* to fall in love. 47. p. *ayinéyi ab* the mirror of the water. 48. a. *aksin'* for *aksini* reflection (of image). 49. *sézmék* to see. 50. a. *vaqa'a* truly, really. 51. a. *nazik* delicate. 52. *oynash* playmate, sweet heart (§ 165). 53. p. *féryad ét.* to scream, call out. 54. *tashmaq* to exceed the bound of moderation in joy. 55. a. *aksî* *sédasîn'* for — *sédasînî* reflection of sound, echo. 56. *shashmaq* to be surprised. 57. a. *davét ét.* to call, invite. 58. a. *ziyafét* feast. 59. a. *ajéb* for *ajéba* I wonder. 60. a. *khîdmét* service. 61. *tavla oushaghî* stable boy. 62. a. *meeras yémék* to inherit. 63. a. *rahmét oqoumaq* to pray for the deceased.

مکالمه Conversation.

درس حقننده بعض سؤالار

بو حکایه نك سرنامه سی^۱ نه در؟
 اشك یله تیلکی حکایه سی^۲ در.
 بونك محرری^۳ کیم در؟
 عثمانلی ادیبلرندن^۴ مشهور شناس^۵
 افندی در.

شناسی افندی حیاته می یوخسه مرحوم در افندم : ۱۸۷۱ تاریخینده
 مرحوم^۵ می؟
 اشك نه یوکلای ایدی؟
 بونی کیم کوردی؟
 قارنی آج اولان خائن^۶ بر تیلکی.
 تیلکی قارداشلق نه یاپدی، و نه سویله دی ایسه، بزه نقل^۷ ایدیکز باقالم!
 تیلکی باقدی که اشك کوکلای ایله اوزومدن یه دیرمه یه جک، اونك ایچون
 بر چوق دیلر دوکهرک نه یاپدی یاپدی اشکه یوکنی براق دیره رق، کندینی
 قویویه آتدیردی، و اوزوملری صفای خاطر^۸ ایله عافیت ایتدی^۹.

Words. 1. *sérnamé* a heading (§ 538). 2. a. *mouhar'rir* a writer. 3. a. *édib* an author. 4. *Shinasee Efféndi* (1830—71). 5. a. *merhoom* deceased, dead. 6. a. *khayin* treacherous. 7. to tell. 8. heart, mind (*séfa'yi khatîr* ease, peace of mind). 9. a. *afeeyét ét.* to eat [he helped himself].

درس ۴۱ Lesson 41.

The Persian Verb.

§ 545. The Persian Infinitive ends in دن *-dén* or تن *-tén*: کشادن *kûshadén* to open, پرستیدن *péréstidén* to worship.

§ 546. None of the tenses of the Persian Verb are used in Ottoman. The Roots of the verbs are very frequently employed in the formation of compound adjectives (§ 535); as: پرست *pérést*, root of *péréstidén*, پست پرست *pout pérést* idol-worshipper.

§ 547. Only one Derivative of the Infinitive and

three of the Verbal Roots are used in Ottoman, which are the following.

I. The Objective Participle. اسم مفعول

§ 548. The Objective or Past Participle is made by changing the last letter of the infinitive into *hé* vowel (-*é*) (§§ 402, 604):

دادن <i>dadén</i> to give:	داده <i>dadé</i> given.
شکستن <i>shikéstén</i> to break:	شکسته <i>shikésté</i> broken.
دیدن <i>deedén</i> to see:	دیده <i>deedé</i> seen; eye.

II. The Subjective Participle. اسم فاعل

§ 549. The Subjective or Present Participle is made by the addition of *-éndé* -نده to the Root. If the Root ends in an *élif* or *vav* vowel (-*a*, -*ou*), a *yé* (-*y*-) is inserted (§ 53).

خوان <i>khan</i> read, sing:	خواننده <i>khanéndé</i> singer.
دار <i>dar</i> hold:	دارنده <i>daréndé</i> bearer.
نما <i>nûma</i> show:	نماینده <i>nûmayéndé</i> who shows.
ساز <i>saz</i> make:	سازنده <i>sazéndé</i> composer.

III. The Verbal Noun. اسم مصدر

§ 550. The Verbal Nouns are made by the addition of *-ish* -ش to the Root. If the Root ends in *élif* or *vav* vowel (-*a*, -*ou*), a *y* (-*y*-) is inserted for the sake of euphony (§§ 53, 288).

رو <i>rév</i> go:	روش <i>révish</i> going.
دان <i>dan</i> know:	دانش <i>danish</i> knowledge.

So also we have: آسایش *asayish* peace, نمایش *nûmayish* a show, سپارش *sîparish* ordering, order.

§ 551. There is another kind of verbal noun which is obtained by the removal of *-én* ن from the end of the Infinitive:

کشادن *kûshadén* to open: کشاد *kûshad* opening.

انداختن *éndakhtén* to throw: انداخت *éndakht* throwing, propelling.

فروختن *firoukhtén* to sell: فروخت *firoukht* selling.

§ 552. Verbal nouns are also formed by adding two shortened infinitives of different verbs or the shortened infinitive and the root of the same verb together: آمد شد *améd shûd*, گشت و گذار *gésht ou gûzar* a coming and going.

گفت و گو *gûft ou gû* talk; chat; scandal.

داد و ستد *dad ou sitéd* selling and buying, trade.

IV. Verbal Adjectives. صفت مشبیه

§ 553. The Verbal Adjectives are formed by the addition of *-a*, *-an* to the root of the verb; as:

دان *dan* know: دانا *dana* wise, savant (§§ 436, 606).

جوی *jouy* seek: جویان *jouyan* that seeks.

رو *rév* go: روان *révan* that goes, fluent.

لرز *lérz* tremble: لرزان *lérzan* trembling.

The Persian Roots. فارسی امر حاضر لر

§ 554. The following table contains most of the Persian Verbal Roots, which are current in Ottoman. They are used only in compound words, and never used alone. Slightly changing their meaning in composition they help to form adjectives (§§ 535, 556).

آرا <i>ara</i>	adorn	آلا <i>a-la</i>	defile, soil
آزار <i>azar</i>	torment	آمیز <i>ameez</i>	mingle
آزما <i>azma</i>	try, prove	انداز <i>éndaz</i>	throw
آشام <i>asham</i>	drink	اندوز <i>éndouz</i>	collect
آشوب <i>ashoub</i>	excite	انگیز <i>éngeez</i>	excite
افراز <i>éfraz</i>	raise	آور، آر <i>avér, ar</i>	bring
افروز <i>éfrouz</i>	light, illuminate	آوین <i>aveez</i>	hang
آفرین <i>aféreen</i>	create	بار <i>bar</i>	rain
افزا <i>éfza</i>	increase	باز <i>baz</i>	play

بر <i>bér</i>	carry
بخش <i>bakhsh'</i>	give
بند <i>bénd</i>	tie
بین <i>been</i>	see
پرور <i>pérvér</i>	feed, nourish
پذیر <i>pézeer</i>	accept, receive
پرداز <i>pérdaz</i>	engage in
پسند <i>pésénd</i>	approve
پیرا <i>peera</i>	ornament
پرهیز <i>pérhiz</i>	abstain
پوش <i>poosh</i>	put on, wear
پیمای <i>peema</i>	measure
تاب <i>tab</i>	shine
تاز <i>taz</i>	rush
تراش <i>trash</i>	shave
جوی <i>jouy</i>	seek
چین <i>cheen</i>	gather
خراش <i>khirash</i>	scratch
خوار <i>khor</i>	eat
خوان <i>khan</i>	read, chant
خواه <i>khah'</i>	wish
خیز <i>kheez</i>	rise
دار <i>dar</i>	hold, keep
دان <i>dan</i>	know
دوز <i>dooz</i>	sew, stitch
ده <i>dih</i>	give; grant
ران <i>ran</i>	urge, drive
رس <i>rés</i>	arrive
رسان <i>résan</i>	cause to reach
رو <i>réo</i>	go

ریز <i>reez</i>	shed
ربا <i>rúba</i>	carry off; rob
زا <i>za</i>	bear
زن <i>zén</i>	strike
ساز <i>saz</i>	make; com- [pose
سپار <i>sipar</i>	order
ستا <i>sita</i>	praise
سوز <i>sooz</i>	burn
شتاب <i>shitab</i>	haste
شکن <i>shikén</i>	break
شمار <i>shûmar</i>	count
شناس <i>shinas</i>	recognize
شوی <i>shouy</i>	wash
فرسا <i>férsa</i>	rub, corrode
فرما <i>férma</i>	command
فروش <i>firoush</i>	sell
فریب <i>fireeb</i>	deceive
کداز <i>gûdaz</i>	melt
گذار <i>gûzar</i>	pass
گزین <i>gûzeen</i>	choose
کش <i>késh</i>	draw
گیر <i>geer</i>	seize, take
کشا <i>kúsha</i>	open
کن <i>kún</i>	do, perform
کو <i>gû</i>	speak
مال <i>mal</i>	rub
نشین <i>nisheen</i>	sit
نما <i>nûma</i>	show
نواز <i>nûvaz</i>	caress
نویس <i>núvees</i>	write

نگاه *nigāh* lookنه *nih* place; putیاب *yab* find.

§ 555. Persian Objective (Past) Participles.

آراسته <i>arasté</i>	adorned	زاده <i>zadé</i>	born
آزاده <i>azadé</i>	free	زده <i>zédé</i>	{struck; suffered
آزموده <i>azmoudé</i>	experienced	ساخته <i>sakhté</i>	made; false
آماده <i>amadé</i>	ready	سوخته <i>soukhté</i>	burnt
آمده <i>amédé</i>	come	شکسته <i>shikésté</i>	broken
آسوده <i>asoudé</i>	at rest, quiet	فرسوده <i>férsoudé</i>	worn
آورده <i>avérdé</i>	brought	فرستاده <i>firistadé</i>	sent
آویخته <i>avikhté</i>	hung	فرفته <i>firifté</i>	deceived
افتاده <i>ûftadé</i>	fallen	فرموده <i>férmoudé</i>	commanded
افسوده <i>éfsûrdé</i>	frozen	گذشته <i>gûzéshté</i>	{past; interest on money
ایستاده <i>istadé</i>	standing, erect.	کرده <i>kérdé</i>	made, done
بسته <i>bésté</i>	tied; tune	گرفته <i>girifté</i>	seized
پرورده <i>pérvérdé</i>	nourished	گزیده <i>gûzeedé</i>	{chosen; best
خورده <i>khordé</i>	eaten	کشاده <i>kûshadé</i>	open
داده <i>dadé</i>	given	گفته <i>gûfté</i>	word
دیده <i>deedé</i>	seen; eye	مانده <i>mandé</i>	left
رنجیده <i>rénjidé</i>	injured	مرده <i>mûrdé</i>	dead
رسیده <i>réseedé</i>	arrived; ripe	نهاده <i>nihadé</i>	put
رفته <i>réfté</i>	gone	یافته <i>yafté, -ta</i>	found; label.

§ 556. Examples.

جهانگیر *jihangeer* world conquering, conquerer.نورسیده *névréseedé* newly arrived, young.پزمرده *pezmûrdé* vulg. *pézvarda* faded; untidy.پرتوسوز *pértévsouz* » *pértafsîz* burning-glass.جانباز *janbaz* » *jambaz* rope-dancer; a horse dealer.دوربین *dourbeen* » *dûldûl* far seeing; telescope.

- t.p. امکدار *émékdar* an old and faithful servant, veteran.
 a. p. سلاحدار *silahdar* vulg. *zilifdar* armour bearer.
 a. p. اصلزاده *asîlzadé* of noble descent, a noble.
 a. p. قفادار *qafadar* an intimate friend.
 a. p. آفتزده *afétzédé* who has suffered misfortune.
 a. p. طرفدار، طرفگیر *tarafdar, tarafgeer* a partisan.

تعلیم ۹۳ Exercise 93.

Connect the following words with each other and give the meanings:

535. 1. (نام *nam* name + hold.) 2. (ا. حکم *hûkûm* authority + hold.) 3. (ا. خزینہ *khaziné* treasure + hold.) 4. (ا. مقاس *maqas* a tailor's scissors + hold.) 5. (ا. ضرر *zarar* injury + seen.) 6. (جهان *jihan* world + seen.) 7. (ا. حریق *hariq* fire + struck, suffered.) 8. (ت. بك *béy* prince + born.) 9. (شاه + born.) 10. (لنگر *lêngér* anchor + throw.) 11. (نا *na* un- + know.) 12. (ا. خیر *khayr* good + wish.) 13. (بد *béd* evil + wish.) 14. (چوال *chouval* sack + sew.) 15. (سخن *sûkhén* word + speak.) 16. (ا. صلح *soulh* + nourish.) 17. (ا. نعل *na'l* horse-shoe + tie.) 18. (ا. مصلحت *maslahat* state affair + pass, do.) 19. (ت. ایش *work* + pass, do.) 20. (ف. موسیقی *mousiqi* music + engaged in.) 21. (خنک *khûnk* happiness, prosperity + bring [*khûnkîâr* p. 240].)

550. Translate the following Participles into Persian.

Increase, augmentation; giving, present; a wishing, a desire; caressing, petting; praising; an act of opening, cheerfulness.

Exercise 94. تعلیم ۹۴

۱ قواص اغا فامیلیامزك امكدارى در ' ۴۰ سنه ددهمه و ۲۰ سنه بابامه خدمت ایتمشدر . ۲ یشیل ایرماق جوشمش و شهرک اوچ محله سنی سورمش . شهزاده لر مددرس اولوب آقزادکانی صولرک ایچندن خلاص ایتمشار . برچوق اصلزادکان و بکزادکان دخی اکک و البسه یتیشدیره شار . ۳ یارین ساعت درتده آماده اوله جغم ' کلیرسکزر سزگله برابر رسم کشادی اجرا اولنه جق اولان مکتبه کیده ریز ؛ ساعت آلتیده اورایه رسیده اولورز . ۴ واپور قوشلق صیره لرنده صامسون لیاننه لنگرانداز اولدی . ۵ افندی پک خیرخواه بر ذات ایش ؛ ترزینک مقاصدارینه بول کیسه دن یاریم لیرا بنخشش ویرمش . ۶ دیده لردن کوز یاشاری ریزان اولدی . ۷ ساخته سوزلر سویله مه ' پاره می گذشته سیله برابر ویر . ۸ بو ترشم اولوان مقامی پک بکندم ؛ دوغروسی شایان ستایش در . عجباً کیم تألیف ایتمشدر ؟ ۹ گفته سنی شاعر مشهور جورجی افندی و بسته سنی دخی موسیقی پردازاندن حاجی آرشاق افندی تنظیم ایله مشدر . ۱۰ آسمان یوزنده بی شمار اخترلر وار در . ۱۱ صنفنک اک گزیده سی نجیب افندی در .

Translation 95. ترجمه ۹۵

1. Mehemmed II. was a great conqueror; he was also a brave ruler. 2. The horsedealer was very untidy. 3. I had a small telescope, but I sold it; now I have a burning glass. 4. The number of the sufferers from the fire was more than 300. 5. The princes were among the partisans of the king. 6. The steamer anchored towards morning. 7. The treasurer distributed £ 400 to those who have suffered from the fire. 8. That man

is a very famous rope-dancer. 9. The armour-bearer of the prince was very ungrateful. 10. Ali Effendi is my intimate friend. 11. Who is Mr. Riddle? — He is the Chargé d'affairs of the American legation at Constantinople.

تعلیم قرائت Reading Exercise.

A Supplication and Praise. مناجات مع التمجید^۱

سن جهان آفرین^۲ سین یارب ! خالق العالمین^۳ سین یا رب^۴ !
 سن شعله افروز^۵ آسمانسن^۶ ! توشه بخش^۷ زمین سین یا رب !
 کرمک^۸ هپ جهانہ شاملدر^۹ ! اکرم الاکرمین^۹ سین یا رب !
 کیمہ بیامم واروب فغان^{۱۰} ایدیم^{۱۱} ؟ ارحم الراحمین^{۱۱} سین یا رب !
 بن نہ حاجت^{۱۲} کہ عرض حال^{۱۳} ایدیم^{۱۳} ؟ سینہ دہ^{۱۴} دلنشین^{۱۵} سین یا رب !
 ظاهر^{۱۶} باطن^{۱۷} سکا معاوم^{۱۷} حضرتک غیب بین^{۱۸} سین یا رب !
 (دیوان فاضل)

Words. 1. a. *Munajat ma ét'témjeed*. 2. *jihan* world, universe. 3. a. *khali'qul-alémeen* creator of the universe. 4. a. *ya Rébb'* O Lord! 5. *shoulé éfrouz*; a. *shoulé* flame, light. 6. p. *asûman*, *asman* heavens. 7. *toushé bakhsh*; *toushé* provisions. 8. a. *shamil* containing. 9. *ékrém' ûl ékrémeen* the most gracious of the gracious ones. 10. *fighan* a moan, cry of distress. 11. a. *érhém ûr rahi-meen* most merciful. 12. a. *hajét* need (what is the need?). 13. a. *arzîhal* petition. 14. *seené* heart. 15. *dilnishin* seated in one's heart. 16. a. *zahir* outside. 17. a. *batîn* inside. 18. *ghayib-been* who see the invisible. *Divanî Fazil* (from) The Divan of Fazil [† 1803].

Note. The Nos. 2, 5, 7, 15, 18 are Persian compound adjectives (§ 535) and the Nos. 3, 9, 11 are Arabic compound adjectives (§ 669).

مکالمه Conversation.

بالادہ کی شرک محرری کیمدر؟ شعرا دن فاضل افندی مرحوم در.
 دیوان نہ دیمکدر؟ اشعار مجموعہ سن دیمکدر.
 ظاهر باطن سکا معاوم نہ دیمک؟ ایچہریم دیشارم جناب اللہ آشکار
 غائب بین نہ معنادہ در؟ در دیمک در.
 کورونز اولان شیرلی کورن دیمکدر.

۲، ۵، ۷، ۱۵ و ۱۸ نومرولرله مُرَقَّمْ وَصَفِ ترکیبی یا خود ترکیب توصیفی
اولان کلماته صرفِ فارسیده نه دیرلر؟ دیرلر؛ 'وصف' صفت دیمکدر.
۳، ۹ و ۱۱ نومرولر نه در؟ اضافتِ عربیه در (§ ۶۶۹).

درس ۴۲ Lesson 42.

The Persian Prepositions.

§ 557. The Persian prepositions of frequent use in Ottoman are the following (§§ 236, 451):

a) *éž* 'from': forms the Ablative case.

éž jan ou dil 'from soul and heart' = heartily, devotedly.

ézhér jihét in every respect.

ézbér 'from breast' = by heart, committed to memory.

éž jûmlé 'from the number of' = as for example.

éž qadeem from olden times.

b) *bé* 'to, in': forms the Dative case.

rou bérou face to face.

béna'mî khûda in the name of God.

béhémé hal 'in every condition' = absolutely.

béhér séné every year. *mah'bémah'* month by month.

gûn bégûn day by day.

c) *ba* 'with, by': forms the Instrumental case.

ba ilm ou khabér by a receipt.

ba savab correct. *ba tapou* with a deed.

ba sénéd with a note.

ba khousous especially.

ba férma'nî ali by an (Imperial) exalted edict.

ba imtiyaz with a privilege, privileged.

d) در *dér* 'in, at': forms the Locative case.

در دست *dér dést* at hand; arrested, seized.

در آنبار *dér anbar* in the; store, stored.

در عقب *dér hal, dér aqab* immediately.

در خاطر *dér khatîr* in the mind, in heart.

در استانه *dér Asitané* in Constantinople.

e) بر *bér* 'on'.

بر عکس *bér aks* on the contrary. بر طرف *bér taraf* aside.

بر دوام *bér qarar, bér devam* continually, firmly.

بر وجه *bér vej'hi, bér minva'lî, bér mouj'bi* according as.

f) تا *ta* 'until, as far as'.

تا طاغك ديه سنه قدر *ta daghîñ dépesiné qadar* as far as the top of the mountain.

تا بصباح *ta bésabah* till the morning.

g) برای *bérayi* 'for, for the sake of'.

برای مصلحت *béra'yi maslahat* for a business.

برای امتحان » *imtihan* for the examination.

برای عبادت » *ibadét* for worship.

برای حرمت » *hûrmét* for the sake of respect.

Examples. مثالر

در خاطر ایتمك *dér khatîr étmék* to remember.

بر موجب بالا *bér mouj'bi bala* in the above-mentioned manner.

بر وجه آتی *bér vej'hi atee* in the following manner.

dér dést ét." to arrest.

bér taraf ét." to set aside.

dér anbar ét." to store.

éz sér ta pa from head to foot.

Substitution. ابدال *Ibdal*.

§ 558. Substitution of one letter for another rather rarely occurs in the Persian language. This change of one letter into another does not produce any change

of meaning: For instance, *b* is changed into *v* in some words; as: *bala* high = *vala* high, *tabé* frying pan = *tava* frying pan.

§ 559. Substitution occurs often in the following letters:

ب to پ : $b = p$	بازار <i>bazar</i> market:	پازار <i>pazar</i> .
د » ذ : $d = z$	خدمت <i>khîdmét</i> service:	خدمت <i>khîzmét</i> .
	جادو <i>jadou</i> wizard:	جاذو <i>jazou</i> .
	شاد <i>shad</i> merry, joyful:	شاذ <i>shaz</i> .
ب » و : $b = v$	باغچه بان <i>baghchéban</i> gardener:	باغچه وان <i>bagh-chévan</i> .
ر » ل : $r = l$	پرکار <i>pérkiâr</i> compass:	پرکل <i>pérgél</i> .
ف » پ : $f = p$	کفچه <i>kéfhé</i> skimmer:	کپچه <i>képjé</i> .
ك » ج : $g = j$	کوهر <i>gévhér</i> jewel:	جوهر <i>jévhér</i> .
ش » س : $sh = s$	مشك <i>mûshk</i> musk:	مسك <i>mîsk, mûsk</i> .
خ » ح : $kh = h$	خنکار <i>khûnkiâr</i> king:	حنکار <i>hûnkiâr</i> .

Omission. حذف *Haẓf*.

§ 560. The Omission of letters is very frequent in the Persian language, without changing the meaning of the word:

The original word شاه *shah* 'king' is written as شه *shéh* 'king'. افغان *éfghan* 'lamentation' is written also فغان *fighan*. مه *méh* for ماه *mah* 'month', and گه *géh* for گاه *giâh* place.

§ 561. The following is a list of such words frequently used in Ottoman:

پای <i>pay</i> foot:	پا <i>pa</i> .
چهار <i>chîhar</i> four:	چار <i>char</i> .
بدتر <i>béd'tér</i> worse:	بتر <i>bétér</i> or <i>béttér</i> .
استاد <i>oustad</i> master:	اوسته 'اوستا <i>ousta</i> .
امیر <i>émeer</i> prince:	میر <i>meer</i> .

بیابان <i>béyaban</i> desert:	یابان ' <i>yaban</i> .
خوشنود <i>hoshnoud</i> content:	خشنود <i>hoshnoud</i> .
خانه <i>khané</i> house:	خان <i>khan</i> .
سار <i>sar</i> head:	سر <i>sér</i> .
آزاده <i>azadé</i> free:	آزاد <i>azad</i> .
a. فقیه <i>faqeeh'</i> student of Canon law:	فقّی <i>faqî</i> , vulg. <i>fakhî</i> .
کاروان <i>kiarvan</i> caravan: (§ 529)	کروان <i>kérvan</i> .

تعلیم ۹۶ Exercise 96.

۱ خنکاریمز سلطان عبد الحمید خان حضرتلری در . ۲ کریم افندی
 خواجه نك هر سؤالنه جواب باصواب ویردیکندن ' خواجه افندی ذی
 ازجان و دل آفرین دیدی . ۳ اختیار بر آدم کوردیککگزده برای حرمت
 ایاغه قالقیگز ! ۴ آناتولیه قوله جی با فرمان عالی کشاده اولاشدر .
 ۵ درسگزی ازبر ایتمک ایچون بر دوام سعی و اقدام ایتمه لیسگز .
 ۶ خدمتجی درعقب عودت برله بر وجه آتی خبر کتیردی . ۷ قوبور
 اوسته النده بر کفچه اوله رق خان قاپوسندن ایچه ری کیرمش ؛ هر کس
 بونی کورور کورمز شاذ و مسرور اولوب آفرین دیو ندا ایتمشار . ۸ ساعت
 بشده بهمه حال اوه عودت ایتمه لیسگز . ۹ بر موجب سند مدیون اولدیغم
 اوتوز سکز عدد لیرایی بو کون با گذشته تأدیه ایله یوب سندیمی قورتاردم .
 ۱۰ با علم و خبر ۷۰۰۰ غروش آلدیم . ۱۱ تاوه ده بولنان یاغ مسک کبی
 کوزل قوقویور .

ترجمه ۹۷ Translation 97.

1. From olden times he has been the friend of our family.
2. He was satisfied with me in every respect.
3. This mother loves her children devotedly.
4. He said this to me and immediately went out.
5. He sends me a present at the beginning of every

year: (for instance) this year I received a gold pen. 6. Day by day he was progressing in his lessons. 7. In the name of God come quickly and help me! 8. He is continually sick. 9. Kérîm Effendi went to Salour for business. 10. He climbed up to the top of the mountain. 11. He cried incessantly until morning; because his body from head to foot was full of wounds. 12. Néjib Bév went to the mosque for worship. 13. He spoke in the following manner. 14. The thief was arrested. 15. The wheat and the barley were stored. 16. The caravan lost its way in the desert.

تعلیم قرائت Reading Exercise.

آوجی (*) The Hunter.

— ۱ —

قوشجیغزلر! سَوِیْلِی قَتَانلر! ^۱
 سزه میل ^۲ ایتمه سین می وجدانلر ^۳?
 بو نه جمعیت سرود آیین ^۴!
 چاللیق صَوْتکزله ^۵ پر آهنگ ^۶!
 سسکز خوش، مقامکز ده لطیف ^۷!
 لکن، اندیشه ^۸ ایله یك که زمان
 بوزه جقدر بو انتظامی ^۹ همان.
 صوصیکز! قوشجیغزلرم! صوصیکز! ^{۱۰}

— ۲ —

کلیور ایشته آوجی سُرعت ^{۱۱} ایله،
 ده یوق چانطه سنده سرچه بیله.
 تک طورورمی؟ الینده چفته سی وار،
 رحمی ^{۱۲} یوقدر، سزی کورورسه قیار ^{۱۳}.

Words. (۱) 1. a. *fét'tan* naughty (boy [§ 609]). 2. a. *méyl* incline. 3. a. *viđan* heart; conscience. 4. *jémeeyé'ti sûroodakeen* an assembly full of chants (§ 536). 5. *jûnbûshgéh'i sûrouakeen*: *junbûshgéh* a place of pleasure (§§ 541, 560), *sûrouakeen* joyful (§ 536). 6. a. *mûnshé'rih'* cheerful; *yeri dir* it is lawful (just the place). 7. *dili téng*: *téng* poor, miserable; *chaliliq* bush. 8. a. *savt* chant. 9. p. *pûr* full; *ahéng* melody. 10. *sadé* simple. 11. a. *zareef* graceful; a. *maqam* singing. 12. a. *latif* nice, beautiful. 13. *éndishé ét!* take care! 14. a. *intizam* quietude, order. 15. *sousouñouz!* be silent! *qoushjîghazlarım* my dear birdies (§§ 166—67).

(۲) 16. a. *sûr'at* speed; *chanta* bag. 17. *dék dourmaq* to keep still, quiet; *chifté* double-barreled fowling piece. 18. a. *rahm* mercy. 19. *qîymaq* to kill (he will not spare you).

(*) فرانسنز شاعر مشهوری «برائزه» نك بر منظومه سندن مقتبسدر.

آوجیدن مرحمت اومارمیسکنز؟ کوزی وار سزده، کوز یومارمیسکنز²⁰؟
 شان دکل، شین²¹ آدمیتدر؛ بویله ایشار سزای لغتدر²².
 جان یاقان شخص خوش کورورمی الله؟ کیمه آ کلامالی؟ نه یایمالی؟ آه!
 صوصیگنزا! قوشجیغزلرم! صوصیگنزا!

— ۳ —

بر کون ایتمش ایدم شویرده قرار²³، ایکی قیرلانغیج ایلهوردی گذار.
 اوتوشورلردی بختیارانه²⁴، ویرمه سینلرمی نشوه²⁵ انسانه؟
 بنده عودتلرین ایدوب تبریک، اولدم آنلرله ذوق وشوقه²⁶ شریک.
 ناکهان²⁷ آتش ایتدی بر صیاد²⁸، اولدی بی چاره یولجیلر بریاد²⁹.
 اوزاق اولقی ایچون بلایادن³⁰، اتقا³¹ ایله یگ بریادن³².
 صوصیگنزا! قوشجیغزلرم! صوصیگنزا!

— ۴ —

پلیک انسانلرک خصائلنی³³، کورک افکارینک دلائلنی³⁴!
 ضعیفاسی³⁵: وسیله جوی ستیز³⁶، اقویاسی³⁷: بوتون بوتون خونریز³⁸؛
 ایلهمشر جهانی ظلم آباد³⁹، بونلر انساننی؟ بر آلائی⁴⁰ جلاد⁴¹!
 اوله مازلر محب صادق و خیر⁴²، بونلرک اک رحیم⁴³: قاتل طیر⁴⁴.
 بیلیریم کرچه؛ وصف⁴⁵ لایقمی؟ بکا سویلتمه یگ! حقایقمی⁴⁶؟
 صوصیگنزا! قوشجیغزلرم! صوصیگنزا!

20. *yoummaq* to shut, close. 21. *sheeni adémeeyét*: *sheen* shame; a. *adémeeyét* humanity (§ 581). 22. *sézayî la'nét* detestable: *séza* subject; suitable, fitting; a. *la'nét* curse.

(۳) 23. a. *qarar ét.* "to sit; *qîrlanghîj* swallow. 24. *bakhtiyarané* in a happy way (§ 528). 25. p. *nesh'vé* pleasure; a. *avdét* arrival; a. *tébrîk ét.* "to congratulate. 26. a. *zévqou shévq* pleasure and mirth (§ 696); a. *shérîk* companion. 27. *nagéhan* suddenly. 28. a. *say'yad* hunter (§ 610). 29. *bérbad* ruined, lost (§ 557 e). 30. a. *bélaya* evils, misfortunes. 31. a. *it'tîqa ét.* " (from *viqayé*) to be cautious. 32. a. *béraya* men.

(۴) 33. a. *khasayil* character; a. *éfkiâr* opinion. 34. a. *délayil* tokens, proofs. 35. a. *zou-a-fa* the poor (ones). 36. *véseelé-jouyi siteez*: *vésiléjouy* who seeks for a pretext (to quarrel) (§ 535); *siteez* quarrel. 37. a. *aqveeya* the rich, the strong (ones). 38. *khoonreez* blood-shedder (§ 535). 39. *zoulm abad* a place of cruelty; hell. 40. *alay* troop. 41. a. *jél'lad* executioner (§ 609). 42. a. *mouhibbi sadîq ou khayr* (§ 696): *mouhibb'* friend; a. *sadîq* just, true; *khayr* good. 43. a. *raheem* merciful. 44. a. *qatîl* murderer; a. *tayr* bird. 45. a. *vasf* praising, eulogy. 46. a. *haqayiq* right, just.

— ۵ —

دستِ صیاده یاور اولدی تَتیک⁴⁷، قانادنن وورلدى بر ککلیک.
 قوشوب آلدی آنی همان کاجی⁴⁸، آکا وابسته⁴⁹ اولرک جلی.
 نه سويندک؟ نه کولدک؟ ای صیادا! سفکِ دمدن⁵⁰ اولورمی آدم شاد؟
 بو ستمکر⁵¹ بو قانلی شیمدی کیدر، ظلمه بندن زیاده لعنت ایدر⁵².
 هم سور شری؛ هم ده دشمن شر⁵³، نه در اغرب⁵⁴ جهانده؟ طبعِ بشر⁵⁵!
 صوصیگنر! قوشجیغزلرم! صوصیگنر!

— ۶ —

قوشلرم! مژده! آوجیکز کیدیور، کوردی بر باشقه آو شتاب ایدیور؛
 بر کلن یوق! تباعد⁵⁶ ایتدی کیدن؛ شیمدی آهنگه باشلاک یکیدن؛
 قالمادی شمدیلک محلّ حذر⁵⁷، ویریگنر مشریمجه⁵⁸ بر قونسر⁵⁹؛
 ویردی مهلت⁶⁰ زمانه⁶¹ بر مقدار، اوتک! اطرافِ اوتدیرک تکرار!
 لکن! اول ظالم طمع⁶² پرور، بورالردن یاربین ایدرسه کذر؛
 صوصیگنر! قوشجیغزلرم! صوصیگنر!
 <معلم ناجی>

(۵) 47. *yavér* helper; *tétik* trigger; *kéklik* partridge. 48. a. *kélb* dog. 49. *vabéste* appropriated; a. *jélb* bringing, fetching. 50. *séf'-ki dém* shedding of blood. 51. *sitémkér* unjust, cruel (§ 529). 52. a. *lanét ét.* to curse. 53. a. *shérr* evil. 54. a. *éghréb* wonderful. 55. a. *tab* heart, nature; a. *béshér* humanity.

(۶) 56. p. *mûzhdé!* good news! a. *tébayûd* to disappear. 57. a. *mahélli hazér* place (= need) of caution, fear. 58. a. *mésh-rébimjé* as I like, according to my taste. 59. f. *qonsér* concert. 60. *múhlét vérmék* to grant a delay. 61. a. *zémané, zéman* Time; *bir mîqdar* a little; a. *zalim* cruel. 62. *tama-pérvér* avaricious (§ 535).

درس ۴۳ Lesson 43.

کیفیت The Gender of Arabic Nouns.

§ 562. There is no gender in Turkish or Persian, but there is in Arabic. With respect to gender Arabic nouns are divisible into two classes: a) those which are only masculine; b) those which are only feminine. There is no neuter gender in the language.

§ 563. That a noun is of the feminine gender (*kéy-fiyét*) may be ascertained either from its signification or from its termination.

a. The feminine nouns which are such because of their signification, are all words denoting females; as:
 حديجه *Hadijé*, زينه *Zéynéb*, مانيه *Manya* (fem. prop. names).

والده *validé* a mother, عروس *arous* a bride, بنت *bint* a daughter.

b. The feminine nouns and adjectives which are such by reason of their termination, are all substantives and adjectives ending in ه or ة ' ت ' ا ' (-é, -ét, -at, -t, -a), when those terminations do not belong to the root; as:

مملكه *mémlékét* a country, جنة *jén-nét* paradise, محكمه *mah'kémé* a court, كبرا *kûbra* greater (§§ 29 c, 32 c, 610).

But ماء *ma* water, سكوت *sûkût* silence, تنبيه *ténbeeh* warning, وقت *vaqît* time: are not feminine, because their terminations are radical; i. e. ا ' ت ' ه (-a, -t, -h) belong to the root (§ 587).

§ 564. Masculine nouns and adjectives are usually rendered feminine by the mere addition of the letters ه ' ت ' ه *hé, té (é, t)*, which are called feminine letters:

عظيم <i>azeem</i> great:	عظيمه <i>azeemé</i> great (fem.).
جد <i>jédd</i> a grandfather:	جده <i>jéddé</i> a grandmother.
اخ <i>ékh, ûkh</i> a brother:	اخت <i>ûkht</i> a sister.
بن <i>bén, bin</i> a son:	بنت <i>bint</i> a daughter.

§ 565. *Note.* When the noun is feminine, the adjective must agree with it, and be also of the feminine gender (§ 656).

تعليم ٩٨ Exercise 98.

I. Change the following masculine nouns into feminine ones:

نجیب^۸، وارث^۷، متصرف^۶، معلم^۵، خال^۴، عم^۳، حفید^۲، والد^۱، نبی^۹،
ثالث^{۱۵}، شاعر^{۱۴}، مرحوم^{۱۳}، غزال^{۱۲}، فلان^{۱۱}، مومنین^{۱۰}، حامل^۹،
کریم^{۲۰}، شهید^{۱۹}، صاحب^{۱۸}، باکر^{۱۷}، اله^{۱۶}، زوج^{۱۵}، ثانی^{۱۴}.

Words. 1. *valid* a father (genitor). 2. *hafeed* grandchild. 3. *amm'*, vulg. *ém'mi* father's brother, uncle. 4. *khal* mother's brother, uncle. 5. *mou-al'lim* teacher. 6. *mûtésar'rîf* owner; governor. 7. *varis* heir. 8. *néjib* noble. 9. *hamil* bearer. 10. *mûmin* believer. 11. *flan* so and so (man). 12. *ghaz'zal* gazelle. 13. *mér-houm* the deceased. 14. *shayir* poet. 15. *salis* third. 16. *sanee* second. 17. *zévj* husband. 18. *ilah'* god. 19. bachelor. 20. King.

II. Ascertain whether the following words are feminine or masculine:

مسرت^۷، فوت^۶، موت^۵، اخت^۴، بذت^۳، حبه^۲، ظلمت^۱، نوری^۸،
نعمت^۸، لطف^{۱۳}، کرم^{۱۲}، ابو^{۱۱}، نبات^{۱۰}، بیت^۹، حدیقه^۸، مصلحت^۷.

1. *zoulmét* darkness. 2. *hab'bé* a grain. 3. *bint* daughter. 4. sister. 5. *mévt*, 6. *févt* death. 7. *mésér'rét* joy. 8. *maslahat* business. 9. *hadeeqa* garden. 10. *béyt* a house; a stanza. 11. *nébat* plant. 12. *ébou* father. 13. *kérém*, *loutf*, *nimét* kindness.

کمیت The Number of Arabic Nouns.

§ 566. The Arabic language has three numbers (*kémiyyét*): Singular, Dual and Plural, and three cases (*hal*) in each number: Nom., Acc., and Genitive.

§ 567. *Note.* Of the three Arabic cases, only the Nom. and Acc. of the Singular and the Acc. of the Dual and Plural are in use in Ottoman, the Acc. of the Dual and Plural being used in place of the Nominative, and that too in a form shortened by the omission of the final short vowels. The Acc. Sing. is used only as an adverb in Ottoman (§ 682). In the following Lessons the short final vowels and everything else not used in Ottoman are omitted, but the student will find them in Arabic phrases adopted into the language as single words (§ 666—670).

تثنیه Dual. *Tésniyé.*

§ 568. The Dual indicates two things of the same kind and is formed by adding ان *-an* and ين *-éyn* to the singular. [Compare with the *-an* of Persian (§ 509)]; as:

ساحل *sahil* sea-coast:

ساحلَيْن 'sahiléyn', *sahilan* two coasts.

ثلث *sûls* one third:

ثلاثَيْن 'sûlséyn', *sûlsan* two thirds.

قطب *qoutb* the Pole:

قطبَيْن 'qoutbéyn', *qoutban* the two Poles.

§ 569. If the word end in *hé* (-é) feminine (*hayi téénis*), it is changed into *té* feminine (-t-) (*tayi téénis*), before the dual termination is added (§ 32 c, 564, 592):

نسخة *nûskhé* a copy: نسخَتَيْن 'nûskhétéyn'.

سفينة *séfiné* a ship: سفينَتَيْن 'séfinétéyn'.

§ 570. The following duals are much in use, although they do not indicate two things exactly similar to one another:

أَبُو، والد (Sing.) *validéyn', ébévéyn'* the parents. (أَبُو، والد.)

زَوْجَيْن (Sing.) *zévjéyn'* husband and wife. (زوج.)

قَمَرَيْن (Sing.) *qaméréyn'* the sun and moon. (قمر.)

حَرَمَيْن *haréméyn'* the sacred cities of Mecca and Medina.

Note that they do not mean 'two fathers', 'two husbands' and 'two moons'.

تعليم ٩٩ Exercise 99.

Change the following nouns into the dual:

سُدُسٌ^١، بَلَدَةٌ^٢، شَرْطٌ^٣، ضَمَّةٌ^٤، رَحِيفَةٌ^٥، جِهَةٌ^٦، مَنَزِلٌ^٧،
بَرْ^٨، بَحْرٌ^٩، طَرَفٌ^{١٠}، جُمْلَةٌ^{١١}، مَرْقُومٌ^{١٢}، وَارِثٌ^{١٣}، شَرِيكٌ^{١٤}، فِقْرَةٌ^{١٥}.

Words. 1. *ménzil* a halting place; a house. 2. *jihét* a side; a quarter. 3. *saheefé* page. 4. *zammé* the vowel *êôtré*. 5. *shart* condition. 6. *béldé* country. 7. *sûds* one sixth. 8. *fîqra* a sentence, paragraph. 9. *shérik* companion. 10. *varis* heir. 11. *mérqoum* the above said. 12. *jâmlé* clause. 13. *taraf* a side. 14. *bahr* a sea.

جمع Jém. The Plurals in Arabic.

§ 571. There are two kinds of plurals in Arabic:

a. One of these has only two forms, and is called the regular or sound plural (*pluralis sanus*), because

all the vowels and consonants of the singular are retained in it (*Jémi Mûzékkéri Salim*, *Jémi Mûénné'si Salim*); ex: مأمور *mé-mour* an officer: مأمورین *mé-mou-reen'* officers.

b. The other which has various forms is called the broken or irregular plural (*pluralis fractus*), because it is more or less altered from the singular by the insertion or elision of consonants, or the change of vowels; ex.: سفینه *séfeené* a ship: سُفُنْ or سَفَائِنْ *sûfén* or *séfayin* 'ships'. Here the form of the noun is broken. So also شَيْءٌ *shéy* a thing: أَشْيَاءُ *ésh'ya* things.

§ 572. The different ways of forming the irregular Arabic plurals are so numerous and complex that a separate chapter is requisite to explain them, which will be found further on (Lesson 51, § 637—652).

The Regular Masculine Plural. جمع مذکر سالم

§ 573. The *pluralis sanus* of masculine nouns is formed by adding the termination *-oon* and *ین* *-een*; as: مُسْلِمٌ *mûslim* a Moslem: مُسْلِمِينَ *mûslimeen'*, *mûslimoon'* Moslems. مُؤْمِنٌ *mûmin* a believer: مُؤْمِنِينَ *mûmineen'*, *mûminoos'* believers.

§ 574. This way of forming the plural is employed only in the case of names of rational beings, therefore اسد *éséd* 'a lion', مَكْتُوبٌ *méktoub* 'a letter' cannot be اسدین *ésédeen*, *méktouboon*: because they cannot reason or speak (§ 578).

§ 575. But the plurals of سَنَةٌ *séné* 'year', اَلْعَالَمُ *a'lém* 'universe' are exceptions: they are سِنِينَ *sineen*, *séneen*, عَالَمِينَ *alémeen*. The plural of بَنٌ *bén* 'son, child' is بَنِينَ *benec* when in con-

struction with a noun following; as: *بنی اسرائیل* 'the children of Israel', 'the *bénee Israyél*, *bénee Adém* 'the children of Adam, mankind'; the full form, however, does not occur in Ottoman.

تعليم ١٠٠ Exercise 100.

Give, if possible, the regular plurals of the following nouns.

مَشْهُورٌ^٦، مَظْلُومٌ^٥، طَيْرٌ^٤، قَارِيٌ^٣، مُعَلِّمٌ^٢، مُدَرِّسٌ^٢، كِتَابٌ^١، نورٌ^١، رَسُولٌ^{١٢}، وَالِدٌ^{١٢}، بِنْتُ سَارِقٍ^{١١}، حَوَارِيٌّ^{١٠}، مُجْرِمٌ^٩، سَامِعٌ^٨، رِيَاضِيٌّ^٧.

Words. 1. Book. 2. *mûder'ris*, *mou-al-lim* teacher. 3. *qaree* reader. 4. *tayr* a bird. 5. *mazloun* poor, oppressed. 6. *mésh-hour* remarkable (man). 7. *riyazi* astronomer. 8. *sami* hearer, audience. 9. *mûjrim* criminal, sinner. 10. *havari* apostle (of our Lord). 11. *sariq* a thief. 12. *résoul* an apostle, prophet.

جمع مؤنث سالم The Regular Feminine Plural.

§ 576. The regular way of forming the plural of Arabic feminine nouns and adjectives (*Jémi Mûénnési Salim*) is by dropping the final *ه* *hé*, *ت* *té* (-*é*, -*t*, -*ét*) of the singular (§§ 563—64) and adding *-at* to the word.

mûslimé a female Moslem: *mûslimat* Moslem women.

séméré a fruit: *sémérat* fruits.

a-lamét a sign: *alamat* signs.

§ 577. If the word end in *-at* *ت* *-t* is dropped and *élif* is changed into *vav* (-*v*):

zat person: *zévat*.

salat prayer: *salavat*.

bérat an edict: *béravat* edicts, firmans.

§ 578. Some of the masculine nouns denoting things which have not reason or speech, form their plurals by adding *-at* *ت* *-at*, as they cannot take the regular masculine plural (§ 574):

tahreer a writing: تحریرات *tahreerat* writings.

ghalat a mistake: غلطات *ghalatat* mistakes.

nébat a plant: نباتات *nébatat* plants.

تعلیم ۱۰۱ Exercise 101.

Give the feminine plural of each of the following words:

تَسْلِيمٌ^۷، عَادَتٌ^۶، خِدْمَتٌ^۵، مُعْجَزَةٌ^۴، آلتٌ^۳، حَيَوَانٌ^۲، غَايَتٌ^۱، نَقْرٌ^۸، زَكَاتٌ^{۱۳}، تَقْصِيرٌ^{۱۲}، تَأْلِيفٌ^{۱۱}، شِكَايَتٌ^{۱۰}، عِبَارَةٌ^۹، حَاجَتٌ^۸، سَبْزَةٌ^{۱۹} P.، تَعْمِيرٌ^{۱۸}، بَرَكَتٌ^{۱۷}، تَبْرِيكٌ^{۱۶}، مَعْلُومٌ^{۱۵}، تَعْرِيفٌ^{۱۴}.

Words. 1. *ghayét* the end. 2. animal. 3. instrument. 4. *mûjizé* a miracle. 5. service (*khîdémat*). 6. *a-dét* custom. 7. a. payment. 8. *hajét* a need, want. 9. *ibaré* sentence. 10. *shi-kîâyét* a complaint. 11. *té-é-leef* composition of a book; a book. 12. *taqseer* deficiency. 13. *zékiât* alms. 14. *tareef* explanation. 15. *maloûm* known; (knowledge). 16. *tébreek* congratulation. 17. *bé-rékét* blessing. 18. *tameer* repair. 19. *sébzé* vegetable.

تعلیم ۱۰۲ Exercise 102.

۱ انکلترا بر مملکتِ عظیمه در . ۲ حفیده سی ' زوجی و ابونی
ایله برابر حیوانات باغچه سنی کز مکه کیتدی . ۳ نوریه خانم نوری
افدینک اخت کبراسیدر . ۴ علم نباتات : نباتات عالمندن ' علم حیوانات
ایسه ' حیوانات عالمندن بحث ایدرلر . ۵ رب عیسا افندیژ حضرتلری
عالمینک پادشاهی در . ۶ او مظلومین و مجرمینک یکانه امیدی در .
۷ مومنین ظلمت و موت دره سندن مسرتله کچرلر . ۸ برکات الهیه
اوناره رهبر اوله جقدر . ۹ طرفینه کیسه نک ثلثانی تقسیم ایلدم .
۱۰ سارقین سنین وافرده دن برو محبوس درلر . ۱۱ رسولین و حواریون
معجزات کثیره اجرا ایله دیلر . ۱۲ بکما تسلیم ایله دکلی تحریراتی
کندی الله پوسته یه براقدم . ۱۳ مرحمتلی ذوات حیواناته ' حتی
نباتانه بیله مرحمت ایدرلر .

ترجمه ۱۰۳ Translation 103.

1. Miss Gulistan is the heiress of the governess (teacher). 2. The owner of this house is Jémilé Hanim, the teacher. 3. Give the bearer of this letter five méjidiyés. 4. You must obey your parents. 5. Dr. Ch. Tracy has written a nice book for parents and for husbands and wives. 6. Paradise was in the land of Ararat. 7. The criminals were carried before the court. 8. The number of the hearers was 900, two thirds of whom were women. 9. Erase those two *êotrés*. 10. The mother of the sovereign of the martyrs, Hûséyin, is the Princess of the women of the universe Fatima-Zéhra.

مکالمه Conversation.

- عربیده کیفیت قاچ نوعدر؟
 مذکر نه در؟
 مؤنث نه در؟
 عربیده کمیت قاچ جنس در؟
 بونلرک یکدیگرندن فرقلری نه در؟
 تنیه ناصل یاپیلیر؟
 جمع قاچنوعدر؟
 جمع مذکر ناصل بنا ایدیایر؟
 "مامورین" نه دیمک و "مامورین"
 نه دیمکدر؟
 مشرقین نه دیمکدر؟
 ایکی نوعدر: بری مذکر دیکری مؤنث.
 معناه ارکک عد اولنان کلمهلر در.
 معناسنجه دیشی عد و اعتبار اولنان کلمهلر.
 اوچ جنسدر: مفرد، تنیه و جمع.
 بر جنسدن بر دانه کوستیریرسه: او کلمهیه
 مفرد دیرلر؛ ایکی دانه کوستیریرسه: تنیه
 و ایکیدن زیاده کوستیریرسه: اوکا ده
 جمع دیرلر.
 مفرد اولان کلمه نک آخرینه اوستونلی بر
 "ین" علاوه سیله اولور.
 اوچ: جمع مذکر سالم؛ جمع مؤنث سالم و
 جمع مکسر.
 مفرد مذکر کلمه نک آخرینه اسره لی بر "ین"
 علاوه سیله یاپیلیر.
 "مامورین" تنیه اولوب: ایکی مأمورلر
 معناسنده در. "مامورین": ایکیدن زیاده
 مأمورلر دیمک اولوب جمع مذکر در.
 شرق و غرب دیمکدر.

Reading Exercise. تعلیم قرائت

A Poem. ترکیب بند *Térkibi Bénd.*

دهرک^۱ نه صفا وار عجباً سیم و زرنده^۲ ؟
 انسان براغیر^۳ هپسنی حین سفرنده^۴ .
 بر رنگ وفا^۵ وار می ؟ نظر قیل شو سپهرک^۶
 نه لیل^۷ و نهارنده^۸ نه شمس و قمرنده .
 سیر ایتدی هوا اوزره^۹ دینیر تحت سلیمان^{۱۰} ،
 اول سلطنتک^{۱۱} یلار اسر شیمدی یرنده .
 حر^{۱۲} اولق اگر ایسترسک ؛ اوله جهانک
 ذوقنده ، صفاسنده ، غمده ، کدرنده^{۱۳} .
 خیر اومه ! اگر صدر جهان^{۱۴} اولسه ده بالفرض^{۱۵} ،
 هر کیم که خساست^{۱۶} اوله عرق و گهرنده^{۱۷} .
 ییلدیز آرایوب کوکده نیجه طرفده منجم^{۱۸} ،
 غفلت^{۱۹} ایله کورمز قویوی رهگذرنده^{۲۰} .
 آنارکه ویریر لاف^{۲۱} ایله دنیا به نظامات
 بیک درلو تسیب^{۲۲} بولونور خانه لرنده .
 آینه سی ایشدر کشینک ، لافه باقیلماز
 شخصک کورینور رتبه عقلی^{۲۳} اثرنده^{۲۴} .

Words. 1. *déhr* world. 2. *seem* silver, *zér* gold. 3. *braghaur* = *braqîr* leaves. 4. *séfér* journey; *heen* time. 5. *réngi véfa* permanent colour. 6. p. *sipîhr* the sky, the sphere. 7. *léyl* night. 8. *nihar* day. 9. *héva ûzré* in the air. [They say that Solomon's throne was in the air (Moslem tradition)]. 10. the throne of Solomon. 11. *saltanat* empire; magnificence. 12. *hûrr* free. 13. *ghamm* anxiety; *kédér* grief. 14. *sadr* Grand Vizier, *jihan* world. 15. *bil-farz* for instance (§ 671). 16. *khasasét* baseness, vileness. 17. *îrq ou gihér* disposition and substance = character (§ 696). 18. *mûnej jim* astrologer. 19. *ghaflét* heedlessness. 20. *rahguzér* way (§ 535). 21. *laf* talk; word. 22. *téséy'yûb* lack of prudence; irregularities. 23. *rûtbé* degree; *aql* wisdom, sense. 24. *ésér* work, deed.

بن هر نقدر كوردم ايسه بعض مضرّات²⁵ ،
ثابت قدمم²⁶ ينه بو رأيك²⁷ اوزرنده :

«انسانه صداقت²⁸ ياقيشير كورسه ده اكراه²⁹»

يارد مجيسيدر طوغريلرك حضرت اه³⁰ «
(ضيا پاشا)

25. *mazar'rat* injuries, harms (§ 576). 26. *sabit qadém* firm and steadfast in resolve (§ 636). 27. *réy* opinion; judgment. 28. *sadaqat* fidelity, honesty. 29. *ikrah* disgust; enmity (§ 619). 30. *Allah. Ziya Pasha* a distinguished Turkish author, poet, historian and statesman (1809—79). *Térkibi Bénd.* A poem in stanzas of similar metre but of different rhyme, the distichs of each stanza rhyme excepting the last distich.

درس ۴۴ Lesson 44.

النسبة The Nisbé.

§ 579. The Noun of Relationship (*én Nisbé*, as it is called in Arabic), is formed by adding the termination *-ee'* to the noun, from which it is derived. It denotes that a person or thing belongs to or is connected therewith (in respect of origin, family, birth, sect, trade etc.) (Compare the Turkish and Persian *Nisbés* §§ 149, 526):

ارمن *Ermén* Armen (a fabulous Armenian hero):

ارمنی *Erménee'* belonging to Armen, Armenian.

شمس *shéms* the sun: شمسى *shémsee'* solar.

دمشق *dîmîshq* Damascus: دمشقى *dîmîshqee'* a native of Damascus.

مطالعات *Mûta-la-at*: Remarks.

§ 580. a. The feminine termination of nouns *ه* or *ت* is omitted before adding this termination; as:

مكة *mék'ké* Mecca: مكى *mék'kee'* a native of Mecca.

طبیعت *tabiyat* nature: طبیعى *tabiye'* natural.

b. But if there is an *élif* preceding *ت*, it is retained:

ذات *zat* person: ذاتی *zatee'* personal.

حیات *hayat* life: حیاتی *hayatee'* vital.

c. If at the end of foreign (non-Arabic) proper names there is a *hé* (-a), it is changed into *vav* (-v-):

فرانسه *Fransa* France: فرانسوی *Fransavee* French.

آمریقوی *Amériqavee* American: ادرنوی *Édirnévee* a native of Adrianople.

d. When any Arabic word ends in short or long *elif*, it is changed into *vav* (§ 29 c, d):

معنا (معنی) *man'a* meaning; spirit: معنوی *manévee'* spiritual.

دنیا *dûnya* world: دنیوی *dunyavee'* worldly.

بیضاء *Béyza* the town of Béyza: بیضاوی *béyzavee'* a native of Béyza.

عیسی *Isa* Jesus: عیسوی *Isavee'* Christian.

e. The *tens* of the numerals are made in the way which will soon be shown (§ 689).

f. There are other nouns of Relationship, the formation of which is irregular:

بادیه *badiyé* a desert: بدوی *bédévee'* inhabiting the desert, a Beduin; a savage.

مدینه *médiné* a city: مدنی *médénee'* dwelling in the city, civilised, [urban.

سنه *séné* year: سنوی *sénévee'* yearly.

اخوت *oukhovvét* brotherhood: اخوی *akhavvee'* brotherly.

ماء *ma* water: مائی *mayee'* watery; fluid; blue.

g. Some nouns take an addition of ان before *-ee*:

روح *rouh* spirit: روحانی *rouhanee'* spiritual.

جسم *jism* body: جسمانی *jismanee'* corporal.

Other examples are:

عبرانی *ibraneé'* a Hebrew: سریانی *sûryaneé'* a Syrian.

کلدانی *kildaneé'* a Chaldaean: نصرانی *nasraneé'* { a Nazarene,
a Christian.

h. A noun of Relationship is never formed from the plural, even when the sense might seem to demand it, but always from the singular: for instance words

like *مأموريني* *mémourinee, tahriratee* 'relative to officers or letters' are never used, but their singular is used *مأموري* *mémouree, tahriree* 'relative to an officer or letter i. e. official, literary'.

i. Although this rule is very strictly observed in Arabic, yet in recent Ottoman literature there are some terms in current use formed from plurals, but they are regarded as barbarisms:

قوة جنوديه *qouvvé'yi jounoudeeyé* the military forces.

معاهدات دوليه *mou-a-héda'ti dûvéleeyé* the Treaties of the Powers.

جمعية رسومية *jémeeyyé'ti rousoumeeyé* the Taxation Committee.

The words *jounoud*, *dûvél*, *rousoum*, are the plurals of *jûnd* army, *dévlét* 'empire' and *résim* tax.

The Abstract Noun. اسم معنا *Ismi Mana*.

§ 581. Abstract nouns are formed by adding *-yét, -yé* to the end of Nouns of Relationship; or *-iyét, -iyé* to the end of nouns and adjectives (§§ 163, 541):

نصراني *nasrance* a Christian: *نصرانيتها* *nasraneeyét* Christianity.

مدني *medénee* civilised: *مدنيتها* *medéneeyét* civilisation.

حر *hûrr* free: *حرية* *hûr'riyét* freedom.

جمع *jém* collecting: *جمعيتها* *jém'iyét* an assembly.

Also:

مجدي *méjidiyé* the coin struck by Sultan Méjid.

بلدية *bélédiyé* the municipality, the city court.

دخوليه *doukhoulíyé* admission fee, entrance-money.

§ 582. If *-e, -yé, -a* is added to the end of Arabic Derivative Adjectives and Participles, and used alone without any noun to modify. The feminine Adjectives and Participles thus formed are regarded as feminine substantives (§ 421):

خفی *khéfee* secret: خفیه *khéfeeyé* detective.

مجموع *méjmou* collected: مجموعه *méjmou-a* collection.

مؤسس *mû-és'sés* established: مؤسسه *mû-és'sésé* institution.

مانع *mani* hinder: مانعه *maniya* obstacle.

§ 583. The following abstract nouns are solecisms, being formed in the Arabic manner from Turkish, Persian or European words and not from Arabic words; (§ 507):

t. واریت *variyyét* wealth: p. گرمیت *germiyyét* ardour, zeal.

p. سربستیت *sérbéstiyét* freedom: p. پریشانیت *périshaniyyét* poverty.

f. قرالیت *qraliyyét* kingdom: p. ماهیه *mahiyyé* (monthly) salary.

f. پولیاتیقیه *politiqiyyé* politics: t. اوتلاقیه *otlaqiyyé* pasture-tax.

تعلیم ۱۰۴ Exercise 104.

Form Nouns of Relationship and Abstract nouns from the following words:

۱° عَادَتٌ ' ۲° بَيْضَةٌ ' ۳° بَيْتٌ ' ۴° مَادَّةٌ ' ۵° نَبَاتٌ ' ۶° مَاءٌ ' ۷° تِجَارَتٌ ' ۸°

زَمَانٌ ' ۹° خَارِجٌ ' ۱۰° مِلَّتٌ ' ۱۱° بُوسَنَةٌ ' ۱۲° سَوْدَاءٌ ' ۱۳° سَبَاءٌ ' ۱۴° اِنْكَلِيزٌ ' ۱۵° یُونَانٌ ' ۱۶° مَرْدِیْفُونٌ ' ۱۷° لَیْلٌ ' ۱۸° نِیْهَارٌ ' ۱۹°

حَقٌّ ' ۲۰° فَوْقٌ ' ۲۱° تَحْتَ ' ۲۲° وَحْدَتٌ ' ۲۳° ظُلُمَتٌ ' ۲۴° نُورٌ ' ۲۵° رَبٌّ ' ۲۶° 580 g.

۵۸۱. اَهْمٌ ' ۲۷° ضَبْطٌ ' ۲۸° شَمْسٌ ' ۲۹° اَرْضٌ (ard) ' ۳۰° طَبْعٌ ' ۳۱° اِسْلَامٌ ' ۳۲° 581.

مَشْغُولٌ ' ۳۳° مَأْمُورٌ ' ۳۴° مَخْزُونٌ ' ۳۵° مَمْنُونٌ ' ۳۶° مَسْرُورٌ ' ۳۷° مِلَّتٌ ' ۳۸°

ثَانِیٌ ' ۳۹° مَنظُومٌ ' ۴۰° مَتَدَمٌ ' ۴۱° مُخْطَرٌ ' ۴۲° لَطِیفٌ ' ۴۳° رَابِطٌ ' ۴۴° 582.

1. *adét* custom. 2. *béyza'* egg. 3. *béyt* family, house. 4. *mad'de* matter, subject. 5. plant. 6. water. 7. *tijarét* trade. 8. *dakhil* interior. 9. *kharij* outside, foreign. 10. *mil'lét* nation. 11. *Bosna* Bosnia. 12. *sévda* the spleen. 13. heaven.

580 g. 1. *rabb* the Lord. 2. *noor* light. 3. *zoulmét* darkness. 4. *vahdét* uniqueness, 5. *taht* the lower part. 6. *févq* over.

581. Islam. 1. *tab* disposition. 2. room (in Custom-House.) 3. *zabt* control. 4. *éhém* important.

582. 1. *rabît* binding. 2. nice, amusing (story). 3. *moukhtir* who reminds. 4. *mouqad'dém* preceding, before. 5. *manzoun* written in rhyme and metre. 6. second (second).

Words. لغت

- p. خدا *khûda, khoda* God a. ایمان ایتماک *iman ét.* to believe
 a. نبی *nébi* prophet a. نبویات *nébéviyat* prophecies
 a. تراید *tezayûd ét.* to increase a. مدرسه *médrésé* seminary
 a. قران *qour'an* Quran a. مفسر *mûfés'sir* commentator
 ایتماک اکمال *ikmal ét.* to finish a. حرارت *hararét* heat.

Proper Names: اشعيا *Ishaya, Eshaya* Isaiah.

Exercise 105. تعلیم ۱۰۵

- ۱ اسلامیت دخی نصرانیت کبی وحدانیت خدایه ایمان ایدر.
- ۲ حرارت شمسیه شدتلی اولورسه ' دائما بر شمسیه آلیرم. ۳ بیضاوی قرآنک مفسرلرندن مشهور بر ذات در. ۴ روحانی شیردائی : جسمانی شیرایسه زمانی درلر. ۵ عیسویلرک عبادتخانه سی شوراده ' موسویلرککی ایسه شوقارشیککی سو قاغک ایچنده در. ۶ محمدیونک یومیه بش وقت غازلری وار در. ۷ ارضیه و اوتلاقیه مصارفی اوله رق ماهیه درت یوز غروش پاره ویریورم. ۸ کچن اونطقوزنجی عصرده برچوق ملتار بدویتک صوسز چوللرندن امرارله ' مدینتک چیچکلی صخرالینه داخل اولدیار. ۹ مادی ' معنوی و روحانی عالمدرده پک چوق حقیقتار وار در. ۱۰ تیاترونک دخولیه سی بر چیرک مجیدیه ایمش ' ویر و بنم ایچون بر بیلت آل. ۱۱ بلدییه مجلسی شهرک تمیزلکنه گرمیتله چالیشیور. ۱۲ «آروسیاق پونطوسی» نام غزته ده امور دینیّه ' علمیّه ' پولیتیقیّه ' بیته و تجاریّه دائر پک چوق شیر اوquدم.

Translation 106. ترجمه ۱۰۶

1. The Old Testament is written in the Hebrew and Chaldaean languages and the New Testament in

Greek. 2. Do you know the Lord's Prayer by heart. 3. The exchange of offices between two office-holders is done by the consent of the parties concerned. 4. Christians, Mahomedans and Jews believe in the Unity of God. 5. The military forces of the European powers are increasing every year. 6. He lost his wealth and fell into poverty. 7. Freedom is the life of a nation. 8. The Taxation Committee has raised the rate on rent. 9. I wrote a composition about the Treaties of the Powers. 10. The shape of my inkstand is oval. 11. Let us sing hymn number 51.

مکالمه Conversation.

عبرانی، کلدانی و سریانی لسان‌لرینه
آشنایسکز؟

برادر یکنه نه نقل ایدیور؟

ظلمانی بر کیچه ده نورانی بر بولوط
کورمش؛ اونی سویله یور. [وار؟]

فوقانی درت و تختانی بش اوطه‌سی
اوت افندم؛ انبیای کبرادن نسی
اشعیانککنی اوقودم.

بو تاره یاپیلان بیتگزک قاج اوطه‌سی
عیسا افندمز حقنده عهد عتیقه بولنان
نبویاتی اوقومه گز اولدی می؟

مکتبت آخویه دیمکدر.

“قارداش مکتبتی” عریده نه دیمکدر؟

خفیه‌لر، ضبطیه‌لر هریری آرادیلر ایسه ده
مجرمیندن بر اثر بولامادیلر.

فرانسزلر مجرمینی طوته ییلدیلر می؟

خیر افندم؛ غزته‌لرده شایان اهمیت
بر شی یوقدر.

حوادثات ملیه، خارجییه و داخلیه دن
شایان دقت بر شی وار می؟

اوت افندم! ۱۸۹۰ سنه‌سنده مرذیفون
علم‌الهی مدرسه‌سنی اکمال ایله دم.

علم‌الهی اوقومش میسکز؟

مذکور علم‌الهی مدرسه‌سنک مدت
آوروپا و آمریقانک اکثری مؤسسسه‌لرینده
اولدیغی اوزره اوچ سنه در، افندم!

تخصیصیه‌سی نه قدر در؟

تعلیم قرائت Reading Exercise.

Columbus' Egg. قولومبوسک یومورطه‌سی.

مشهور درکه^۱، آمریقانک کاشنی^۲ اولان قرستوف^۲ قولومبوس، آمریقایی

Words. 1. *mésh'hour* well known: *mésh'hour dour ki* every body knows = it is said. 2. *kīashif* discoverer. 2^a. Christophorus.

کشف ايله³ عودتدن صوکره⁴، آندُلُسده⁴ بنی احمر دولتی⁵ مغلوب⁶
 ایدن قرال فردیناندک⁷ خوان ضیافتنده⁷ اوطوروپورایش . خُضاردن⁸
 و قرستوفک بر جدیدی⁹ کشفندن طولای مظهر¹⁰ اولدیغی تلطیفاته¹¹
 حسد¹² ایدن اسپانیا پرنسارندن بری «مادامکه¹³» بو قطعه¹⁴ شوکره¹⁴
 ارض اوزرنده موجود¹⁵ ایدی، سز اولماسه گزده¹⁶ برکون اولوب¹⁷ ینه
 بولونوردی «قولیه¹⁸ قرستوفک همت معاومه سنی¹⁹ استیغفار²⁰ ایتمک ایسته
 مش . قرستوف قولومبوس دخی «خیر پرنس حضرتلری ! بر قطعه
 یومورطه یی سیوری طرفنده²¹ طور دوره بیلن آدمدن باشقه سی کشفه مقتدر²²
 دکدر» جوابنی ویرمش .
 (ابو الضیا²³)

3. *késhf et.* "to discover; *ilé* for *vé* (§ 470 a) = *késhf édib.*
 4. *En'dúlûs* Andalusia. 5. *Béni Ahmér dévléti* the Moors (in Spain),
 the dynasty of Beni [children of] Ahmer. 6. *maghloub* defeated
 (§ 604). 7. *khanî ziyafét* the banqueting table. 8. *houz'zar* those
 who were present (*houz'zardan vé . . . prénslerdén biri*). 9. *bér'ri*
jédid the New World = America. 10. *mazhar ol.* "to be the object
 of, to enjoy. 11. *taltifat* favours, honours. 12. *haséd ét.* "to envy,
 to be jealous. 13. *madam ki* since, as. 14. *qît'a* part, segment
 (of the world). 15. *mévjoud ol.* "to exist. 16. *siz olmasañzda*
 even if you were not; *da* for *dakhi* (§ 117). 17. *bir gûn oloub*
 some day, one day. 18. *qavl* word. 19. *him'mét* effort, action; *malûm*
 known. 20. *istisghar* a making little of, belittling. 21. *sivri taraf*
 the smaller end (of the egg). 22. *mûqtédîr* able. 23. *Ebûz'ziya*
 a celebrated living Turkish author.

Conversation about the Lesson.

Éjvibé. اجوبه

Ésilé. اسئله

عربی جمع اولوب سوألر و جوابلر دیئکدر.
 جنوینز ملتندن قرستوف قولومبوس
 کشف ایتدی.

اجوبه و اسئله نه معناده درلر ؟
 آمریقایی کیم کشف ایتدی ؟

هانکی قرالک وقتنده کشف اولوندی ؟ اسپانیا قرالی فردیناندک وقتنده کشف
 اولونمشدر.

قرستوفک بر یومورطه حکایه سی اوت افندم ! مشهور بر حکایه در، اونی
 وار در، بیلیر میسکن ؟ بیلمه دک کیمسه یوقدر.

بو حكايه نره ده وقوع بولدى ؟ قرال فردينانك بر ضياقتنده وقوع بولدى .

بو حكايه سَبَّيْت وِرن خصوص نه مومى اليهك قرال طرفندن مظهر اولديغى لطف و اكرامدن طولاي حضاردن ايدى ؟ بر پرنسك حسد ايتمه سيندن نشأت ايتمشدر .

بو پرنس قرسطوفك همتى استصغار قرستوف قولومبوسدن ماعداسى دخى ايتمك ضمننده نه سويله دى ؟ بر جديدى كشف ايده بيله جكنى سويله دى .

قرستوف حضارك حيرت ومراقنى اوت افندم ! بر يومورطه يي سيورى جلب ايده جك صورتده برشى طرفنده طورديره بيلن آدم آمرىقايى تكليف ايتدى مى ؟ كشفه مقتدر اولديغى جواباً بيان ايله دى .

بو حكايه يي كيم ترجمه ايتمشدر ؟ عطفوتلو ابو الضيا توفيق بك حضرتلى . بو حكايه ختام بولدى ؟ خير افندم ! دهها مابعدى وار در .

Lesson 45. درس ۴۵

The Arabic Infinitive (Masdar).

§ 584. There is no limit to the number of words which the Ottoman language borrows from the Arabic. The number of Arabic words to be learnt would thus involve a great deal of study, if they were not derived from certain roots which are, of course, very much less numerous. If the student can master the system by which Arabic derivatives are derived from their roots (*mad'dé, mad'déyi asliyé*), his labour will be vastly diminished. After learning a certain number of roots, he will at once recognize and remember a large number of words formed from them. The Arabic system of derivation is extremely regular, logical and beautiful; although at first it appears somewhat complicated.

Almost every word in Arabic may be referred to

a significant root, consisting of either three or four letters, the trilaterals being by far the more common.

In European languages, significant roots are irregular in form, and the grammar of those languages treats only of prefixes and affixes, by which the meaning of the word is modified. Thus in English we add the termination *-er* to express the agent of a verb, and *-ing* to express the Present Participle Active or the Gerund; as: make, *maker*, *making*. In Arabic, however, such modifications are obtained not only by prefixing or affixing, but by inserting letters between those of the root. The root *فعل* *faʿl* signifying action, is taken as the typical root for exhibiting these modifications, and the formulae thus obtained are called 'the measures of words'. For instance, the insertion of an *élif* between the first and second radical, and the punctuation of the later with an *ésré*, give the sense of the Agent or Active participle: thus *فعل* *faʿl* becomes *فاعِل* *fa-ʿil* 'one who does' and this word is the measure upon which all other "agents" of this kind are formed. It is in fact, a mere formula, like the letters used in Algebra; for as $(a + b + c)$ may represent $(2 + 3 + 4)$, $(5 + 6 + 7)$, or any other number; so for the trilateral root *فعل* in *فاعِل*, we may substitute any other trilateral root and obtain the same modification of meaning; as:

قتل *qatl* to kill: *قاتِل* *qatil* a murderer.

علم *ilm* wisdom: *عالم* *alim* wise;

where *قاتِل* and *عالم* are said to be the *فاعِل* of the trilateral roots to which they respectively belong.

The Arab grammarians use this word *فعل* as a paradigm, and every change in and addition to the root is made on this model. But as the utterance of the second radical (ع) is very difficult for Europeans, therefore we adapt the word *قتل* *faql* as its equivalent, since it is easier to pronounce; using the 'measures' of *فعل* also when necessary:

حَرْف *harf* 'letter' is of the measure فَعَلَ *faql*, that is to say it is measured, weighed or balanced on the word فَعَلَ *faql*, having the same quantity of letters and the same vowel.

§ 585 a. The root فَعَلَ in Arabic is pointed with three *ustûns*, as: فَعَّلَ *faqala*, which means 'he fanned', this being the third person singular Past tense; but for shortness' sake we always render it into English by the Infinitive or Verbal Noun¹ (§§ 272, 614).

§ 585 b. The Arabic Infinitives (= Masdar) are divisible, in respect of their origin, into two classes: Primitive or Simple and Derivative or Augmented.

§ 586. The Primitive Infinitives are those which have no servile letters in them, or even if they have the serviles do not change the meaning of the word; as: نَظَرَ *nazar* to look; دَخَلَ *dakhl* 'to enter' are simple or primitive forms, because there is no augment or servile letter in them. But نَظَرَتْ *nézarét* to look, دُخُولٌ *doukhoul* or دَخَّالَتْ *dékhalét* 'to enter' also are called Primitives; because although there are servile letters (و 'ت' ا), yet they do not change the meaning: they are only different forms of نَظَرَ and دَخَلَ.

§ 587. The Servile Letters are (ا ت س م ن و ه ي), which are also called 'changers or letters of augmentation', because they change or add to the meaning of the word.

§ 588. The Derivative Infinitives are those infinitives which have servile letters inserted in them,

¹ The second vowel of the third person Sing. Past tense is sometimes *i* = فَعِلَ *faqila*, sometimes *ou* = فَعُولَ *faqoula*, instead of being as here *a* = فَعَلَ *faqala*: but this does not concern the student of Ottoman.

which change the meaning of the word more or less. For instance the word *انتظار* *intizar* 'to look after, to wait'; *ادخال* *idkhal* 'to cause to enter, to insert', are derivatives; because their ground forms *نظر* *nazar* and *دخل* *dakl* mean 'to look' and 'to enter' respectively, and the augmentative letters ا 'ā' ت 't' have changed the meaning (§§ 259, 613).

A. The Primitive Triliterals. مصدر ثلاثي مجرد

§ 589. There are a great number of Verbal Nouns or Infinitives which are derived directly from the triliteral roots. Those that are most frequently used in Turkish belong to one of 23 "measures". The root *فعل* is taken as the 'measure' or formula (= *وزن vézn*), and we shall assume that all these 23 forms can be derived from it; although they are not all in use. Every root is supposed to have the power of producing all these derivatives, though, in fact, sometimes only a few such are actually formed from a given root.

مطالعات *Mûta-la-at* Remarks.

§ 590. If the third radical is و or ي, in the measures 15, 16 and 17 it is changed into (ء) at the end, which is often omitted (§ 705 d); as: *فَنَای* 'جزای' *دُعَاي* 'بنَا = بناء' *فَنَا = فناء* 'جَزَا = جزاء' *بَنَاي* are changed into *دُعَا = دعاء*, the roots being *دَعَوَ* 'بَنَى' 'فَنَى' 'جَزَى'.

§ 591. Those letters which have the mark of reduplication, are written twice in the root, without the mark (ˆ); as: *شِدَّتْ* *shid-dét* severity, root *شَدَدَ* *shédédé*.

§ 592. The feminine letters ت and ه 'ā are substituted for each other in the termination of nouns:

§ 593. The Measures of Primitive Triliteral Infinitives.

No.	وزن Measures	مثال Examples	ماده Root	Meaning of Examples
1	فَعَلَ	فَعَلَ	حَرَفَ	letter.
2	فَعَّلَ	حَفِظَ	حَفِظَ	protection.
3	فَعَّلَ	شَكَرَ	شَكَرَ	thanks.
4	فَعَّلَ	طَلَبَ	طَلَبَ	demand.
5	فَعَّلَتْ	رَحِمَتْ	رَحِمَ	mercy.
6	فَعَّلَتْ	خَدَمَتْ	خَدَمَ	service.
7	فَعَّلَتْ	نَصَرَتْ	نَصَرَ	victory.
8	فَعَّلَتْ	حَرَّكَتْ	حَرَّكَ	motion.
9	فَعَّلَتْ	عَزَمَتْ	عَزَمَ	departure.
10	فَعَّلَ	فَتَوَى	فَتَوَى	decree.

11	فُقِّلَ	<i>fouqla</i> »	بُشِّرَى	<i>bûshra</i>	√بَشَّرَ	good tidings.
12	فُقِّلَانَ	<i>fîqlan</i>	حِرْمَان	<i>hîrman</i>	√حَرَّمَ	disappointment.
13	فُقِّلَانَ	<i>fouqlan</i>	غُفْرَان	<i>ghoufran</i>	√غَفَرَ	forgiveness.
14	فُقِّلَانَ	<i>faqêlan</i>	هَيْجَان	<i>héyéjan</i>	√هَيَّجَ	excitement.
15	فُقِّالَ	<i>faqal</i>	ذَهَاب	<i>zéhab</i>	√ذَهَبَ	a going.
16	فُقِّالَ	<i>fiqal</i>	كِتَاب	<i>kitab</i>	√كَتَبَ	book.
17	فُقِّالَ	<i>fouqal</i>	سَوَال	<i>souwal</i>	√سَوَّلَ	question.
18	فُقِّالَتْ	<i>faqalét</i> [fem.]	صَحَابَتُ	<i>sahabét</i>	√صَحَّبَ	protection.
19	فُقِّالَتْ	<i>fiqalét</i> »	عِبَادَتُ	<i>ibadét</i>	√عَبَدَ	worship.
20	فُقُّوْلَ	<i>faqoul</i>	قُبُولُ	<i>qaboul</i>	√قَبَّلَ	acceptation.
21	فُقُّوْلَ	<i>fouqoul</i>	دُخُولُ	<i>doukhoul</i>	√دَخَلَ	entrance.
22	فُقُّوْلَتْ	<i>faqoulét</i> »	ضُرُورَتُ	<i>zarourét</i>	√ضَرَّرَ	poverty.
23	فُقُّوْلَتْ	<i>fouqoulét</i> »	سَهُولَتُ	<i>souhoulét</i>	√سَهَّلَ	facility.

such is the case in measures 5—9, 18, 19, 22, 23.
 مَعْدَتٌ : قَلَّتْ = سَمَرَتْ *sémérét* for سَمَرَةٌ *séméré*
 سَلَامَةٌ : رَفَعَتْ = رَفَعَةٌ : رَحِمَتْ = رَحِمَةٌ : قَلَّتْ = مَعْدَةٌ
 غَلَبَتْ = غَلَبَةٌ : سَلَامَتْ.

§ 594. When the letter ی is pronounced as ا with *ustūn*, it is called *Short Elif* (§§ 29c, 610); therefore in such cases ا is substituted for ی: سَكْنَا *sūkna* for سَكَنِي root $\sqrt{\text{شَكْو}}$ 'habitation', شَكْوَا *shékva* = شَكْوِي root $\sqrt{\text{شَكْو}}$ 'complaint'; [measures 10—11]. كُبْرَى = كُبْرَا : دَعْوَى = دَعْوَا

§ 595. The **Quadrilateral Infinitives** have only one formula or measure; which is قَلَّلَ *faqlélé* the root being considered $\sqrt{\text{قَلَّل}}$; as: زَلَزَلَهُ *zélzélé* 'earthquake', root $\sqrt{\text{زَلَزَل}}$ *zélzélé*; شَعَّعَهُ *shéshé* $\sqrt{\text{شَعَّع}}$: دَبَّدَبَهُ *dabdab* $\sqrt{\text{دَبَّدَب}}$.

تعلیم ۱۰۷ Exercise 107.

With the assistance of the Table of Verbal Measures given above find the measure and the root of each of the following words.

۱. مَلَتْ . جَوَّارٌ ، كَبَّالٌ ، وَجَّهٌ ، حَضُورٌ ، دِيَارٌ ، حُبٌّ ، نَقْلٌ
 ۲. نَبَعَانٌ ، نَعْمَةٌ ، ثَرْكٌ ، زَوْجٌ ، نَصِيحَتٌ . لِسَانٌ ، خَلَّاصٌ ، حَقِيقَتٌ
 ۳. عَلاَمَتٌ ، بَيْضَةٌ ، نَبَاتٌ ، دُنْيَا ، آخِرَتٌ ، رَسُولٌ ، قُوَّتٌ ، طَرْفٌ
 ۴. سُلْطَانٌ ، سَمَاءٌ ، فَقْرَةٌ . سَفِينَةٌ ، جِسْمٌ ، قَلْبٌ ، جَنَّتٌ ، وَخَدَتْ
 ۵. إِلَهٌ ، شُكْرَانٌ ، إِنْسَانٌ ، زِيَادَةٌ ، وَسْوَسه ۷ . بُكَاءٌ ، حَمْدٌ ، قُوَّتٌ ، رَبٌّ

Key. نَقْلٌ *naql* is measured on قَلَّلَ, the root being $\sqrt{\text{نَقْل}}$; because the first radical has an *ustūn*, and the second, third radicals are quiescent. حَقِيقَتٌ *haqiqat* is

فَعْلٌ = إِلَهٌ : فِعَلْتُ = سِيرْتُ ، فِعَالْتُ = زِيَادُهُ ، فَتَلَّى = تَقَوَّى

Psalm 84; Hymn 6. ۸۴ بجی مزمور: ۶ بجی الہی

(r) 14. *mélja* asylum (§ 598). 15. *mézbah* altar (n. l. of *zéb-h* [§ 598]). 16. *Béy'toul-lah* the house of God. 17. *havli* court, yard. 18. p. *zémin* earth. 19. t. salt only. 20. *rij-at* to turn back. 21. *késh ét."* to enjoy. 22. *néjat* salvation. 23. *hayat* life.

تَقْدَمَلَه³⁰ قَوْتَدَه
تَحْتَكِه يَاقْلَاشَانَلَرْ
دِيز چو كوپ عِبَادَتَدَه
اِسْمَكِه خَمْد صَوْنَارَلَرْ.

٣ بُو بُكَّاءَ²⁴ دَرِه سِنْدَه
سِيَّاحِلَرْ²⁵ نَغْمَه²⁶ اوقور.
صَو نَبْعَانْ²⁷ ايدر چولده
مَنْ²⁸ كو كدن نازل²⁹ اولور.

لُطْفَكِي³³ دَوَكْ³⁴ قَلْبِمَه
شَمْسْ³⁵ حَيَاتْ ملجا سين سن.
دُنْيَا دَه وَ آخِرَتَدَه
بُولَه يَم سِنْدَه مَسْكَن.

٤ رَبَّ! حَادِي³¹ اول قولكه
يول مشكل³² كَشِيرْ دَشْمَنْ!
سَمَادَنْ نُورَكْ ايله
طَرِيقَم ايله روشن.

(٣) 24. *bûkiâ* weeping. 25. *séy'yah* pilgrim. 26. *naghme* song. 27. *nébcan ét.* "flow, to rise (water). 28. *ménn* manna. 29. *nazil ol.* "to descend. 30. *téqad-dûm ét.* "to progress, to grow (in strength).

(٤) 31. *hadi* guide; *mûshkil* hard, difficult. 32. *késir* abundant; p. *roushén*. 33. *loutf* grace. 34. *dêok* shower. 35. *shéms* sun.

Note. 1. This is a translation of the English hymn 'Pleasant are Thy courts above' by H. F. Lyte. 2. Find the measure and the root of each of the vowelled words contained in the above Reading Exercise.

درس ٤٦ Lesson 46.

Nouns derived from Primitive Triliteral Verbs.

§ 596. Certain nouns are derived from the Infinitives or from the roots of verbs, and may therefore be dealt with in connexion with the latter. The principal forms used in Ottoman are three; and the commoner measures for these three are seven in number. They all begin with a *mim* pointed by *ûstûn* or *ésré*.

1. Nouns with Mim. مَصْدَرِ مِيمِي

§ 597. Besides the simple forms already described above, another verbal noun almost equivalent to them in meaning is formed by adding a *mim* to the radicals. It has four forms:

I. مَفْقَلٌ *méfqal*. By adding a *mim* with *ûstûn* to the first (*mé-*), and pointing the second radical with *ûstûn*:

قَصْدٌ *qasd* purpose: $\sqrt{\text{قَصَدَ}}$ ؛ مَقْصَدٌ *maqséd* purpose.

II. The feminine of this form is مَفْقَلَةٌ *méfqalét*.

رَحْمَةٌ *rahmét* mercy: $\sqrt{\text{رَحِمَ}}$ ؛ مَرْحَمَةٌ *mérhamét* mercy.

مِلْكٌ *milk* country: $\sqrt{\text{مَلَكَ}}$ ؛ مَمْلَكَةٌ *mémlékét* country.

III., IV. Some verbs, especially those commencing with و, take *ésré* on the second radical. Their measure is

مَفْقِلٌ *méfqil*, مَفْقِلَةٌ *méfqilét* (§ 593):

وَعْدٌ *vaed* promise: $\sqrt{\text{وَعَدَ}}$ ؛ مَوْعِدَةٌ *mévعيدة*.

وَهَبٌ *véhab* gift: $\sqrt{\text{وَهَبَ}}$ ؛ مَوْهَبَةٌ *mérhibé*.

رُجُوعٌ *roujouع* returning: $\sqrt{\text{رَجَعَ}}$ ؛ مَرْجِعٌ *mérjiع*.

تعليم ١٠٨ Exercise 108.

Change the following Infinitives into the form beginning with *mim*:

I. ذَهَابٌ^١. II. حَمْدٌ^٢؛ سَعَادَةٌ^٣؛ نَفْعٌ^٤؛ قُوْدَرَةٌ^٥؛ فَسَادٌ^٦؛
وَعِظٌ^٧؛ عِرْفَانٌ^٩. III. وَلَادَةٌ^٨. IV.

Words. 1. a going; road, way (religion). 2. praise. 3. happiness. 4. benefit. 5. strength. 6. sedition. 7. forgiveness. 8. birth. 9. knowledge, skill.

اسم مكان 2. Noun of Location.

§ 598. This is formed precisely in the same manner as the Noun with *Mim*; the measures being the same; (§§ 162, 449, 541):

I. طَبَخٌ *tabkh* to cook: $\sqrt{\text{طَبَخَ}}$ ؛

مَطْبَخٌ *matbakh* a place where to cook, kitchen. (مَفْقَلٌ)

دَفَنٌ *défn* to bury: $\sqrt{\text{دَفَنَ}}$ ؛

مَدْفَنٌ *médfén* grave. (مَفْقَلٌ)

- II. طَبَعَ *tab*ع to print: $\sqrt{\text{طَبَعَ}}$ ؛
 (مَفْقَلَتْ) = مَطْبَعَةٌ *matba*ع printing house.
- III. غُرِبَ *ghouroub* to set: $\sqrt{\text{غُرِبَ}}$ ؛
 (مَفْقِلٌ) = مَغْرِبٌ *maghrîb* sunset, west.
- شَرَقَ *sharq* to rise: $\sqrt{\text{شَرَقَ}}$ ؛
 (مَفْقِلٌ) = مَشْرِقٌ *méshriq* sunrise, east.

تعلیم ۱۰۹ Exercise 109.

From the following words form Nouns of Location:

- I. ^۱رَعَى؛ ^۲رَكَبَ؛ ^۳دَخَلَ؛ ^۴خَرَجَ؛ ^۵سَكَنَ. II. ^۶نَظَّارَتٌ؛
^۷طُلُوعٌ؛ ^۸وَضَعَ؛ ^۹حَفِظَ؛ ^{۱۰}زَبَلَ؛ ^{۱۱}حَكَمَ. III. ^{۱۲}جُلُوسٌ؛ ^{۱۳}وُقُوعٌ؛ ^{۱۴}سَقُوطٌ؛ ^{۱۵}سَجْدَةٌ؛

Words. I. 1. *ray* to pasture. 2. riding. 3. entering. 4. going out. 5. to dwell. II. 6. looking (view). 7. salt. 8. tomb. 9. to keep. 10. manure. 11 judgment. III. 12. placing. 13. rising; of sun. 14. falling down. 15. worship.

اسم آلت 3. Noun of Instrument.

§ 599. The most common measures of the Noun of Instrument are those which follow; (§§ 450, 542):

- I. مِفْقَلٌ *mifqal*:
 سَطَرَ *satr* a line: $\sqrt{\text{سَطَرَ}}$ ؛ مِسْطَرٌ *mistér*, comm. *mastar* an instrument for drawing a line, a ruler.
- ثَقَبَ *saqab, taqab* to pierce: $\sqrt{\text{ثَقَبَ}}$ ؛ مِثْقَبٌ *misqab* comm. *mat-qab* anything that pierces, auger.
- II. مِفْقَالٌ *mifqal*:
 فَتَحَ *féth* to open: $\sqrt{\text{فَتَحَ}}$ ؛ مِفْتَاحٌ *miftah* a key.
- قَرَضَ *qard* to cut: $\sqrt{\text{قَرَضَ}}$ ؛ مِقْرَاضٌ *mîqrad* comm. *maqrâz, maqas* a cutting instrument, scissors.
- III. مَفْقَلَةٌ *méfqalé*:
 شَرِبَ *shourb* to drink: $\sqrt{\text{شَرِبَ}}$ ؛ مَشْرَبَةٌ *mashraba* a cup.

شعلَه *shouclé* flame: *شَعَلَ* V
 مشعلَه *mashala* a torch.

تعلیم ۱۱۰ Exercise 110.

آتال سوزی Ancestors' Sayings = Proverbs.

۱ طاتلی سوز ییلانی اینندن^۱ چیقاریر؛ کوتو سوز انسانی دینندن^۲
 چیقاریر. ۲ کوره "موم بهایه چیقدی"^۳ دیشار: "هیچ اُمورمده دکل"^۴
 دیش. ۳ آلتین آتشدن انسان محنتده^۵ تجربه^۶ اولونور. ۴ باشقه سنک
 سوزندن زیاده سنک کوزگه اینان. ۵ کوپرودن کچنه قدر شیطانه بابا
 دیهلی. ۶ اوکوزی بوینوزندن^۷ آدمی سوزندن طوتارلر. ۷ گل دیکنسز
 اولماز؛ یار^۸ قصورسز. ۸ کچمز^۹ آجه کوتو سوز صاحبک. ۹ مغرور^{۱۰}
 اولوب دیه "یوق بن کبی"؛ بر مخالف^{۱۱} روزکار آسر صاوورور^{۱۲} خرمان
 کبی. ۱۰ کولک یوزنده دوکون درنک^{۱۳} وار دیرلرسه؛ قادینلر مردیون
 قورمغه قالدیشیرلر. ۱۱ نه سال ایله در نه مال ایله در؛ بکم! اولولک
 کمال ایله در. ۱۲ قصورسز یار آرایان یارسز قالیر.

Words. 1. in den, cave. 2. dindén, *chîqmaq* to go out of religion = to forget God, to be angry. 3. *bahaya chîqmaq* to rise in price, to become dear. 4. *hich ousmouroumda déyil* I do not care a bit. 5. *mih'nét* affliction. 6. *téjribé ét.* vulg. *téjrûbé* to test. 7. *bouynouz* horn. 8. *yar* friend; sweetheart. 9. *géchméz* spurious. 10. *maghrour* proud. 11. *moukhalif* contrary. 12. *savourmaq* to winnow; *harman* threshing floor. 13. *dûyûn dérnék* wedding, feast.

مکالمه Conversation.

اجوبه *Éjvibé.*

اسئله *Ésilé.*

بو کتاب هانکی مطبعه ده طبع اولونمشدر؟
 موسیو غروسک مطبعه سنده طبع اولونمشدر.

بو دلیکی نه ایله دلدیگیز؟
 بال یمز اوغل^۱ شرابی نه ایله ایچدی؟
 بر متقب ایله دلدیم.
 او قهلق مشربه ایله اون دفعه ایچدی.

¹ *Bal Yéméz Oghlou* a celebrated drunkard.

مَشْرِقْدَن وَ مَغْرِبْدَن بر چوق خبرلر
قرائت ايله ديم.

غزته لرده نه اوقود يکيز؟

بر مسطر وَ بر مقراض آرايورم.
بريسي مسجده چيقار ديکري مقبره يه.
مسقطم وَ مولدم قيصر يه در.
افندم ! چيمنزار زاده مزبله ده در.
مملحه يه طوغري در.
اينجيلي ارمني مذهبندن ايم.
خير افندم ! هوسم يوق ! او بر موهبه
ربانيه در.

نه آرايورسکيز؟
مَسْکَنکَزْکْ مَخْرَجِي وَ مَدْخَلِي نره ده در؟
مملکتکيز نره سيدر؟
مرکب نره ده در؟ مرعاده مي؟
محکمه نك مَنْظَره سي نره يه طوغري در؟
هانکي مَذَّهْبْدَن سکيز؟
مَقْصِدْکَز رَسَّام (painter) مي اولمقدر؟

Reading Exercise. تعليم قرائت

A Psalm of Life. نغمه حیات

۱ بعض الحان محزونانه^۱ ايله ديمه که ! حیات بر رویای واهیدر^۲ و خوابیده
اولان روح معدومدر . خیر ! حیات جدی^۳ در .
۲ خیر ! حیات یاشاییچی در . قبر هیچ بر وقت اونک مَنَرَلِ مَقْصودی
اوله مایه جقدر . «سن طوپراق سین و طوپراق اوله جقسین !»
کلامی جانانه خطاب^۴ اولونمش دکلدرد .
۳ صفا و جفا مقصد حیاتی تشکیل ایده مز .
۵ عُمر حربکاهنده^۵ و حیاتک مُوقَّتْ اوردو کاهنده چای کنارنده
اوتلانیان غیر ناطق حیوانلر کبی اوله ! محاربه ده قهرمان^۶ اول !
۶ هر نه قدر خوش کورونسه ده استقباله^۷ قاپیلمه^۸ ! براق ! ماضی^۹
کندی اولولرینی کومسون ! سن زنده^{۱۰} اولان زمان حالده یاشا !
سنک قلبک کوکسگده و جناب حق ایسه باشک اوستنده در .

Words. 1. *élhan* numbers, songs; *mahzounané* mournful.
2. *rouya* dream; *vahee* nonsensical. 3. *jid'di* real. 4. *khitab olounmaq*
to be addressed. 5. *harbgiah* battle-field (§ 541). 6. *p. qahriman*
hero. 7. *istiqbal* future. 8. *qapılmaq* to be deceived (to rely).
9. *mazi* past (§ 601). 10. *p. zindé* living.

۷ ذواتِ کرامتِ حیاتی، بزمِ عمر لرمزک ده اولو خهله جلیل و جمیل اوله بیله-
جکنی تعلیم ایدر . اونلره اِمْتِثال ایله !

۸ دائماً بیتیره رک، دائماً باشلا یه رق، حیات دگیزی نی احاطه ایدن¹¹ قوملرک
اوزرنده بر اینز¹² براقغه چالیش؛ بلکه کونک برنده، قضا زده¹³ اولان
قارداش لر کدن بریسی، یولنی بولق ایچون بو ایزلردن استفاده¹⁴ ایله یه .
محرری — لونغفللو .
(مترجمی — منیف پاشا)

11. *ihaté édén* surrounding (§ 620). 12. *t. iz* foot-print.
13. a. p. *qazazédé* shipwrecked (§ 535). 14. *istifadé ét.* "to be benefited (§ 631). *Mûnif Pasha* a distinguished living Turkish author, poet and statesman; now in oblivion.

Conversation. تعلیم سابق حقنده مکالمه

بالاده کی شعرک مُحَرَری کیم و مُتَرَجِمی
محَرری آمریقالی شاعر مشهور
لونغفللو و مترجمی دولتو عطفو فتلو
منیف پاشا حضرتلری در .

ماده سی نه در؟
جاهلر حیاتی نه تصوّر ایدرلر ایش؟
شاعر کندیسی حیاتی ناصل تعریف
ایدیور؟
سن طوپراقسین، عباره سی کیمه
خطاب اولندی؟
عمر حربکا هنده نه یه بکزه ملی؟

چای کنارنده اوتلاندان حیوانلر کبی
اولمایوب محاربه ده قهرمان اولمالی .
خیر افندم! زنده اولان حال حاضرده
یاشامالی و ماضی بی اونوقمالی .
کونک برنده قضا زده اولان قارداش لر مه
رَهْنَمَا اولمق اوزره بویوک ذاتلره
اِمْتِثَالاً سعی و اقدام ایله مه لیز .
شعرک انکلیرجه متنده اولان بیتلرینک
نومرولرینی بیان ایدرلر .

انسان استقبالده می یوخسه حال
حاضرده می یاشامالی؟
بحر محیط حیاتی احاطه ایدن قوملر
اوزرنده ایزلر براقغه نیچون
چالشا لیز؟
بوشعرده باشده کی رَقَمْلَر نه کوستریر؟

درس ۴۷ Lesson 47.

Arabic Participles. فرع فعل

§ 600. The Arabic Participles composed from the Primitive Triliteral verbs are much used in Ottoman; they are six in number (§§ 395, 548—549).

Subjective Participle. اسم فاعل

§ 601. The Subjective Participle of the Primitive Triliteral Verbs, also called the Noun of Agency, is formed of the measure فاعِل *fa'il*, i. e. by inserting an *élif* (-a-) between the first and second radical, and putting an *ésré* (-i-) under the second radical:

خَلَقَ <i>khalq</i> creation:	خَالِقٌ <i>khalīq</i> creator.
سَرَقَتْ <i>sīrqaṭ</i> theft:	سَارِقٌ <i>sariq</i> thief.
كَتَبَ <i>kitab</i> writing:	كَاتِبٌ <i>kātib</i> clerk.
فَعَلَ <i>feel</i> work:	فَاعِلٌ <i>fa'il</i> agent, doer.

§ 602. *Remarks.* a. If the second radical is *ی* or *و*, it changes into (ء, -y-) (§ 591).

دَوَّرَ *dévr* to turn: دَوَّارٌ

دَوَّارٌ = دَائِرٌ *dayir* turning; about.

سَيَّلَانَ *séyélan* to flow: سَيَّلٌ = سَائِلٌ *sayil* flowing.

§ 603. b. When the first radical is *élif*, one of the *élifs* is omitted and a *médâ* is put on the second *élif* (§§ 47, 701 d):

أَمَرَ *émr* to command: أَمِيرٌ = آمِرٌ *amir* a commander.

اتَى *ityan* to follow: آتَى = آتِيٌّ *ati* following.

تعليم ۱۱۱ Exercise 111.

Change the following Infinitives into Subjective Participles:

جَرَيَانٌ^٦ ، حَبَايَتٌ^٥ ، نَظَارَتٌ^٤ ، بُرُودَتٌ^٣ ، جَهَالَتٌ^٢ ، شَهَادَتٌ^١ ،
 (غَزَى) غَزَاءٌ^{١٣} ، بِنَاءٌ^{١٢} ، لُزُومٌ^{١١} ، عِلْمٌ^{١٠} ، سَلَامَتٌ^٩ ، رَغْبَتٌ^٨ ، وَصُولٌ^٧ ،
 جَنَايَتٌ^{١٩} ، وَعَظٌ^{١٨} ؛ عَلَى ^{١٧}عُلُوٌّ ، قَوْلٌ^{١٦} ، مَيْلٌ^{١٥} ، لِيَاقَتٌ^{١٤} .

Words. 1. testimony, witnessing. 2. ignorance. 3. coldness. 4. direction (director). 5. protection. 6. flowing, being current. 7. arrival. 8. desire (desirous). 9. safety (safe). 10. science, knowledge. 11. necessity. 12. building. 13. religious warfare, [against non-Moslems] (a champion of Mahometan religion). 14. worthiness. 15. inclination. 16. willingness. 17. elevation, grandeur (high). 18. sermon (preacher). 19. crime (criminal).

Objective Participle. اسم مفعول

§ 604. The Objective Participle of the Primitive Triliteral verb is always of the measure مَفْقُولٌ *méfqoul*. It is formed by putting a *mim* with *ûstûn* (*mé-*) before the first radical and a *و* (*-ou-*) after the second (§§ 402, 548):

قتل *qatl* to murder: مَقْتُولٌ ؛ قَتَلَ *maqtoul* murdered, slain.
 خلق *khalq* to create: مَخْلُوقٌ ؛ خَلَقَ *makhlouq* creature.
 كتب *kétb* to write: مَكْتُوبٌ ؛ كَتَبَ *méktoub* written, letter.
 خدمت *khidmét* service: مَخْدُومٌ ؛ خَدَّمَ *makhdoum* one who is served; a son.

§ 605. When the second or third radical is *ي*, the *و* and *êotrê* of the measure مَفْقُولٌ (*-ou-*), are removed and *ésré* (*-i- -ee-*) is retained:

بِنَاءٌ *bina* building: مَبْنِيٌّ = مَبْنُوعٌ ؛ بَنَى *mébni* built.
 رَوَايَتٌ *rivayét* to narrate: مَرْوِيٌّ = مَرْوُوعٌ ؛ رَوَى *mérvi* told.
 زِيَادَةٌ *ziyadé* an increase: مَزِيدٌ = مَزِيدٌ ؛ زَادَ *mézeed* increased.

تعليم ١١٢ Exercise 112.

Change the following infinitives into Objective Participles:

بَعَثَ^۴ ، (رَدَدَ) رَدَ^۳ ، جَرَحَ^۲ ، رَغِبْتَ^۱ ، جَهِالَتَ ، شَهِدْتَ ، عِلْمَ ، نَقَلَ^۵ ،
 مَهْرَ^{۱۱} ، خَفَاءَ^{۱۰} ، رِضَاءَ^۹ ، (مَنْ) مَنَّتَ^۸ ، مَنَعَ^۷ ، قَبُولَ^۶ ، سُرُورَ^۵ .

Words. 1. desire (desirable, nice). 2. wound (wounded). 3. to reject (rejected). 4. sending (delegate). 5. joy (joyful). 6. accepting (acceptable). 7. forbid. 8. obligation (obliged, thankful). 9. consent (pleased, satisfied). 10. to hide (secret). 11. seal.

صفت مشبیه Adjective of Quality.

§ 606. This is called by the native grammarians 'verbal adjective,' and implies the existence of an inherent quality. It is formed in accordance with various measures, the most common of which is *faqeel*, *féqeel* (§§ 437, 553).

ضَعَفَ^۱ *za'af* weakness: *zayeef* ضَعِيفٌ weak.

شَجَاعَتُ^۱ *shéja'at* bravery: *shéjeeع* شَجِيعٌ brave.

جَمَالُ^۱ *jémal* beauty: *jémeel* جَمِيلٌ beautiful.

§ 607. There is another one in the measure *faqoul*, the derivative of which are:

صَبْرٌ *sabr* patience: *sabour* صَبُورٌ patient.

حَسَدٌ *haséd* envy: *hasoud* حَسُودٌ jealous.

رَأْفٌ *ré-é-fét* kindness: *ra'ouf* رَأُوفٌ ، رَأُوفٌ [nignant § 40.]

تعلیم ۱۱۳ Exercise 113.

Change the following Infinitives into the Adjective of Quality:

a. نَجَابَتٌ^۶ ، صَغَرٌ^۵ ، لَذْتُ^۴ ، عَظَمْتُ^۳ ، سُهُوَاتٌ^۲ ، مَسَحٌ^۱ ،
 كَرَامَتٌ^۷ ، لَطَافَتٌ^۸ ، شَرَفٌ^۹ ، صِحَّتٌ^{۱۰} ، كِبَرٌ^{۱۱} ، جَمَالٌ^{۱۲} ، قَرَابَتٌ^{۱۳} ،
 غَيْرَتٌ^{۱۴} ، عَجَزٌ^{۱۵} ، جَسَارَتٌ^{۱۶} ، رَسَالَتٌ^{۱۷} ، عَجَلَةٌ^{۱۸} . b.

Words. 1. to anoint. 2. facility (easy). 3. greatness. 4. taste (delicious, tasty). 5. youth (young). 6. nobility. 7. nearness. 8. beauty. 9. greatness, pride (great). 10. truth; health (true). 11. hurry, haste (hasty). 12. mission, legation (apostle). 13. bravery. 14. weakness (weak). 15. diligence (diligent).

صفة اللون و عيوب. Adjective of Colour and Defect.

§ 608. This is properly ranked with the Adjective of Quality, and is regular in its formation on the measure أَفْقَلُ *éfqal*; the Fem. Measure being أَفْقَلًا.

هُمْرَتُ <i>houmrét</i> redness:	أَحْمَرُ <i>ahmér</i> red.
بَيَاضُ <i>béyaz</i> whiteness:	أَبْيَضُ <i>ébyaz</i> white.
عَمْيَا <i>amya</i> blindness:	أَعْمَاءُ <i>aema</i> blind.
سَوَادُ <i>sévad</i> blackness:	أَسْوَدُ <i>éscéd</i> black.
حَمَاقَتُ <i>hamaqat</i> folly:	أَحْمَقُ <i>ahmaq</i> foolish.
صُفْرَتُ <i>soufrét</i> yellowness:	أَصْفَرُ <i>ésfér</i> yellow.
سُمْرَتُ <i>sûmrét</i> brownness:	أَسْمَرُ <i>ésmér</i> brown.

اسم تفضيل. Noun of Superiority.

§ 609. This is formed by the measure أَفْقَلُ *éfqal*. The difference between this and the above mentioned measure of Colour and Defect is that, the latter is used especially to denote colour and defect. But this is used either for the superlative and for the comparative degrees of adjectives (§§ 222, 539):

كَبِيرُ *kébeer* great: أَكْبَرُ *ék'bér* greater, greatest.

صَغِيرُ *sagheer* little: أَصْغَرُ *esghér* less, lesser.

§ 610. The feminine of this form is أَفْقَلًا or أَفْقَلَى *fouqla*:

كَبِيرُ *kébeer*: أَفْقَلَى = أَكْبَرُ = أَفْقَلُ *kûb'ra* greater.

دَنِي *dénee* low: أَفْقَلَى = أَدْنَى = أَفْقَلُ *éd'na* lower, lowest.

دُنْيَا *dûn'ya* lower, lowest; the world.

تعليم ١١٤ Exercise 114.

Change the following words in accordance with the above-mentioned two measures:

عَظِيمٌ^٧، حَسَنٌ^٦، شَهِيرٌ^٥، رَحِيمٌ^٤، جَاهِلٌ^٣، لَازِمٌ^٢، فَاضِلٌ^١، قَصْوٌ^٨،
سَابِقٌ^{١٤}، صَحِيحٌ^{١٣}، سَلَامَةٌ^{١٢}، قِدَمٌ^{١١}، سَفِيلٌ^{١٠}، وَسْطٌ^٩، عَلِيٌّ^٨ V

Words. 1. eminent; proud. 2. necessary. 3. ignorant. 4. merciful. 5. remarkable. 6. beauty. 7. great. 8. high. 9. middle. 10. poor. 11. priority. 12. safety. 13. true. 14. former.

مبالغة فاعل. The Noun of Excess.

§ 611. The most common form is *fēq'qal* فَقَّالٌ, formed by putting an *ustūn* on the first radical, by doubling the second, and putting an *elif* after it:

devr to turn: *dév'var* دَوَّارٌ؛ *dōr* دَوَّرَ one who turns rapidly, incessantly.

ilm knowledge: *allam* عَلَّمَ؛ *allam* عَالِمٌ All-Knowing, omniscient.

raqs to oscillate: *raq'qas* رَقَّاصٌ؛ *raq'qas* رَقَصَ pendulum.

§ 612. If nouns of this measure are formed from words denoting materials, they form nouns which denote persons habitually engaged in certain occupations:

khaff a shoe: *khaf'faf* خَفَّافٌ؛ *khaff* خَفَّ various kinds of grains: *baq'qal* بَقَّالٌ؛ *baqla* بَقْلَةٌ a grocer.

qazz silk: *qaz'zas* قَزَّازٌ؛ *qazz* قَزَزَ a silk-merchant.

تعليم ١١٥ Exercise 115.

Change the following words into Nouns of Excess:

صَرَفٌ^٧، بَزٌ^٦، عِطْرٌ^٥، سَيَاحَتٌ^٤، غُفْرَانٌ^٣، فَلَاحَتٌ^٢، حَمُولَةٌ^١،
رَسْمٌ^{١٥}، شَمْسٌ^{١٤}، مَنَّتٌ^{١٣}، صَيْدٌ^{١٢}، دَالِكٌ^{١١}، مَدَحٌ^{١٠}، جَبَرٌ^٩، خَلْقٌ^٨

Words. 1. burden. 2. husbandry (an [Egyptian] villager). 3. forgiveness, pardon. 4. journey (traveller). 5. rose-geranium (perfumer). 6. cloth (linen-draper). 7. changing money (money-changer). 8. to create (Creator). 9. force, tyranny. 10. joking. 11. shampooing the body in the bath (shampooer). 12. hunting (hunter). 13. favour, bounty (All-Bounteous). 14. to serve (a Christian deacon [Aramaic]). 15. picture (painter).

Exercise 116. تعلیم ۱۱۶

Ascertain the nature, meaning and the measure of the following words:

مکتوبین ' مکتوبات ' مکتوب^۲ ؛ کاتبین ' کاتبین ' کاتب^۱ ؛
 امیر ' آمر^۴ ؛ مسروقات ' مسروق ' سارقین ' سارقون ' سارقین ' سارق^۳ ؛
 معلومات ' عالم ' علام ' علیم ' اعلم ' معلوم ' علم^۵ ؛ آمرون ' امیران
 ' رسولین^۹ ؛ مسیح^۸ ؛ مّمهور^۷ ؛ مجهولات ' اجهل ' مجهول ' جاهل^۶ ؛ عالین
 ؛ عطّارین ' اصغرین^{۱۱} ؛ عجوزه ' عاجز ' عجز^{۱۰} ؛ مرسولات ' مرسول
 ' مَادَح ' مَدَحَت^{۱۳} ؛ مجموعات ' مجموعه ' مجموع ' جامع ' جمع^{۱۲}
 . وَسَطَى ' اَقْدَم ' صَفْرَا ' سَوْدَا ' خَمْرَا^{۱۴} ؛ مَدَاَح ' ممدوح

Translation 117. ترجمه ۱۱۷

Give the Arabic equivalents of the following words.

1. One who cuts, cut; 2. hearer, hearers, heard, things heard; 3. wonder, wonders, two wonders, wounded, wounded ones; 4. wisdom, wise, two wise men, wise peoples, known, knowledge, informations (Turkish pl.), wiser; 5. to sit, council; 6. to judge, judge, judges, court, condemned, condemned people; 7. greatness, great, greater, greatest; 8. to create, the Creator; 9. to cook, kitchen, cook; 10. ignorance, ignorant, unknown (doubtful), very ignorant, ignorant persons, unknown things. 11. The Anointed One, Messiah (Christ).

Exercise 118. تعلیم ۱۱۸

۱ الله تعالى حضرت تباری اکبر ' ارحم ' غفار و علام در . ۲ بو
 دنیانک و دنیاده بوانان بتون موجودات و مخلوقاتک خالق جناب حق در .
 ۳ کاتب افندی یه یازہ جفی مکتوبہ دائر بر آمرگز وار میدر ؟ ۴ اوت !
 مکتوبی یازدقدنصوکره کوتورسون و الیله پوسته خانه مأمورینه تسلیم
 الیله سین . ۵ ایرماغک جریانی ناصدر ؟ — یک شدید در . ۶ «جاهل

ایله ضیافته کیتمه دن ' عالم ایله طاش طاشیمه سی آخسندر » . ۷ آتالر
 جَهالتنی بیلن جاهل ؛ جاهل دکل عالمدر : فقط جَهالتنی بیلمه یین عالم ؛
 عالم دکل جاهلدر دیشلر . ۸ « پک آدنا اوله که سنی باصسینلر ؛ پک
 افضل اوله که سنی آصسینلر » . ۹ امانک اعلاسی و اشهری آسیای
 صغرا ده واقع آماسیه شهرندن چیقار . ۱۰ چایونیه اقصای شرقده در .

ترجمه ۱۱۹ Translation 119.

1. What are you doing? — I am writing a letter to your son. 2. It was narrated by the ancients that this bridge was built by the Romans. Is that certain? — 3. No, Sir! it is doubtful, it is not certain. 4. Whatever you have told in secret, will be known to all the world. 5. The Apostle says: 'Be glad and joyful'. 6. The delegates were not accepted by the King. 7. God is benignant and patient towards all his creatures. 8. All the creatures in the world were created by God. 9. The blind man was very foolish. 10. He is a brave man but very jealous. 11. The pendulum of the clock is broken.

مکالمه Conversation.

Éjvibé. اجوبه

Ésilé. اسئله

حمامده دلاک ایله قونوشمقده در .
 اولر سیاح دکل واعظ درلر .
 بر صیاد در صیده کیدیور ، النده کی ده
 بر ششخانه تفنکدر .

حمام نره ده در ؟
 بو انکلیر سیاحلر نره دن کلیور ؟
 شو کیدن کیم و النده کی آلت نه ؟

خیر افندم ؛ عطار دگانیدر .
 بر عرب فلاحک نقلیتنی یاپیوردی .
 خیر افندم ؛ بوراسی بزازلر چارشوسیدر
 صرافلر قزازلرک اوتنه سنده درلر .

بو دگان بقال دگانی میدر ؟
 مداح علی اوسته نه یاپیوردی ؟
 شو یاقینارده بر صراف دگانی
 بولنورمی ؟

اوت افندم ؛ خفافلر چارشوس
 یاقیندر .

بورالردن بر چیفت قوندوره
 آلیلیرمیم ؟

کاغذک رنگی اسمر می؟ بیاض می؟
 شو اعا دیلنجی عاقل میدر؟
 یوق اغام یوق، بر آزامقجه در.
 اَصْفَر در افندم.

Reading Exercise. تعلیم قرائت

A Litany of Praise to God. سنه باشنده تسبیحات^۱

— ۲ —

جلیلدر^{۱۲} جمیلدر^{۱۶} لطفی^۵ فراوان^{۱۷}؛
 چولی چیمنه چویردی اول رحمان^{۱۸}؛
 خالق^{۱۹} عالمدر^{۲۰} درده او درمان^{۲۰}؛
 ینه بر سنه تحمّل^{۲۱} ایله دی. [مَلِک^{۲۴}]
 عزیز^{۲۲} در عظیمدر^۹ نور^{۲۳} در اول
 حدسز^{۲۵} قدرته^{۲۶} یالکگز او مالک^{۲۷}؛
 فنا یوللره بز اولمشکن سالک^{۲۸}؛
 ینه بر سنه تآنی ایله دی.

— ۱ —

کریمدر^۲ راحمدر^۳ عالمدر مولا؛
 موجب حیاتدر^۴ الله تعالی؛
 هر بر احسانی نه لطیف^۵! نه اءلا^۶!
 ینه^۷ بر سنه ترحم ایله دی^۸؛
 بونی بز عظیم^۹ بر نعمت^{۱۰} بیله لم
 لطفی^۵ بزله کافیدر^{۱۱} دییه لم
 جلیل^{۱۲} اسمنه تشکر ایدم^{۱۳}؛
 اولسون عشقنه^{۱۴} عمرمز ده قربان^{۱۵}!

— ۳ —

حاضر^{۲۹} در ناظر^{۳۰} در موجود^{۳۱} در هر آن^{۳۲}؛
 شردن قومنی صاقلادی اول منان^{۳۳}.

Words. (۱) 1. *Tésbeehat'* fem. pl. of *tésbeeh'* (§ 615), lit. 'to say *sûbhan'allah*', i. e. Praise ye the Lord. 2. *kéreem* gracious. 3. *rahim* compassionate. 4. *moujibi hayat* who grants the life: *moujib* causing, giver; *hayat* life; *Allah Ta-a-la* God the most High. 5. *ihsan* kindness; *lateef* All-Gracious (a. q. of *loutf* grace). 6. 'a-la excellent. 7. *yiné, giné* again. 8. *térah'hûm ét.* 'to be merciful. 9. great. 10. *niymét* kindness, mercy. 11. *kâfi* sufficient. 12. *jéleel* All-Glorious. 13. *téshék'kûr ét.* 'to thank. 14. *ashq* love, loving-kindness. 15. *qourban* sacrifice.

(۲) 16. All-Gracious. 17. abundant. 18. *rahman* All-Merciful, Compassionate. 19. creator. 20. *dérd* affliction; *dérman* remedy. 21. *téham-mûl* patience, forbearance. 22. holy. 23. light. 24. *mèlik* king. 25. *haddsîz* infinite. 26. *goudrét* power. 27. *malik* possessor. 28. *salik* walking; *té-én-nî ét.* 'to wait patiently (§ 623).

(۳) 29. omnipresent. 30. All-Seeing. 31. present. 32. *héran* always (*hér* + *an* time). 33. *mén'nan* All-Bounteous.

حکمه³⁴ مستحق³⁵ کن³⁶ بالجمله³⁷ انسان

ینه بر سنه تحنن³⁸ ایله دی. (آ. قونستانطیان)

34. *hûkm* condemnation. 35. *mûstahaqq'* deserving of. 36. '*kén* for *ikén* while. 37. *biljûmlé* all. 38. *téhan'nûn ét.* yearning fondness; to love, to pity.

Note. The numbers 3, 19, 27—30 are Subj. Part.; No. 31 Obj. Part.; No. 2, 5, 9, 12, 16, 22 Adj. Qual.; No. 6 N. Excess.; No. 33 N. Superiority; No. 8, 13, 21, 28, 38 of the measure (*bab*) *téfaq'qoul* (§ 622).

درس ۴۸ Lesson 48.

The Derivative Triliteral Infinitives of Arabic.

مصدر ثلاثی مزیدفیه

§ 613. The Derivative Triliteral Infinitives (*Masdarî Sûlasiyi Mézeedûn feehi*) are those words which are formed by the insertion or addition of servile letters to the root to form new verbs with certain changes of meaning. The meaning of the Simple or Primitive Infinitives may be extended or modified in various ways by the addition of one or more letters to the root (§ 288, 588).

§ 614. There are nine measures (*Bab*) of these Derivatives much used in Ottoman, the first of which is the second voice of Infinitives; the first voice being the Root of the Primitive Infinitives (§§ 272, 585 a).

II. تَفْقِيل = تَفْعِيل *téfqeel*.

§ 615. This measure is formed by prefixing the letter ت *té* to the radical and putting a long ی *-ee* after the second letter.

It intensifies the meaning of the root and makes the meaning, if intransitive, transitive:

خَوْف *khavf' ét.* fear (intr.): $\sqrt{\text{خَوْف}}$ *takh-veef* to terrify.

خَجَالَت *khéjalét* shame: $\sqrt{\text{خَجَل}}$ *takh-jeel* to make
ashamed.

شَكْل *shékl* form, shape: $\sqrt{\text{شَكَل}}$ *tésh-keel* to form.

§ 616. If the last letter of the radical be a و or ی it changes into ه 'ا' 'ة -yé:

صَفَوْتُ saf'vét purity: $\sqrt{\text{صَفَوُ}}$: (تَصْفِيُو) = تَصْفِيَةٌ tasfeeyé to purify.
 قَوَّوْتُ qouv'vét power: $\sqrt{\text{قَوَّوُ}}$: (تَقْوِيُو) = تَقْوِيَةٌ taqveeyé to strengthen.
 رِضَاءٌ riza satisfaction: $\sqrt{\text{رِضَى}}$: (تَرْضِي) = تَرْضِيَةٌ tarzeeyé apology.

§ 617. Some other nouns also are formed in accordance with this measure:

تَجْرِبَةٌ téjribé temptation: تَفْرِيقٌ téfriqa a feuilletton.

تَهْلِكَةٌ téhliké danger: تَقْدِيمٌ taqdimé offering.

تَذْكِرَةٌ tézkiré memorandum; a short letter; note; a passport.

تعليم ۱۲۰ Exercise 120.

Change the following Primitive Triliterals into the second voice of Derivative Infinitives:

سَكُونٌ ۱، بَعْدٌ ۲، بُرُودٌ ۳، خَطَاٌ ۴، قَلْتُ ۵، رِفَاقٌ ۶، بُلُوغٌ ۷، نور
 كَدْرٌ ۸، بَيَاضٌ ۹، صَادِقٌ ۱۰، خَفْتُ ۱۱، وَصِيْتُ ۱۲، شَرَفٌ ۱۳، حَرَكَتٌ ۱۴
 بَشَارَةٌ ۱۵، بَرَكَتٌ ۱۶، جَدِيدٌ ۱۷، سَاوَتْ ۱۸، رَبِّي ۱۹، زِينَةٌ ۲۰، حَوَالَةٌ ۲۱.

Words. 1. reach (to communicate). 2. to accompany. 3. scarcity (to diminish). 4. fault (to cause to fail). 5. coldness (to make cold). 6. distance. 7. tranquility (to calm). 8. motion (to excite). 9. honour (to honour; to visit). 10. bequeathing, advice (to advise, recommend). 11. lightness (to lighten). 12. truthful (to affirm). 13. white (to copy fairly). 14. to refer, to confide (to change; a draft, a cheque). 15. ornament (to adorn) 16. to nourish (education). 17. condolence. 18. new. 19. good news.

III. مُفَاعَلَةٌ = مُفَاعَلَةٌ mûfaqalé.

§ 618. This measure is formed by prefixing a mim with êtré (mû-, mou-) to the first radical, by inserting elif after the first (-a-) and a hé (-é, -ét) after the third of the radical letters. The noun thus formed conveys the idea of reciprocity. For some changes see §§ 705 c, 706 b.

ضَرَبَ darb to strike: $\sqrt{\text{ضَرَبَ}}$: مُضَارَبَةٌ mûdarébé to fight.

صَحَبَتْ *souhbét* conversation: $\sqrt{\text{صَحَبَ}}$ *mousahabét* to converse.
 قَتَلَ *qatl* to kill: $\sqrt{\text{قَتَلَ}}$ *mouqatélé* to kill each other, massacre.

تعليم ١٢١ Exercise 121.

Change the following Primitive Triliteral Infinitives into the third voice:

كَلَامٌ^٧، زِيَادَةٌ^٦، عِرْفَانٌ^٥، فَرَقْتُ^٤، خُصُومَتٌ^٣، عَهْدٌ^٢، قِيَاسٌ^١، بَدَلٌ^١،
 شِرْكَةٌ^{١٤}، حَرْبٌ^{١٣}، جِهَادٌ^{١٣}، حَكْمٌ^{١٢}، تَرَكْتُ^{١١}، بَيْعٌ^{١٠}، حِفْظٌ^٩، تِرَاعٌ^٨.

Words. 1. a measuring (to compare). 2. a covenant (treaty). 3. enmity (contention). 4. separation (to depart). 5. knowledge (a being mutually acquainted). 6. more (an auction). 7. speech (conversation). 8. quarrelling (to q. with each other). 9. to keep. 10. to buy. 11. to leave (armistice). 12. decree. 13. war. 14. partnership.

IV. اِفْعَالٌ = اِفْعَالٌ *ifqal*.

§ 619. This is formed by putting an | with *ésré* (*i-*) before the root, and another *élif* (*-a-*) between the second and third radicals. This gives a transitive sense to intransitive verbs and a doubly transitive or causal sense to those which are already transitive (§§ 262—263):

دُخُولٌ *doukhoul* to enter (intr.): $\sqrt{\text{دَخَلَ}}$ *idkhal* to cause to enter, push.
 مُرُورٌ *mûrour* to pass » $\sqrt{\text{مَرَر}}$ *imrar* to cause to pass.
 جُلُوسٌ *jûlous* to sit » $\sqrt{\text{جَلَسَ}}$ *ijlas* to seat.

§ 620. If the second radical be a و or ي, (*-v-*, *-y-*) it is omitted and a ه 'ا' 'ة' (*-é*) is added at the end:

عَوْنٌ *avn* help: $\sqrt{\text{عَوَّنَ}}$ *iyané* to help.
 طَيْرَانٌ *tayran* to fly: $\sqrt{\text{طَیَّرَ}}$ *itaré* to cause to fly.

§ 621. If the first letter of radical be و (*-v-*), it is changed into ي (*-y-*):

وُصُولٌ *vûsoul* to arrive: $\sqrt{\text{وَصَّلَ}}$ *iysal* to send.

تعليم ١٢٢ Exercise 122.

Change the following Primitive Triliteral Infinitives into the fourth form of Derivative Triliteral Infinitives:

ظهور^٧، عمران^٦، شغل^٥، ضلالت^٤، سقوط^٣، صدور^٢، بلوغ^١، نور^٨، وجود^{١٥}، وضوح^{١٤}، دور^{١٣}، طول^{١٢}، دين^{١١}، ميل^{١٠}، زوال^٩، فيض^٨، عودت^{٢٢}، خروج^{٢١}، حريق^{٢٠}، تمام^{١٩}، فؤاد^{١٨}، عدم^{١٧}، عزم^{١٦}، ورود^{١٥}.

Words. 1. arrival (reaching, arriving). 2. to go forth (to issue). 3. to fall. 4. to astray (to lead astray). 5. business (to occupy, to busy). 6. improvement (to improve). 7. to appear (to show). 8. bounteous gift (to pour out, to produce). 9. disappearance (to remove). 10. inclination (incline). 11. debt (to lend money). 12. length (to lengthen). 13. to turn (to manage; to economize [money]). 14. distinction (to explain). 15. existence (to invent). 16. to arrive (to put forward, to adduce). 17. resolution (to send). 18. annihilation (to murder, kill). 19. heart, mind (to explain to). 20. complete. 21. fire. 22. return.

V. تَفَعَّلُ = تَفَعَّلُ *téfaqqoul*.

§ 622. A class of verbs which are often Intransitive is formed by prefixing a ت (*té-*) to the radical and doubling the middle letter with an *êotré*:

صورت *sourét* image: $\sqrt{\text{تَصَوَّرَ}}$ *tésav'vour* imagination.

تعليم *taleem* to teach: $\sqrt{\text{تَعَلَّمَ}}$ *técal'lûm* to learn.

تسليم *tésleem* to hand over: $\sqrt{\text{تَسَلَّمَ}}$ *tésél'lûm* to accept.

§ 623. If the third radical be و or ي (*-v-*, *-i-*) the *êotré* of the measure is changed into *ésré* (*-i*):

بنو *bénou* son: $\sqrt{\text{تَبَنَّى}}$ *tébén'ni* to adopt a son.

دنايت *dénayét* meanness: $\sqrt{\text{تَدَنَّى}}$ *tédén'ni* retrogression.

رقى *raqi* rising high: $\sqrt{\text{تَرَقَّى}}$ *téraq'qî* progress.

تعليم ١٢٣ Exercise 123.

Change the following words into the fifth form:

تَقْرِيرٌ ٧، تَمْلِكُ ٨، تَبْدِيلُ ٩، تَشْكِيلُ ١٠، تَحْمِيلُ ١١، كِبَرٌ ١٢، تَكْثِيرٌ ١٣، نور
 كَلَامٌ ١٤، عَدُوٌّ ١٥، أَسَفٌ ١٦، تَدْرِيسٌ ١٧، تَرْوِيجٌ ١٨، تَأْدِيبٌ ١٩، نَصْرَانِيٌّ ٢٠
 شَكْوَى ٢١، شُكْرَانٌ ٢٢، ذِكْرٌ ٢٣، جَمْعٌ ٢٤، أَهْلٌ ٢٥، سِلْوَةٌ ٢٦، أُلْفَتٌ ٢٧.

Words. 1. to increase (to be increased). 2. pride (to be proud). 3. to load (to support, to be patient). 4. to shape, to form (conformation). 5. to change (to be changed). 6. a giving possession (to receive and take possession). 7. to render stationary; an official report (to be stationary, established). 8. a Christian (to become a Christian). 9. to chastise, punish (to be polite). 10. to marry (to take a wife, marriage). 11. to teach (to learn). 12. sorrow (to regret). 13. enemy (to persecute). 14. speech (to speak). 15. familiar intercourse (to unite in friendship; to compile). 16. comfort. 17. wife. 18. collection. 19. remembrance. 20. complaint.

لَعْتَلُ Words.

a. — ابراز *ibraz ét''*. to show. a. — تادیه *té-é-diyé ét''* } to pay.
 a. — امضاء *imza ét''*. to seal. a. — ایفاء *iyfa ét''* }
 a. — ارسال *irsal ét''*. to send. a. — اعطاء *ita ét''* to give.

محرری *mouqavélat mouhar'riri* Notary public.

تعلیم ١٢٤ Exercise 124.

١ اُون بیکلر آاراتک قارلی بوزلی طاغلرینی و چیچکلی صحرالرینی
 امرار ایله طربزونه واصل اولدقلرنده 'دریا! دریا!' دیو ندا ایدوب
 مسرت عظیمه ابراز ایله دیلر. ٢ معلم افندی دون اخشام بر نطق ایراد
 ایدهرک بُجار ما کینه سنک نوقت و نصورتله ایجاد اولندیغنی بیان و ایضاح
 ایلدی. ٣ خاچر افندی وصیتنی تحریر و تمهیر ایدهرک مقاولات محررینه
 تصدیق ایتدیردی. ٤ دینیکیزی تأدیه ایتدیکزمی؟ — بر ماه مرورنده
 تادیه و ایفا ایتمک اوزره بر قطعه تحویل اعطا ایله دیم. ٥ دلیقانلیلرک
 غیرتی کثیر اما تجربه سی ناقصدر. ٦ درت زائد آلتی ناقص بش: نه یه
 مساوی در؟ — درت زائد آلتی: اُون ایدر؛ اُون ناقص بش: بشه
 مساویدر. ٧ یول تذکره می حاضرلادیکزمی؟ — اوت افندم! یارین

قلمه تشریف ایدرسکز تسلّم ایدرسکز . ۸ او سوزی سویله مه ؛ چونکه
 افندینک حدّتنی تسکین ایده جک یرده دها زیاده تحریک ایدیور .
 ۹ او قدر ضعیف ایدی که بر سوز تکلمنه بیله قدرتی یوغیدی .
 ۱۰ تعلیم تعلیمی تأکید ایدر . ۱۱ اعتراض قولایدر . لکن ابداع کوجدر .

Translation 125. ترجمه ۱۲۵

1. The education of children is a very important matter. 2. I adorned my room with the pictures of my friends. 3. We are all invited to be the children of God. 4. He was not progressing but retrogressing. 5. I have no complaint against him. 6. Many of the people of China have become Christians. 7. Two more pages were added to our lesson. 8. Be patient to all complaints of the enemy. 9. I gave him possession of the house and he possessed it. 10. I punished the boy with great sorrow. 11. The pupil had no ability to solve the question. 12. Nasréddin Efféendi was teaching and the children were learning. 13. The birds are flying in the air. 14. I have no money to help you with. 15. I am very sorry to have kept you waiting so long.

Conversation. مکالمه

Éjvibé. اجوبه

Ésilé. اسئله

ایندی ! بنده گزه بر توصیه نامه	بکا خجالت کتیر مرسه گز ویریرم .
اعطاسنه همت ایدرمیسکر ؟	
ایتدیکز قصوردن طولای ترضیه	اوت افندم ! و رضاسنی تحصیل ایلدم .
ایتدیکز می ؟	
قویومجی آلتونی کوزلجه تصفیه	خدمتکاری اعزام ایلدم ایسه ده ، پک
ایلمشمی ؟	مشغول اولدیغندن یاپه مامش .
دائنگز دینیکزی قاچه ابلاغ ایلهدی ؟	دینم ۲۰۰ غروشه بالغ اولدی .
مدیر افندینک تقریرینی قرائت	عفوایدرسکز ، مساعددم اولدیغندن
ایله دیکز می ؟	مطالعه ایده مه دیم .
دگانک اشیارینی تسلیم آلدیکز می ؟	اوت افندم ! کاملاً تسلّم ایلهدیم .

چین و ماچینده کی محاربه دن برخبر اوت افندمر ؛ دهشتلی خبرلر واردر ؛
 وار می ؟ محاربه دکل ، عادتا مقاتله در .

Reading Exercise. تعلیم قرائت

Friendship. دوستلق

صادق دوست دنیانک بوتون خزینه لرندن¹ زیاده قیمتلیدر² ، فقط
 نادر³ بولونور . چوق احبابی⁴ وار ظن ایده نک هیچ دوستی یوقدر ؛
 زیرا هر دوست دوست دکلدر . چوغنه دوستلق کوسترن آدم کیمسه یه
 دوست اوله مز . دوستلق نه قدر⁵ اسکی اولورسه ، اوقدر قوتلی
 و پایدار⁶ اولور . فاضل⁷ و صادق بر دوست بولان آدم ایی بيلمه لیدرکه ،
 عظیم برخزینه بولشدر . دوست دوستنک کدرلی زماننده تسلیت⁸
 ایده رک ؛ کدرلرینی تقلیل⁹ و سرورلی زماننده مسرتنی تزیید¹⁰ ایدر .
 وولترک اقوال مشهوره سندن¹¹ بری ده « بر ناموسلی آدمک حس
 ایده بيلمه جکی الک بویوک مسرت دوستارینی مسعود ایده بيلمه کدن کلیر »
 سوزی در . دوستاغک شروط اساسیه سی¹² یکدیگره حسن توجه¹³ ايله
 کمال امنیت¹⁴ ، خلوص قلب¹⁵ ايله محبت ، صداقت¹⁶ و وفا کارلق
 و حین حاجتده¹⁷ یکدیگری یولنده فدا کارلق¹⁸ ابراز ایتمکدر .

(معلم ناجی)

Words. 1. *khaziné* treasure. 2. *qıymétli* precious. 3. *nadir* rare. 4. *ahbab* friends. 5. *néqadar* . . . *olqadar* the more . . . the more . . . 6. *paydar* firm, enduring. 7. *fazıl* virtuous. 8. *tésliyet* comfort (§ 616). 9. *taqlil*, *takhfif* to diminish, to lighten. 10. *téz-yed* to increase. 11. *aqval* words; *mesh'hour* remarkable, famous. 12. *shourout* conditions; *ésasi* fundamental. 13. *húsn* good; *tévél'juh* sympathy. 14. *kémal* perfection; *émniyet* fidelity. 15. *khoulous* sincerity = a sincere heart. 16. *sadaqat* faithfulness. 17. *heen* time. *hajét* want = in case of necessity. 18. *féda-kıarlıq* self-denial.

Conversation. تعلیم سابق حقنده مکالمه

سزک احبابکز وار می ؟ اوت افندم ا بنم چوق دوستم وار در .

اويله ايسه هيچ دوستكز يوقدرا! ييلم؛ بكا چوق آدم دوستلق و محبت ابراز ايدر.

حقيقي دوستلرك پك نادر اولديغنى بيلير ميسكز؟ عجباً فكرى لايى وجه اوزره عرض ايده بيلديم مى؟ فاضل و صادق بر دوست دوستنه نه ايلر؟

كدرينى نصورتله تقييل و تخفيف ايدر؟ تسليت ويرمكله تخفيف ايدر.

سرورلى زماننده دخی فائدهسى طوقونور مى؟ البته! مسروريتنى ترديد ايتمك ايچون سعى و اقدام ايدر.

ناموسلى بر آدم دوستلرينى مسعود ايتمكله نه استحصال ايده بيلير؟ اك بويوك مسرتى استحصال ايدر.

بونى كيم سويله مشدر؟

وولتر كيم ايدى؟

وولتر ك اقوال مشهوره سندنذر.

فرانسه نك اك مشهور فيلوسوفلرندن برى ايدى.

حكيم مومى اليه¹ الان² حياتده ميدر؟ خير افندم! بوندن ۱۲۷ سنه مقدم (۱۷۷۸ ده) وفات ايتمشدر.

Words. 1. *hakee'mi mûmayilêyh* the above mentioned philosopher, he. 2. *él-an* now, at present.

Lesson 49. درس ۴۹

The Derivative Triliteral Infinitives. (Continued.)

مصدر ثلاثى مزيد فيه

VI. *téfaqoul* = تَفَاعُلٌ

§ 624. Reciprocal verbal nouns are also formed by putting ت (*té-*) before the root and an *élif* (-a-) after its first radical:

tésahoub to protect: *صَحَبَ*؛ *sahabét* protection: *صَحَابَتٌ*

قَطَعَ *qat* to cut: $\sqrt{\text{قَطَعَ}}$ *téqatou'* to cut each other.

قُعُودٌ *qou'oud* to rest: $\sqrt{\text{قُعُودٌ}}$ *téqa'oud* being pensioned.

§ 625. If و or ی be found at the end of the root, it is changed into ی and the *eôtré* also into *ésré*:

عَطَاءٌ *'ata* giving: $\sqrt{\text{عَطَاءٌ}}$ *té'ati* delivering over to one another, to interchange.

وَلِيَ *véli* to be behind: $\sqrt{\text{وَلِيَ}}$ *tévali* succession.

دَرَكٌ *dérk* to attain: $\sqrt{\text{دَرَكٌ}}$ *tédarik* to procure; prepare.

تَعْلِيمٌ ١٢٦ Exercise 126.

Change the following words into the sixth measure:

نَقْضٌ^١، نَسْخٌ^٢، بُعْدٌ^٣، صَدَمَةٌ^٤، تَابِعٌ^٥، نَسْلٌ^٦، نَصْرَتٌ^٧.

Words. 1. aid, help (mutual help). 2. generation (genitary). 3. a servant (a becoming consecutive). 4. collision (collision, shock). 5. distance (to be distant). 6. to change, transform (metempsychosis, transmigration of soul). 7. to destroy, violate (contradiction).

VII. اِنْفِعَالٌ = اِنْفِقَالٌ *infiqal*.

§ 626. This measure is formed by prefixing اِن (*in-*) to the root and inserting an ا (-a-) after the second radical. It is necessarily Intransitive or Passive in signification:

قَطَعَ *qat'* to cut: $\sqrt{\text{قَطَعَ}}$ *inqîta'* to be cut, interrupted.

ضَمَّ *zamm* to add: $\sqrt{\text{ضَمَّ}}$ *insimam* to be added, addition.

قِسْمَتٌ *qîsmét* portion, part: $\sqrt{\text{قِسْمَتٌ}}$ *inqîsam* to be separated, separation.

تَعْلِيمٌ ١٢٧ Exercise 127.

Change the following Primitive Infinitives into the seventh measure of Derivative Trilateral Infinitives:

جَذَبٌ^١، كَسَرَ^٢، حَلَّ^٣، صَبَّ^٤، قَبِضَ^٥، دَفَعَ^٦، قَيْدٌ^٧، قَلَبَ^٨، فَصَلَ^٩،

جَمَادٌ^{١٠}، حَصَرَ^{١١}، عَكَسَ^{١٢}، هَزَيْمَتٌ^{١٣}، هَدَمَ^{١٤}، عَقَدَ^{١٥}، شَرَحَ^{١٦}.

Words. 1. change (changing, revolution). 2. binding (to be obedient). 3. to expel. 4. to grasp, hold (constipation). 5. a pouring (a stream's flowing). 6. solution (to be untied). 7. to break (to be broken). 8. attraction (to be attracted). 9. gladness (to be cheerful). 10. to tie (to be gathered). 11. to pull down (demolition). 12. defeat (to be crushed). 13. reflection. 14. restricting.

VIII. اِفْتِقَال = اِفْتِقَال *iftiqal*.

§ 627. This measure is formed by prefixing an *i* (-i-) to the first radical, and by inserting *ti* (-ti-) after the first, and *a* (-a-) after the second radical. It is necessarily Intransitive or Passive in signification:

جمع *jém* to collect: *ijtima* ع to be gathered, collection.
فخر *fakhr* pride: *iftikhar* to be proud of, to boast.

§ 628. According to the laws of euphony some changes take place when the *t* is inserted.

a. If the first radical be ط 'ص' the letter *t* is changed into ط.

b. If the first radical be ز or د, the additional *t* is changed into د.

c. If the first radical be أ or و, it is changed into ت:

صَبْر <i>sabr</i> patience:	<i>istibar</i> (= اصْتَبَار) : <i>ṣabara</i>
ضَرْب <i>zarb</i> a blow:	<i>iztirab</i> (= اضْطِرَاب) : <i>ṣaraba</i> anxiety.
ظُلُوع <i>toulou</i> to appear:	<i>ittila</i> ع (= اِطْلَاع) : <i>ṭalaa</i>
زَحْمَت <i>zahmēt</i> trouble:	<i>izdiham</i> (= اِزْتِحَام) : <i>ṣahama</i> a crowd.
دَعْوَى <i>dav'a</i> a law suit:	<i>iddi'a</i> (= اِدْتَعَاو) : <i>ḍawaa</i> to maintain.
ذَخِيرَة <i>zakhiré</i> provision:	<i>iddikhar</i> (= اِذْتَخَار) : <i>ḍakhir</i> to store up.
أَخَذ <i>akhz</i> taking:	<i>ittikhaz</i> (= اِتَّخَذَ) : <i>akhadha</i> to take, to adopt.
وَحْدَة <i>vahdét</i> unity:	<i>ittihad</i> (= اِوْتَحَاد) : <i>wahada</i> union.

Change the following Primitives into Derivatives:

زَوْجَه° ٨، مِخْنَت° ٧، عَقْد° ٦، نَظْم° ٥، رَد° ٤، نَشْر° ٣، خِيَار° ٢، رَابْط° ١، أَحَد°
(حَيْج) حَاجَت° ١٥، حُرْمَت° ١٤، خَلَل° ١٣، رِحْلَت° ١٢، أَصْل° ١١، وَفَق° ١٠، زِيَادَه° ٩.

Words. 1. to fasten, bind (connexion). 2. choice (to choose, prefer). 3. to scatter, to publish (to be spread). 4. to refuse (apostacy). 5. order (regularity). 6. to bind, tie (creed). 7. trouble (trial, examination). 8. wife (marriage). 9. many, much (growth). 10. to suit, agree (concord, alliance). 11. a root (to be united). 12. travelling (to travel; to die). 13. disorder. 14. honour. 15. need.

IX. اِفْقِلَال = اِفْعِلَال *ifqilal*.

§ 629. This measure of Derivative Infinitives is used to express a colour or quality, as the adjective أَفْقَلْ *éfqal* (§ 608). It is made from this form of adjective by doubling the last radical and inserting an *élif* between them.

أَحْمَر° *ahmér* red: اِحْمِرَار° *ihmirar* to become intensely red.

أَسْوَد° *ésvéd* black: اِسْوِدَاد° *isvidad* » » » black.

أَحْدَب° *ahdéb* hump-backed: اِحْدِبَاب° *ihdibab* to be hump-backed.

X. اِسْتِفْعَال = اِسْتِفْعَال *istifqal*.

§ 630. By putting the syllable اِسْتِ (*isti-*) before the root and an ا (-*a-*) after the second radical, a verbal noun is constructed which expresses asking for or demanding something designated by the primitive word:

نُطِق° *noutq* speaking: اِسْتِنْطَاق° *istintaq* interrogating.

رَحْمَت° *rahmét* mercy: اِسْتِرْحَام° *istirham* asking for mercy.

§ 631. If the first radical be ا or و, it changes into ي (-*y-*); and if the second radical be و, it changes into ه (-*é -ét -at*) at the end of the word (§§ 620—621):

istiyyzan (= اِسْتِیْذَان) : اِذْنٌ izon permission: $\sqrt{\text{اِذْن}}$ to ask for permission.
 istiyyfa (= اِسْتِیْفَا) : وَفَى iyfa to pay: $\sqrt{\text{وَفَى}}$ to receive.
 istirahat (= اِسْتِرَاحَ) : رَوْحٌ rahat rest: $\sqrt{\text{رَوْح}}$ to take rest.
 istiyyzah' (= اِسْتِیْضَاح) : وَضَحٌ vûzouh plain: $\sqrt{\text{وَضَح}}$ to explain.

تعلیم ۱۲۹ Exercise 129.

Change the following words into the tenth form:

۱. فهم ^۱، ۲. اجرت ^۲، ۳. رد ^۳، ۴. علم ^۴، ۵. دوام ^۵، ۶. جواب ^۶، ۷. خروج ^۷، ۸. شوری ^۸.

1. understanding (to ask, interrogation). 2. hire, rent (to rent). 3. to return, refuse (to ask, to be restored). 4. knowledge (asking for knowledge). 5. continuation (perseverance). 6. answer (to question). 7. going out (to extract, to quote). 8. council.

مطالعات Mûta-la-at Remarks.

§ 632. It must be borne in mind that all Arabic roots of three letters cannot assume all the nine forms given above. Many have only a few of them: for instance علم 'ilm 'knowledge' can form the measures

'مَعَالِمَه'، 'إِعْتِلَام'، 'إِسْتِعْلَام'، 'تَعْلَم'، 'تَعْلِيم'، 'إِعْلَام'، 'تَعَالِم'، 'إِنْعِلَام'.

تعلیم ۱۳۰ Exercise 130.

۱. قلبك از طریق دفع اولدی می؟ — اوت افندم! «صبر باشی سلامت» دیشار؛ اضطراب اعطبار ایله اندفاع ایدر. ۲. ازدحامدن چوق زحمت چکدیکز می؟ — اوت افندم! ازدحامک اجتماعدن یک صیقیلدق. ۳. ذخیره نك ادخاری ایچون نه تدبیر اتخاذا اولندی؟ — افندم؛ اتفاق ایدوبده بر قراره کله مدك. ۴. سارقلا استنطاقلرنده قتل ماده سنی^۱ اقرار ایتمشلر می^۲؟ — اوت افندم! اقرار ایتمشلر

Words. 1. mad'dé case. 2. iqrar ét." to confess. (VI. of qarar.)

وَمَا كُنْهَ دَنْصُوكِرْهَ دَهْ اِعدامه حکم اولونغشار . ۵ جَدَرِ عالیکزک اِرتحالی نه
 وقت وقوع بولاشدر ؟ — ۱۸۷۲ تاریخنده استانبولده وقوعبولاشدر .
 ۶ اول خانہیی استیجار ایتدیگز می ؟ — خیر افندم ! متصرفی ایلہ
 مُعارَفَم اولمادیغی سبیدن ایجار بدلی^۳ حقنده اتقاق ایدہمدک . ۷ ترجمہ می
 اصلیلہ^۴ مُقائسہ^۵ ایدہمدیکمدن طولایی معلّم افندینک مساعده سنی^۶
 استرحام ایلدم . ۸ درایت^۷ و ذکاوت^۸ صبر و اجتهاددن^۹ عبارت در .

3. *ijar bédéli* rent. 4. original. 5. to compare. 6. per-
 mission, pardon. 7. ability. 8. shrewdness. 9. endeavour.

ترجمہ ۱۳۱ Translation 131.

1. He quoted¹ many passages² from the Old Testament.
 2. Did any injury happen through the collision of the
 two steamers? — Yes, Sir, one of those two steamers
 sank in five minutes. 3. Is the war ended? — No,
 Sir, there is only an armistice³ of two months. 4. I have
 the honour to present to you my brother-in-law Tahir
 Bév. 5. The Alévi Mohamedans and the Yézidees believe
 in transmigration of soul. 6. The treaty⁴ was written,
 signed and interchanged⁵ between those two powers.
 7. Although there were five witnesses, yet there was
 contradiction in their testimony.

Words. 1. *istikhrāj, iyrād étmék*. 2. *ayétler, ayatî kérimé*.
 3. *mûtaréké*. 4. *mou-a-hédé*. 5. *ta-a-ti, mûbadélé ét*.

مکالمہ Conversation.

پاشانک قوناغنک اتصالنده در .	اویکز نرہدہ در ؟
اوت ، چونکہ طریقِ حقندن ارتداد ایتدیگز .	بنم ایچونگی تأسف ایدیورسکز ؟
افندم ! شیمدی مکتبده بویوک انتظام و ترقی مشاہدہ اولونقده در .	مکتبک حالی شمدی نصلدر ؟
مانیہ خانم ایلہ تزوج ایلدم .	کیم ایلہ عقد ازدواج ایلہدیکز ؟
اینجیلی کلیسہلرک مرکزی اتحدادی مرذیفونده اجتماع ایدہجکدر .	بوسنہ اینجیلی ارمنیلرک مرکزی اتحدادی نرہدہ تجمّع ایدہجکدر ؟

بوکون سزده بر انشراح وار؛ عجبا چونکه خانه مک انشاسیچون اقتضا
سبی نه در؟
مکتبه بزم مخدوم نصلدر؟
نصل اولدی ده بزه تشریف ایتدیکز؟
ایدن امرعالی صدور ایتدی.
اطاعتسز در، هیچ انقیاد ایتمه یور.
افندم! سزده انجذاب قوتی وار در.

Reading Exercise.

True Nobility.

کک مادی^۱ و کک معنوی^۱ دوشونلسون، «انسان آناسندن بویوک
طوغماز». عجبا انکلتزده ده کی لوردلره، فرانسه ده کی پرنساره، ما حاصل
دنیا ناک^۲ هر جهتنده کی اصحاب نجابته^۳ صورولسه؛ نسلنی^۴ مبدای
خلقت^۵ ایصال ایده ییله جک^۶ کیمسه وار میدر؟
روایات و اساطیردن^۷ قطع نظر^۸، بزجه^۹ تاریخاً^{۱۰} ثابت^{۱۱} اولان
بعض وقایعی^{۱۲} کوزومزک اوگونه آلام؛ و حتی تطویل^{۱۳} دوشمه مک
ایچون عرب دولترینی دخی قاریش دیرمایه لم.
دولت صفاریه یی^{۱۴} تشکیل^{۱۵} ایدن ذات بر حیدود^{۱۶}، دولت
غزنویه یی^{۱۷} میدان کتیرن بر کوله، دولت سلجوقیه یی^{۱۸} او قدر عظمت
و اجلالیه^{۱۹} عالم سیاستده^{۲۰} برنجی دولتردن معدود^{۲۱} ایدن بر عشرت
قوجه سی^{۲۲} دکلمیدی؟

Words. 1. *mad'dee, manévee, adee* physical; moral; ordinary, inferior (§ 579). 2. *mahasal* total, all (the world). 3. *as-ha'bî néjabét* the possessors of nobility = nobles. 4. *nésl* ancestors. 5. *mébdâyî khîlqat* beginning of creation. 6. *iysal ét.* "to carry, to cause, to reach. 7. *rivayat* tradition, folk-lore; *ésateer* mythology. 8. *qat'î nazar* leave it out of consideration, except. 9. *bizjé* among us i. e. Ottomans. 10. *tarikhen* historically. 11. *sabit* fixed, proved. 12. *vaqayi* events. 13. *tatvil* prolixity. 14. *dévléti Saffariyé* the Saffari dynasty of Khorasan. 15. *téshkil édén* the founder. 16. *haydoud* a brigand. 17. *dévléti Ghaznévi* the Ghaznévide dynasty of Persia. 18. *dévléti Séljouqiye* the dynasty of the Seljuqs (in Central Asia and in Asia Minor). 19. *azamét* grandeur; *ijlal* magnificence. 20. *alémi siyasét* the world of diplomacy. 21. *madoud* enumerated. 22. *asheerét* a nomadic tribe, clan. *goja* chief.

نه حاجت²³ ! او دنيانك نصفه حكم ايدين ' عالم انسانيتك²⁴
 الك واسع²⁵ حكومتني تشكيل ايلهين بر تاتار رئيسي²⁶ دكل مي ايدى ؟
 كثر فتوحاتجه²⁷ جهان ههچ مثلي²⁸ كالمه مش اولان تيمورلنك²⁹ ،
 جنكيز خدمتكارلرندن³⁰ بر آدمك نساندن كالمه دى مي ؟
 اتابكه³¹ و ايوبيه³² و ممالكه³³ كبي حكومتلري ' بر بابايكيت
 عسكر³⁴ و يا بر غيرتلي اسير³⁵ تأسيس ايتمه ديار مي ؟
 سلطنت عثمانيه ده بر معروف³⁶ خاندان³⁷ صاحبي اولان ذواتدن :
 جندهرلى قاره خليل دادي³⁸ بر صوفته³⁹ ، كوپرولى محمد پاشا سرايده بر
 آشجي ' محمد علي پاشا بر چيفتجي زاده دن⁴⁰ باشقه بر شي مي ايديار ؟
 (كمال بك)

23. *né hajét!* what need is there? 24. *insaniyét* humanity (§ 581). 25. *vasi vast*. 26. *réyis* chief of a clan. 27. *késrét* abundance; *fútouhat* victories (pl. of *fútúh*). 28. *misl* equal. 29. *Timúrléng* Tamerlane. 30. *Jéngiz*; *nésl* children, progeny. 31. *Atabégé*, 32. *Eyyoubiyé*, 33. *Mémaliké* the dynasties of Atabég, Eyyoubi and Memlooks in Persia and Egypt. 34. *baba yiyit* a young man of full growth and strength. 35. *éseer* slave. 36. *ma'rouf* remarkable. 37. *khanédan* race, line; *Jéndéréli* Qara Halil. 38. See the first word. 39. f. *softa* student of Canon Law (Gr. σοφιστής). 40. *chiftjizadé* the son of a farmer.

درس ۵۰ Lesson 50.

The Participles of Derivative Infinitives.

§ 633. We have seen how the Subjective and Objective Participles are formed from the Primitive or Simple forms of the Infinitive (§§ 601, 604). We shall now consider the formation of both these Participles in the above mentioned nine Derivative Infinitives.

§ 634. There are four rules which govern the formation of all these Participles of the nine Derivative Infinitives.

a. The Participles of the verbs of the measure *téfqeel* are formed in the following manner: The

servile letters ت ' ي are dropped; a *mim* with *êôtré* (*mû-*, *mou-*) is prefixed to the remainder of the word: the second radical must be doubled by a *shéddé* (ـ), and the last syllable must have an *ésré*; this forms the Subjective Participle.

To find the Objective Participle change the *ésré* into *ûstûn*. (*Vide* No. II in the Table.)

b. The Participles of the derivatives of the measure مفاقة *mûfaqalé* are made as follows: Omit the last *hé* (-é) and put an *ésré* on the last syllable; this forms the Subjective Participle.

Change the *ésré* to *ûstûn* and you will obtain the Objective Participle. (*Vide* No. III in the Table.)

c. The Participles of the remaining two measures beginning with ت (*té-*), are made in the following way. Prefix a *mim* with *êôtré* at the beginning and put an *ésré* on the last syllable; this is the Subjective Participle. To find the Objective Participle change the last *ésré* into *ûstûn*. (*Vide* Nos. V and VI in the Table.)

d. In those Infinitives which have an *élif* in the first and last syllables, the *élifs* must be dropped, a *mim* with *êôtré* must be prefixed to the remainder of the word and the last syllable must have an *ésré*. This forms the Subjective Participle of these derivatives. To form the Objective Participle change that *ésré* into *ûstûn*. (*Vide* Nos. IV, VII—X in the Table.)

§ 635. The Participles of the Quadrilaterals are made simply by adding a *mim* with *êôtré* to the beginning and punctuating the last syllable with *ésré*: this forms the Subjective Participle. Change that *ésré* to *ûstûn*, you obtain the Objective Participle. (*Vide* No. Q in the Table.)

Note. Notice that *Mou*-initial is the sign of the measure *Mûfaqalé* (§ 618) and the Participles of Der. Inf.; while *Mé-*, *Mi-* is the sign of N. with *mim* and *Méfoul* (§§ 597, 604).

١٣٢ تعليم Exercise 132.

Form the Subjective and Objective Participles of the following words at the beginning of p. 350:

Rule	No.	Measures	Voice	Examples	
	I.	The 23 measures in the pp. 314—315.		خلق <i>khalq</i>	to create
a	II.	تفقیل <i>téfqeel</i>	Transitive	تجلید <i>téjleed</i>	to bind
b	III.	مفاقله <i>mûfaqalé</i>	Reciprocal	محاربه <i>mûharébé</i>	to fight
c	V.	تفقل <i>téfaq'qoul</i>	Intransitive Passive	تبدل <i>tébéd'dûl</i>	to be changed
	VI.	تفاقل <i>tefaqoul</i>	Reflexive Intransitive	تجاوز <i>téjavouz</i>	to exceed
d	IV.	افقال <i>ifqal</i>	Transitive	ارسال <i>irsal</i>	to send
	VII.	انفقال <i>insiqal</i>	Reciprocal Passive	انقسام <i>inqisam</i>	to be divided
	VIII.	افتقال <i>iftiqal</i>	»	اكتساب <i>iktisab</i>	to earn, gain
	IX.	افقلال <i>ifqilal</i>	Excess	احمرار <i>ihmirar</i>	to become intensely red
	X.	استفقال <i>istifqal</i>	Desire	استنطاق <i>istintaq</i>	to interrogate
	Q.	فقلله <i>faqlélé</i>	...	ترجمه <i>térjémé</i>	to translate

Remainder	Subjective Participle		Objective Participle	
فَقَلَ $\sqrt{\text{فَقَلَ}}$	خَالِقٌ <i>khaliq</i>	who creates, creator.	مَخْلُوقٌ <i>makhlouq</i>	created, creature.
جلد	مُجَلِّدٌ <i>mujél'lid</i>	who binds, binder.	مُجَلَّدٌ <i>mûjél'léd</i>	bound (volume).
محارب	مُحَارِبٌ <i>mouharib</i>	belligerent.	مُحَارَبٌ <i>mûharéb</i>	engaged in war.
	مُتَبَدِّلٌ <i>mûtébed'dil</i>	changer.	مُتَبَدَّلٌ <i>mûtébed'dél</i>	changed.
	مُتَجَاوِزٌ <i>mûtéjaviz</i>	that exceeds.	مُتَجَاوِزٌ <i>mûtéjavéz</i>	surpassed.
رسل	مُرْسِلٌ <i>mûrsil</i>	sender, addresser.	مُرْسَلٌ <i>mûrsél</i>	an envoy, messenger.
نقسم	مُنْقَسِمٌ <i>mûnqasim</i>	divider.	مُنْقَسَمٌ <i>mûnqasém</i>	divided.
كتسب	مُكْتَسِبٌ <i>mûktésib</i>	who earns.	مُكْتَسَبٌ <i>mûktéséb</i>	earned.
حمر	مُحْمَرٌ <i>mûhmerr'</i>	intensely red.		
ستنطق	مُسْتَنْطِقٌ <i>mûstantiq</i>	interrogator (judge).	مُسْتَنْطَقٌ <i>mûstantaq</i>	interrogated.
ترجم $\sqrt{\text{ترجم}}$	مُتَرْجِمٌ <i>mûtérjim</i>	translator.	مُتَرْجَمٌ <i>mûtérjém</i>	translated.

'مَسَاقَرَت' 6، 'إِرْتِفَاع' 5، 'تَسْلِيح' 4، 'تَعْطِيل' 3، 'مُخَالَفَت' 2، 'تَقَاعُد' 1، 'نَقْل'
 'تَفْتِيش' 12، 'تَعَدُّد' 11، 'تَعَرُّف' 10، 'تَكَلُّم' 9، 'مُنَازَعَه' 8، 'بِنَاء' 7، 'إِعْتِبَار'
 'تَرْيِين' 18، 'إِسْتِعْجَال' 17، 'تَوَاضِع' 16، 'تَرْتِيب' 15، 'تَخْرِير' 14، 'إِسْتِنْطَاق' 13
 'طَنْطَنَه' 24، 'وَسْوَسه' 23، 'هَنْدَسَه' 22، 'تَكْمِيل' 21، 'تَعْلِيم' 20، 'تَصْحِيح' 19
 'تَوَفِّي' 27، 'تَنْقِيد' 26، 'بَرْهَان' 25، 'صَيِّقْل' 24، 'عُنْوَان' 23، 'جَوْهَر' 22.

Words. 1. to pension off (pensioned off). 2. to oppose (opposing, contrary). 3. to stop work, a vacation. 4. to arm (armed). 5. to become high. 6. sojourn (guest). 7. honour (honorable). 8. to quarrel (quarreling; disputed). 9. to speak (speaker, first person). 10. possession (possessor; governor). 11. to multiply (numerous). 12. to search, examine (inspector). 13. to question (a prisoner). 14. to write (writer; written). 15. to arrange, to compose (compositor). 16. humility (humble). 17. to hasten (pressing, important). 18. to ornament. 19. to correct (proof-reader). 20. to teach (teacher). 21. to finish (complete, perfect). 22. geometry (engineer). 23. anxiety (naturally suspicious). 24. magnificence (pompous). 25. a jewel, a pearl (set with pearls). 26. superscription (superscribed). 27. polish (polished).

Exercise 133. تعلیم ۱۳۳

۱. مردیفونده مسافرت گزگرت مدتی^۱ نقدر در؟ — او گومزده کی
 آیا ولده اون سکز سنه تکمیل اوله جقدر. ۲. بو تاجرک اعتباری نصلدرد؟
 — معتبر بر ذات در. ۳. سلا حارگز اوزری گزده میدرد؟ — اوت افندم!
 جمله مزده مسلحز. ۴. بو سنه تعطیلده بریره کیده جکمیسگز؟ —
 خیر! مردیفونده قالوب بعض ترجمه لرایده رک؛ طبع اولونق اوزره درسعاده
 کوندره جکم. و بعدہ^۲ طبع اولونان قسملرینک تصحیح حاتیلہ مشغول
 اوله جغم. ۵. اوراجه بر مصحح تدارک^۳ ایتسه گز اولمازمی؟ —
 مدقق^۴ بر مصحح بولق یک مشکلدرد. ۶. واپور صامسونه یک کیج
 مواصلت ایتمشدر. عجاروزکار مخالف می ایش؟ — اوت افندم!

Words. 1. *mud'dét* the length (of time). 2. *badéhou* afterwards. 3. to procure, to find. 4. *mûdaq'qîq* (Sub. Part. of *tédqiq*).

روزكارك مُخَالَفَتِي اولمازسه ايكي كوندن واصل اوله بيلير ايدى .
 ۷ ايشته گز تقاعد چيقدى مى ؟ — اوت 'افندم! سايه پادشاهيده
 بشيوز غروش معاش ايله متقاعد اولديلر . ۸ بو كتابك مُحَرَّرِي كيدير ؟ —
 مرذيفونده وافع اناطوليه قوله جى لسان عثمانى مُعَلِّمِي اوحانس آغويان
 افندى در . ۹ بو باغچه نك مُتَصَرِّفِي آماسيه متصرفي سعادتاو بكر
 پاشا حضرتلرى درلر .

Translation 134. ترجمه ۱۳۴

1. Who are your guests? — Mr. Gulian the Armenian teacher of the College, and Dr. Nahad the translator of 'Hamlet'. 2. Who is the author of that remarkable dictionary¹? — It is the Rev. M. Aucher. 3. Have the inspectors come whom the governor wished to send? 4. Though they have come, yet, having a very pressing² engagement³, they have not been able to do anything. 5. Who bound the book you have in your hand? — Mr. Arshag, who is a very⁴ skilful binder. 6. Are you able to speak good Turkish? — Yes, I have attained⁵ the ability⁶ to do so through your kindness⁷. 7. What kind of a work⁸ is the book which the engineer has written? — It is translated from the Armenian: it is an excellent (complete) work, illustrated⁹ with numerous pictures. 8. Are the compositors, who are setting up¹⁰ this book in Mr. Groos' printing-house, Armenians? — No, Sir, all the compositors at Mr. Groos' are Germans.

1. *loughét kitabî*. 2. *mûsta'jél*. 3. *maslahat*. 4. *mahir, oustad*.
 5. *késb ét.* 6. *igtidar*. 7. *sayéyi aliñizdé*. 8. *ésér*. 9. *mûzéy'yén*,
mousavvér (from *tézyin, tasveer*). 10. *tértib ét.*, *dizmék*.

مکالمه Conversation.

اجوبه *Éjvibé*.

اسئله *Ésilé*.

مطالعه بويوردقلى كتاب جلدلى مى
 جلدسى مى ؟
 اعلا مجلد در افندم . بزم مكتب
 مجلدخانه سنده دها چوق كوزللى

تجليد اولونويور .

كتاب مقدس لسان عثمانى يه كيم
 ترجمه ايتمشدر ؟
 معلم موسيو هريكث هميله مكمّل
 صورتده عثمانليجه يه ترجمه اولونمشدر .

مطبعه لرده کی مُصَحِّحْک خِدْمَتی پک نه دیمک افندم ! مُرْتَبَرْک یاپدقلى
مُعْتَنَا می ؟
سیاحلر نه یاپدیلر ؟
مسلح اوله رق اول مُرْتَفَع داغک
دپه سنه قدر چیقديلر .

مُقَاوَلَه سِنْدَاتی تَحْرِیر وَتَنْظِم ایکی قطعه اوله رق تَنْظِم اولندقدن صوکره ؛
اولونه ییلدیلر می ؟
طرفین امضالیه رق تَعَاطی ایله دیلر .
”اقوال حکیمانه وَجَمَلِ ادبیّه ده“ لسان حقنده نه مُطَالَعَه ایله دیکیز ؟
”دنیاده لساندن اعلا نه تَصَوُّر اولونه ییلر ؟ لسان رابطه مَعِیْشَتِ وَ مَدَنِیّتِ
مِفْتَاحِ عُلُومِ وَ مَعْرِفَتِ ، تَرْجَمَانِ حَکْمَتِ وَ حَقِیْقَتِدر . اونک واسطه سیله شهرلر
بنا وَ قَوْملر اداره اولونور . تعلیم وَ تَدْرِیس وَ اِقْنَاعِ وَ اِسْکَاتِ اونکله
اجرا ایدیلر . مَحَاکِمِ وَ مَجَالِیسِده اونک واسطه سیله حُکْمِ وَ رَأْیِ اعطا اولونور .
وَ وَظَائِفْک اِثْ مُقَدَّسِ اولان عِبَادَاتِ اونکله ایفا ایدیلر .“ (ازوب)

Reading Exercise. تعلیم قرائت

Administrative Councils. مجالس اداره*

هر ولایت و لوا و قضا مرکز لرنده بر مجلس اداره وار در . اشپو
مجلس ، اعضای¹ طبیعیّه¹ و اعضای مُنْتَخَبَه دن¹ مُرْکَبْدِر² . اعضای
طبیعیّه ؛ ولایتده : حاکم³ ، مفتی⁴ ، دَفْتَرْدَار⁵ ، مَکْتُوبْجِی⁶ ایله ولایت
مُرْکَزِنْدَه کی ملل غیر مُسْلِمه⁷ رُؤْسَای⁸ روحانیه سندن⁹ عبارت در .
لواده کذلک : حاکم³ و مفتی⁴ و محاسبه جی⁵ و تحریرات مدیری⁶
ایله مرکز لواده بولونان ملل غیر مُسْلِمه⁷ رُؤْسَای⁸ روحانیه سندن⁹
عبارتدر . قضا ده دخی : نائب⁸ و مفتی⁴ بلده و مال مدیری⁵

Words. * *Méjalsi Idaré* (pl. of *méjlis*). 1. *aza* members (pl. of *ouzv*); *tabiiyé* natural (§§ 580, 656); *müntakhab* chosen, elected (fayil of *intikhab*) 2. *mûrék'keb* composed (fayil of *térkeeb*). 3. *hakim* judge, a qadi (fayil of *hûkm*); *nayib* a judge-substitute (fayil of *niyabét*). 4. *mûfti* the officer who answers questions in the Canon Law of Islam (fayil of *ifta*). 5. *déftérdar*, *mouhasébéji*, *mal mûdiri* the controllers of revenue and expenditure in Vilayét, Liva and Qaza. 6. *méktoubjou*, *tahrirat mûdiri*, *tahrirat kiâtibi* the Chief Secretaries in Vilayét, Liva and Qaza. 7. *mûslim* Moslem (fayil of *islam*); *ghayri-mûslim* non-Moslem (§ 695 ¹⁰). 8. *roués'sa* heads, chiefs (pl. of *réyis*). 9. *rouhaneé* spiritual (§ 580 g).

و تحریرات کاتبی^۶ و ملل غیر مسلمہ^۷ رؤسای^۸ روخانہ سندن^۹
 عبارتدر^{۱۰}. خریستیانلر و یہودیہلر ملل غیر مسلمہ یی تشکیل ایدر.
 اعضای منتخبہ: نصفی^{۱۱} مسلم^۷ و نصف دیگر غیر مسلم اولق
 اوزرہ درت کشیدن مرکب^۲ اولوب؛ بونلرک انتخابی^{۱۲} اہالیہ
 عائد^{۱۳} در. مجالس اداره قضانک امور ادارہ سنہ نظارت ایدر.

10. *ibarét* composed. 11. *nîsf* half. 12. *intikhab ét.* "to choose; election (VIII. of *nûkhabé*). 13. *ayid* belonging (fayil of *avdét*).

Note. Consult the Reading Exercise, page 126.

Lesson 51. درس ۵۱

Broken or Irregular Plurals. جمع مکسر

§ 636. The Regular or Sound Plurals are made (as we have seen) by the addition of *-een* (m.) or *-at* (f.) to the Singular, without any change in the structure of the words. But in the case of Irregular or Broken Plurals (*Jém'i Mûkés'sér*) the structure or the form of the Singular is broken, as has been stated in a previous lesson (§ 571).

It is impossible to give all the measures of Broken plurals here, because they are very numerous. But those which are in common use in Ottoman, may be formed into the following groups.

§ 637. Nouns of the measures ققل form their plural as follows:

§ 638. S. ققل *faql*: Plural = فقول *fouqoul*: as:

حدّ *hadd* √ حدّ boundary: حروف *hourouf*: حرف *harf* letter: بیوت *bâyout*: بیت *béyt* house: حدود *houdoud*: نقد *naqd* cash: شروط *shurûṭ*: شرط *sharṭ*: حقوق *huquq*: حق *ḥaq* a right = نقود *nouqoud*.

c. *tabi* تابع *kétébé* clerks: Pl. = *kīatib* كاتب
 follower, servant: *té-ba* تبعه *a* subjects وارث *varis* heir: *vérésé*. ورثه
 'alim 'عالمان

d. عاقل 'aqil wise: Pl. = عقلا 'ouqala wisemen; عالم 'alim 'alim
فاضل fazîl learned : علما 'ouléma, fouzala doctors of Canon Law
شاعر shayir poet: جاهل = جهلاً 'shou'ara شاعرا

The Subj. Participles which end in **-i** **ی**, form their plurals as follows:

plurals as follows:

S. *vali* governor: Pl. = *vâlat* ولاية *qadî* قاضى judge:
عصاة = *a rebel* عاصى : *rouâ* رِوَاة = *historian* راوى : *qoudat* قضاة

§ 644. The plurals of the nouns derived from the Subjective Participle by the addition of *o* or *ä* ' *ت* (-*é*, -*ét*) [§ 582], are formed according to the first measure *févaqil*: as:

févaqil: as:
 a. *لاَزمَة* *lazîmé* necessity: Pl. = *لَوَازِمُ* *lévazim* necessities;
فَائِدَة *fayidé* benefit = *فَوَائِدُ* *févayid*; *قَاعِدَة* *qayidé* a rule =
عَوَاطِفُ *'avâtîf* kindness = *قَوَاعِدُ* *qavayid*; *عَاطِفَتُ* *'atîfét* kindness = *عَوَاطِفُ* *'avâtîf*.
 has'se sense

b. مادَّة *mad'dé* subject = مَوَادَّ *mévadd'* ; حَاسَّة *has'se* sense
 = حَوَاصَّ *havass'* ; خَاصَّة *khas'sé* peculiarity = خَوَاصَّ *khavass'*.

§ 645. The plural of the Adjective of Quality (§ 606, model *فَقِيلَ*) is formed on the model of a. *فُقَلَا*, b. *فِقَال*, c. *أَفْقَلَا* *fouqala*, *fiqal*, *éfqila*:

a. فَقِير *faqir* poor: Pl. = فُقَرَا *fouqara* the poor ; وَزِير *vézir* a minister of state = وُزَرَا *vûzéra* viziers, viceroys ; حَكِيم *hakeem* sage, philosopher = رُفَقَا = رَفِيق *houkéma* ;

b. كَبِير *kébir* great = كِبَار *kibar* grandees : كَرِيم *kérim* noble = كِرَام *kiram* : فَخِيم *fékhim* illustrious = فَخَام *fikham*.

c. حَبِيب *habib* friend = أَقْرَبًا *aqrîba* ; قَرِيب *qarib* relative = نَبِيّ *nébee* ; أَطَبَّاءُ *atîb'ba* ; طَبِيب *tabib* physician = أَحِبَّاءُ *ahîb'ba* ; أَنْبِيَاءُ *énbiya* ; صَدِيق *sdîq* = أَشْقِيَا = شَقِيّ .

§ 646. The plural of the nouns formed from Adjectives of Quality by the addition of ه or ة ' ت (-é, -ét, -at) [§ 582] is made on the model فَيَّائِل *féqayil*; as:

جزیره *jéziré* island = جزائر *jézaïr* islands : وظيفه *vazifé* duty = وظائف *vézaïf* : نصيحت *nasihat* advice = نصائح *nésayih* : سفينه *séfiné* ship = سفائن *séfayin* : خزينه *khaziné* treasure = خرائن *khazayin* : صحائف = صحيفه : قبائل = قبيله : حقائق = حقيقت : *khazayin*.

§ 647. The most important classes of nouns that form their plurals regularly are the Derivative Triliteral Infinitives and the Participles formed from those Infinitives. All these measures and their Participles take the plural in ين *-een* (m.) and ات *-at* (f.) [§§ 573—78].

The General Measure.

§ 648. All original Quadriliterals and most words in which the Triliteral root is increased by one or more letters¹, form their broken plurals on one and the same model, and this consisting of three syllables. The first of these syllables has an *ûstûn*, the second takes an *élif* and the third has an *ésré* for its vowel sound (— — | — — = -é -a -i-). If there is an *élif* or *vav* in the last syllable, it is changed into *yé* (-é -a -ee); as:

Singular مفرد <i>Mûfréd</i>	Plural جمع <i>Jém'</i>
مملكت <i>mémlékét</i> country:	ممالك <i>mémalik</i> } Nouns with <i>mim</i> .
معرفة <i>ma'rifét</i> knowledge:	معارف <i>mé'arif</i> }
مكتب <i>méktéb</i> school:	مكاتب <i>mékiâtib</i> }
مكتوب <i>méktoob</i> letter:	مكاتيب <i>mékiâteeb</i> } Object.
مزمور <i>mézmoor</i> psalm:	مزامير <i>mézameer</i> } Partic.
مفتاح <i>miftah</i> key:	مفاتيح <i>méfateeh</i> N. of Loc.
تدبير <i>tédbeer</i> plan:	تدابير <i>tédabeer</i> } The measure
تاريخ <i>tareekh</i> date; history:	تواريخ <i>tévareekh</i> } <i>téf-geel</i> .
اصغر <i>ésghér</i> lesser:	أصاغر <i>ésaghir</i> N. of Superiority.

¹ i. e. the Nouns with *Mim* (§§ 597—99), the Primitive Obj.

سلطان <i>soultan</i> Sultan:	سَلَاطِين <i>sélateen</i>	{ The measure <i>fouqlan</i> .
جمهور <i>jûmhoor</i> republic:	جَمَاهِير <i>jémaheer</i>	
اقنوم <i>âqnûm</i> a person (of Trinity):	أَقَانِيم <i>éqaneem</i>	} Quadrilateral nouns.
قانون <i>qanoun</i> law:	قَوَانِين <i>qavaneen</i>	
عسكر <i>askér</i> soldier:	عَسَاكِر <i>'asakir</i>	
ترجمه <i>térjémé</i> translation:	تَرَاجِم <i>térajim</i>	

مطالعات *Mûta-la'eat* Remarks.

§ 649. There are some nouns which form double plurals, these have often different meanings; the principal are:

حرف <i>harf</i> letter:	حروف <i>houroof</i> :	حُرُوفَات <i>houroofat</i> .
دين <i>déyn</i> debt:	ديون <i>douyoon</i> :	دِيُونَات <i>douyoonat</i> .
اسم <i>ism</i> name:	اسماء <i>ésma</i> names:	اَسْمَاءِ <i>ésami</i> a list.
رسم <i>résm</i> a due:	رسوم <i>rousoom</i> manners, custom:	
	رسومات <i>rousoomat</i> tolls, dues:	مَرَاْسِم <i>mérasim</i> ceremonies.
بيت <i>béyt</i> verse; house:	بيوت <i>buyoot</i> houses;	اَيَات <i>ébyat</i> verses.
شيخ <i>shéykh</i> chief:	شيوخ <i>shûyoukh</i> old men.	
		مَشَايِخ <i>méshayikh</i> chiefs.

راهب *rahib* a Christ. monk: رُهَبَان *rouh'ban*: رَهَابِين *réhabeen'*.

§ 650. Other Arabic nouns which form their plurals irregularly occur in Ottoman. The chief of these are:

أم <i>ûmm</i> mother:	أُمَمَات <i>ûm'méhat</i> mothers.
انسان <i>insan</i> man (homo):	نَاس <i>nas</i> human beings.
قرية <i>qaryé</i> village:	قُرَا <i>qoura</i> villages.
اسود <i>ésvéd</i> black:	سُودَان <i>soudan</i> negroes; the Soudan.
اله <i>ilah'</i> god:	آلِهَة <i>alihé</i> deities.
اهل <i>éhl</i> people:	اِهَالِي <i>éhali</i> inhabitants.
ارمني <i>érméni</i> Armenian:	آرَامِنَه <i>araminé</i> Armenians.
سعي <i>say</i> labour:	مَسَاعِي <i>mésayi</i> labours.

Participle (§ 604), the Noun of Superiority (§ 609), the measures *téfqeel*, *fouqlan*, etc.

§ 651. There are some very common Arabic plurals which are used in Ottoman as singular nouns and take a Turkish as well as an Arabic plural termination (§ 512); as:

malûmatlar knowledge. tahriratlar writings.

fiyatlar prices. azalar members.

vouqou'atlar events. évladlar children.

éhalilér inhabitants. tûjjarlar merchants.

amélélér labourers. ésh'yalar furnitures.

diyarlar countries. éснаflar handicrafts.

§ 652. There are some Persian or Turkish nouns, which have assumed Arabic plural terminations. These are mere barbarisms or solecisms (§ 507):

t. چيفتلكات *chiftlikât* (Imperial) farms; (as چيفتلكات همايون).

t. كيش *gélîsh* coming: كيشات *gélîshat* talent, success.

p. سبزه *sébzé* vegetable: سبزوات *sébzévat* vulg. *zarzavat*.

p. خرده *khûrdé* small: خردوات *khourdavat* smallware.

p. فرمان *férman* firman: فرامین *férameen* edicts.

t. كيدش *gidish* going: كيدشات *gédishat* conduct.

تعليم ۱۳۵ Exercise 135.

State the measure, the number and the meaning of the following words:

- ۱ کتاب، کُتُب، کاتب، مکتوب، کتبه، مکتاتبه،
- مکاتب، مکاتبات. ۲ خروج، إخراج، إخراجات، خارج، خارجيه،
- مخرج، مخرج. ۳ نزل، نازل، منزل، انزال، تنزیل، تنزیلات،
- منازل. ۴ ذکر، مذکور، تذکره، مذکوره، تذکر، مذاکره،
- مذاکرات، تذکرات. ۵ قتل، قاتل، قاتلین، قاتله، مقاتله، مقتول،
- مقاتلات، مقتولین، مقتولین، مقتل، مقتلہ. ۶ جبر، مجبور،
- مجبوریت. ۷ علم، عالم، معلوم، معلومات، أعلم، علیم، علام، اعلام،
- تعليم، تعلیمات، معلّم، معلّم. ۸ حسن، أحسن، أحاسن، تحسین،

- مَحَاسِنُ، مُحَسِّنَات. ۹. وُصُول، وَاصل، مَوْصُول، اِيصال، مُوَاصَلَت.
 ۱۰. دُخُول، اِدْخَال، اِدْخَالَات، مَدْخَل، مَدْخَل، مَدْخَلَه، مَدْخَلَات،
 دُخُولِيه. ۱۱. قُدُس، قُدُوس، قُدُوسِي، قُدُوسِيَّت، تَقْدِيس، مَقْدِيسِي،
 مَقْدَس. ۱۲. ضَرْب، ضَارِب، مَضْرُوب، اِضْطِرَاب، مُضْطَرِب.
 ۱۳. وَسْوَسه، مَوْسُوس. ۱۴. طَنْطَنه، مُطَنْطِن، صَيْقَل، مُصَيْقَل،
 غُنْوَان، مُعَنَّون. ۱۵. مُسْتَشْرِق، مُسْتَشْرِقِينَ (orientalists)، اِثْصَال.

Translation 136. ترجمه ۱۳۶

Form the derivatives of the following words:

1. The act of looking (نَظَر)، who looks, looked at, to wait (VIII), who waits, who is waited for.
2. Ignorance (جَاهَلَات)، ignorant; unknown; ignorant people.
3. The act of sending (رَسَالَت)، who is sent (apostle), two apostles, apostles; to send (IV); who sends; messenger.
4. To burn (حَرَق)، fire (§ 606), to be burnt (VIII), burning, burnt.
5. To save (خَلَّص)، to desire to save (X), saviour, saved.
6. To write (كَتَبَ)، book; clerk; written, letter; a place where to write, school; schools, letters, two schools, two letters; to correspond (IV).
7. News (خَبَر); to give news, to inform (IV), informer, informed; to communicate (III), correspondent.
8. Change the word مَلِك into fayil, méfoul; into noun with *mim*; to possess (I, X), to give possession (II), to take possession (V), fayil of X, and Pl.

Exercise 137. تَعْلِيم ۱۳۷

۱. سلطان حمید خان ثانی خضرتاری سلاطین عثمانیه نك اوتوز
۲. عثمانلی ملتی مللر معظمه دن بریسیدر.
۳. بو قوناغك

املاك ویرکیسی^۱ ۷۴۰ غروشدرو ۴ وره‌ته سنک جمله‌سی دخی تبعه
دوات علیه‌دن ایدیلر ۵ ایران شعراسندن الک مشهوری حافظ شیرازی در
۶ شهرک کبار اهالیسندن بعضیلری بو هفته سواحله مُتَوَجِّهًا^۲ حرکت
ایله دیلر^۳ ۷ مأمورین کرامدن اکثریسی بنم احبامدن درلر ۸ صرف
قواعدینی^۴ ازبر ایتدیگز می؟ اگر ایتدیگز ایسه بونک فوائد کثیره‌سی
وار در ۹ مکاتبک مُحَسَّناتی یک چوقدر ۱۰ اورادن مُنتَهی حیقان قُقرَا
اولادلری حُکَمَا، وَزَرَا، حُکَام، عَلَمًا وَ کَتَبَه سلکنه^۵ داخل اولورلر^۶.

Words. 1. *émlāk vérgisi* property tax. 2. *mûtévéj'jihén* toward (fayil of *tévéj'juh* to turn, V. of *véjh'*). 3. *haréket ét.* to start. 4. *qavayid* rules (pl. of *qayidé*). 5. *silk* career. 6. to enter.

ترجمه ۱۳۸ Translation 138.

1. This book contains¹ 320 figures². 2. The eastern boundaries³ of Turkey are Russia and Persia. 3. I have a gospel printed⁴ in very small characters. 4. The churches do not pay⁵ property taxes. 5. The English nation is one of the greatest nations of Europe⁶. 6. Are those physicians among your relatives? 7. They made a journey⁷ towards the islands on board the ships. 8. It is written in the Psalms "Lead⁸ me to the rock that is higher than I". 9. Where is the list of expenses? — Here it is, the clothes bought from the merchants are inserted⁹ in this list with their prices. 10. The success of the vegetables and flowers is perfect¹⁰ this year.

Words. 1. *havi dir*. 2. *éshkiâl* (pl. of *shékl*). 3. *houdood* (pl. of *hadd*). 4. *matbou'* (méfoul of *tab'*). 5. *té-é-diyé ét.* (II. of *éda*). 6. *Avropa*. 7. *séyahat*. 8. *ihda éylé* (IV. of *hidayét*). 9. *dakhil* (fayil of *doukhoul*). 10. *múkémme'l* (méfoul of *tékmil*).

مکالمه Conversation.

Columbus' Egg. (Continued.) قولومبوسک یومورطه‌سی (مابعد)
بوجواب حضاره^۱ نه تأثیر ایتدی؟ حضارک حیرت^۲ و مراقنی^۳ جلب
(۳۰۸ صحیفه‌یه مراجعت یوریله) و تحریک ایله‌دی.

Words. 1. *houz'zar* pl. of *hazîr* (§ 643b). 2. *hayrét* wonder. 3. *méraq* curiosity; *jélb ou tahreek ét.* to instigate and arouse.

بر جدیدك كاشفی علیہندہ عداوتلہ
مسلو اولان پرنس مومی الیہ ایلہ
مدعوین سائرین بوتکلیفہ نصورتلہ
موفقت ایلہ دیلر و نتیجہ سی^۴ نہ
اولدی؟

نتیجہ سی شو اولدی کہ : بر سبت
یومورطہ احضار اولونوب : قرالدن
باشلا یئرک هپسی ده یومورطہ یی
سیوری طرفی اوزرینه دور دورمغه
چالیشدیلر . [ایله دیلر .

حضار بوگا موفق^۵ اوله ییلدیلر می ؟
قرستوف دور دوره ییلدی می ؟

نه مناسبت^۶ اهرکس اظهار^۷ عجز^۸
اوت افندم ! سیوری طرفی قیرمقله
یومورطہ یی دور دورمغه مقتدر^۹
اولدی .

[دیمش ؟

دیمش لکه بو یولده هرکس دور دوره ییلر .
طوغری ! اشته معرفت^{۱۰} اورای
ایلك اول دوشونوب یاپمقده در .
قولومبوس دخی بر کره آمریقانك
یولنی ارائه^{۱۱} ایلدکن صر کره هر
کس ده اورایه کیده ییلر .

حضار بونی کورونجه قرستوفه نه
ایله دکل می ؟ قیر دقدن صو کره هرکس
دور دوره ماز می ؟ هزر و معرفت
برشی قبیل المشاهده می بوخسه
بعده المشاهده می وجوده کتیر-
مکده در ؟

یومورطه نك حکایه سیله آمریقانك
کشی یئنده نه مناسبت^{۱۲} واردر ؟
آمریقانك یولی بولوندق دند صو کره
هرکس اورایه کمال سهولتله^{۱۳}
کیده ییلر .

4. *nétijé* the end, conclusion (§§ 582, 646). 5. *mouvaffaq* successful (*méfoul* of *tév'feeq*). 6. *múnasébét* connexion (III. of *nisbét*); *né-*! not at all! 7. *izhar* to show, confess (IV. of *zouhour*). 8. *ajz* inability. 9. *múqtédír* able (VIII. of *iqtidar*). 10. *marifét* skill, talent (n. with *mim* of *irfan*); *ilk évvél* first of all, in the first place. 11. *irayé* to show (IV. of *rouyét*). 12. relation, connexion. 13. *kéma'li souhoulétlé* with the greatest ease (§ 695, 11).

درس ۵۲ Lesson 52.

The Agreement of Adjectives with Nouns.

§ 653. The union of two Arabic nouns, or of an Arabic noun with an Arabic adjective (*Izafét*) according to the Persian system has been already mentioned. The examples given (§§ 517, 565) were all masculine and singular, both adjectives and nouns.

§ 654. When an Arabic adjective is placed before a noun, in Ottoman it generally remains invariable, whether the nouns which it qualifies are masculine or feminine, singular or plural; as:

خیر دعا *khayr douva* a blessing: عالی حیات *ali hissiyat* noble feelings.

§ 655. But when the Arabic noun is feminine or plural and the adjective follows the noun, then the adjective must agree with it in number and gender.

§ 656. Read carefully the following rules:

- | | |
|---|--|
| 1. masc. sing. nouns require the adjective to be masc. singular. | |
| 2. fem. sing. » » » » » » fem. singular. | |
| 3. masc. dual » » » » » » masc. dual. | |
| 4. masc. plural » » » » » » { regular masc. plural
or broken plural. | |
| 5. fem. plural » » » » » » fem. plural or sing. | |
| 6. broken plural » » » » » » { fem. sing. or broken
plural. | |

§ 657. All broken plurals, the names of letters and cities are regarded as feminine.

§ 658. مثالر *Misal'ler* Examples.

1. دعای خیر *douva'yi khayr* a good prayer; blessing.
بحر احمر *bah'ri ahmér* the Red Sea.
2. الف ممدوده *éli'fi mémdoudé* elongated Elif (§ 29 d).
قوة عظیمه *qourvé'yi azimé* great power.
3. طرفین مرقومین *taraféy'ni mérqouméyn* those two parties.
حرفین متجانسین *harféy'ni mûtéjaniséyn* two homogeneous letters.
4. مورخین مشهورین *mûvérrikhee'ni méshhoureen'* the celebrated historians.
مأمورین فخام *mé-é-mouree'ni fikham* illustrious officers.
5. صفات الهیه *sifa'ti ilaheeyé* the Divine attributes.
معلومات مهمه *malouma'ti mûhim'mé* important knowledge.
ذوات عالیات *zéva'ti aliyat* great personages.
6. امور مهمه *oumou'rou mouhim'mé* important affairs.
اجداد عظام *éjda'di izam* venerable ancestors.
مکاتب ملیه *mékîâtî'bi milliye* national schools.

§ 659. متووعات *Mûténévviyat* Miscellaneous.

آیتِ کریمه *ayé'ti kérimé* the sacred verse, the golden text.

دینِ مقدس *din'i mouqad'dés* the Holy Religion.

دولتِ علیّه *Dévlé'ti Aliyé* the Sublime Government (Turkey).

سامعونِ کرام *samiyou'nou kiram* honorable hearers.

ازمنهٔ قدیمه *ézminé'yi qadimé* ancient times.

تواریخِ عتیقه *tévarikh'i atiqá* ancient histories.

تبعهٔ صادقّه *téba-a'-yi sadîqa* loyal subjects.

سواحلِ بحریّه *sévahil'i bahriyé* marine coasts.

اقصای شرق *aqsa'yi sharq* the Furthest East.

§ 660. غلطاتِ مشهوره *Galatatî Mésh'houré* Barbarisms.

طوپخانهٔ عامره *topkhané'yi amiré* Imperial Arsenal of Ordnance.

مطبخِ عامره *matba'khî amiré* » Kitchen.

ترسانهٔ عامره *térsané'yi amiré* » Dock-yard.

قوةٔ الکتریقیّه *qouvvé'yi éléktriqiyé* electrical force.

آسیای صغرا *Asiya'yi soughra* Asia Minor.

تعلیم ۱۳۹ Exercise 139.

۱ مرحوم^۱ اولانلری 'جنابِ الله جانلریته رحمت ایله سین' دیهرک
خیر دعا ایله ذکر^۲ ایتمه لی. ۲ مرذیفون قیزلر قوله جنک محترق^۳ اولان^۴
بناسنک مجدداً^۴ انشاسی^۵ ضمننده^۶ ارادهٔ سنیه^۷ حضرت پادشاهی
شرفصادر^۸ اولاشدر. ۳ دنیانک قطعات بعیده سنده^۹ انکلیرلرک
مستملکات^{۱۰} متعده سی واردر. ۴ مورخین مشهورینک روایات

Words. 1. *mérhoum* deceased (mefoul of *rahmét*). 2. *zîkr ét.* "to remember, to mention. 3. *mûh'téréq* burnt (mefoul of VIII.). 4. *mûjéd'dédén* newly (mefoul of *téjdid*). 5. *insha* to build. 6. *zîmninda* for. 7. *iradé* decree, command (VI. of *rivad*; *séneeyé* sublime, exalted). 8. *shérîfsadir* which has issued in honour. 9. *qîta-at* parts of the world = countries (pl. of *qît-a*); *bayid* distant (from *boud'* § 606). 10. *mûstémlikîât* colonies (pl. of *fayil* of X. of *mûlk*); *mûtéad'did* numerous (fayil of *té-ad-dûd*, 'adéd V).

و نقلیاتینہ¹¹ نظر¹²، اَزِمنہ قَدیمہ دہ آسیای صغرا دہ مِلکِ مُتَعَدِدہ میدانہ
 کلمہ شلر و ینہ محو¹³ اولش لار. ۵ حضرت ابراہم؛ افندیژک اجدادِ
 عظامی آراسندہ معدود در. ۶ دینِ مقدس مزک مکاتبِ ملیہ دہ اولاد
 و اطفالِ وطنہ¹⁴ صورتِ لایقہ دہ¹⁵ تعلیم و تدریسی ضمنتندہ معلمونِ کرام
 طرفندن کرہ کی کبی غیرت و ِہمت اولنمقدہ در. ۷ تدیردہ قُصور ایدن
 تقدیرہ بہانہ بولور.

11. *rivayét, naql ét.* "to narrate, to recount, to tell. 12. *nézarén* according (§ 682 b). 13. *mahv ol.* "to disappear. 14. *atfal* children (pl. of *tîfl*). 15. *sourét* manner; *layîq* suitable.

ترجمہ ۱۴۰ Translation 140.

1. Some of the illustrious officers of the Turkish government were present at the commencement¹ exercises of the College. 2. You will find here all important² knowledge concerning the settlement³ of the wretched immigrants⁴ in South Africa⁵. 3. Dr. Carrington is one of the most eminent physicians. 4. Because of some important business⁶ he was unable⁷ to come here. 5. One of the loyal subjects began⁸ to speak⁹ and said 'Honourable hearers'. 6. I have Moses of Khorene's¹⁰ and Agathangelos'¹¹ ancient Armenian histories¹².

1. *tévziyi mûkiâfat résmi* or *yévmi makhsous* = day of prizes. 2. *mouhimmi*. 3. *iskîân* (IV. of *sûkûn*). 4. *mouhajiree'ni magh-doureen*. 5. *Afrika'yi jénoubi*. 6. *mésali'hi mûhimmé sébébiylé*. 7. *mûqtédîr olamamaq*. 8. *ibtidar ét.* 9. *kélam*. 10. *Mosés Khorini*. 11. *Aqatanqélos*. 12. *mûvérrikhee'ni qadimé'yi Araminédén*.

مکالمہ Conversation.

طوپخانہ عامرہ بی کز مہ کز اولش میدر؟	خیر افندم ترسانہ عامرہ بی کز دم.
بویاز تعطیلانی نرہ دہ امرار ایدہ جکسکز؟	آسیای صغرا دہ بولسان متعَدِد بلاد
مقصد یگزر برسیاحت می ایت مکدر؟	قدیمہ ویرانہ لرینی کزہ جکم.
تاغرافلر نہ ایله ایشلہ یورلر؟	قرۃ الکتریقیہ ایله ایشلہ یورلر.
بو کونکی درسک آیت کریمہ سی نہ در؟	"عیسائی کورمک ایستہ ریز" آیتدر.
بو آیت نرہ دہ محرر در؟	اناجیل اربعہ دن اینجیل یوحنا ناک
	۱۲ نجی باب ۲۲ نجی آیتندہ موجود در.

‘آر طوغرول’ نه ديمکدر و کيمدر؟ عثمانليک اجدادِ عظامندن بری اولوب
‘جسور طوغرول’ معناسنده در.

Reading Exercise. تعليم قرائت

دقتدن منبعث کشفیات*

Inventions Resulting from Observation.

تاریخ^۱ اختراعات^۲، هر شیئه دقت ایتمکلکک لزوم^۳
حقیقیسنی^۴ اثبات^۵ ایدن امثال^۶ کثیره بی حاوی^۷ در . اختراعاتک
اکثریسی^۸؛ یا ذکی^۹ بر عمله نک^{۱۰}، و یا^{۱۱} متفنین^{۱۲} بر عالمک نظر
دقتته^{۱۳} تصادف ایدن^{۱۴} صورت ظاهرده^{۱۵} معناسز^{۱۶} بر شیئدن نشأت
ایدر^{۱۷} . مثلاً^{۱۸} :

دگیز، سواحله بر طاقم اوتلرله برابر آوروپاچه مَجْهُول بر نوع دگیز
یوصونلری^{۱۹} آثار . اسمی جسمی^{۲۰} اول آنه^{۲۱} قدر هر کسجه نامعلوم^{۲۲}
اولان بر گمیجی اونلری طولار^{۲۳}؛ و دقتله معاینه^{۲۴} و تدقیق^{۲۵}
ایتدکدنصرکه ‘بونلرک قطعات بعیده دن کلدیکنه حکم^{۲۶} ایدر’

Words and Notes. * *diq'qat* careful observation; *mûnbayis* caused (fayil of *inbiyas*); *késhfiyat* discoveries. 1. history (II. of *érékh*). 2. *ikhtira'at* (pl.; VIII. of خرع). 3. *louzoum* necessity. 4. real. 5. *isbat ét.* to prove (IV. of *sébt*). 6. *émsal* precedents, examples (pl. of *mésél*). 7. *havi* containing (fayil). 8. *éksérisi* the majority. 9. *zékee* sagacious (§ 606). 10. *amélé* labourers (used as sing. § 651). 11. *ya — ya* either — or —. 12. *mûtéfé'n'nin* versed in science (fayil of *téfén'nûn* § 622). 13. *nazarî diq'qat* consideration. 14. *tésadûf ét.* to fall under (VI. of *sadéf*). 15. *sourét* appearance; *zahir* external (fayil of *zouhour*). 16. *mana* meaning (n. with *mim* of عَنِ); *manasîz* unimportant. 17. *néshat ét.* to come into existence, to originate. 18. *méséla* for instance (§ 683). 19. *yosoun* moss. 20. *jism* existence. 21. *an* time. 22. *namalûm* unknown (§§ 530, 604). 23. *toplamaq* to gather (§ 276). 24. *mou-a-yéné* to examine (III. of 'ayn eye). 25. *tédqiq ét.* to scrutinize (II. of *diq'qat*). 26. *hûkm ét.* to decide judicially.

و بونكله بحر محیط اوتہ سنده یکی بر دنیا کشفنی تخیل ایدر²⁷؛
بوکا ده موثق اولور²⁸ .

مناسترك²⁹ برنده 'قبه دن'³⁰ اصیلمش اولان بر قندیل³¹ اورته ده
صاللانیر . مشهور بر عالم 'بو قندیلک عینی وقتده'³² 'دائما'³³ 'مطرِد'³⁴
بر صورتده کورولن حرکتلرینه⁴¹ دقت ایله : بر ایکی ! بر ایکی !
دییه رك تعقیبنه³⁵ قویولور³⁶ . 'متهیج'³⁷ خانه سنه عودت ایدر . حکمت
طبیعیه نك³⁸ اك مهم³⁹ قواعدندن برینی 'یعنی رقاصلك'⁴⁰ حرکت⁴¹
یاخود اهتزازاتِ مُطرده سنی کشف ایله دی . (مانیه خانم)

27. *tékhay'yûl ét.* to imagine (V. of *khayal*). 28. *mouvaf'faq* successful (*méfoul* of *tévfeeq*). 29. *manastîr* monastery. 30. *qoub'bé* dome. 31. *qandeel* a lamp. 32. *ayni vaqîtda* at the very moment (§ 695, 13). 33. *dayima* continually (adverb). 34. *mout'tarîd* isochronous. 35. *ta'a-qeeb* to follow. 36. *qoyoulmaq* to go on. 37. *mûtéhéy'yij* excited (fayil of *téhéy'yûj*, V. of *héyéjan*). 38. *hikméti-tabiiyiyé* natural philosophy. 39. *mouhimm'* important (fayil of *ihmam*, III. of *himmét*). 40. *raq'qas* pendulum (§ 611). 41. *harékét* movement; vibration.

درس ۵۳ Lesson 53.

حرف تعریف The Arabic Definite Article.

§ 661. In the Turkish and Persian languages there is no article either definite or indefinite; but in Arabic there are definite and indefinite articles (*Harfî Tarif, Ténveen*) which are used in Ottoman with Arabic terms. The Ind. Article or *Ténveen* is of three kinds: *-én*, *-in*, *-oun*, applied to the end of the words (§ 48); and they are used in Ottoman as adverbs. The definite article is *ال él* 'the': *الكتاب él-kitab* the book, *البيت él-béyt* 'the house'.

§ 662. The Arabic Letters are 28 in number, (پ 'چ' being peculiar to Turkish and Persian): 14 of these are called lunar and the other 14 solar letters.

§ 663. The Solar Letters (حروف شمسيه *Houroufou Shémseeyé*) are: ن ل ظ ط ض ص ش س ز ر ذ ث ت.

The Lunar Letters (حروف قمرية *Houroufou Qamé-reeyé*) are: ي ه و م ك ق ف غ ع خ ح ج ب أ.

§ 664. When the Arabic Article is added to a word beginning with a solar letter, to avoid harshness of sound, the *lam* is assimilated in pronunciation to the following solar consonant for euphony, and a *shéddé* (ّ) is put over the latter: الصّبر *és'-sabr* the patience; الدّين *éd'-din* the religion; السّلام *és'-sélam* the salutation: and not *el-sabr*, *él-din*, *él-sélam*; also:

السمت *és-sémt* zénith: pl. السموت *és-sûmout* azimuth.

§ 665. But the pronunciation of the *lam* is retained when the Article is attached to a word beginning with a lunar letter:

الحقّ <i>él-haqq</i> the right.	الجبر <i>él-jébr</i> Algebra.
الكحلّ <i>él-kûhûl</i> alcohol.	القليّ <i>él-qali</i> alkali.
الكيميا <i>él-kimya</i> alchemy.	الانبيق <i>él-inbiq</i> alembic.
العضاده <i>él-idadé</i> alidade.	الغول <i>él-ghoul</i> the thief (Algol, the star).
الحمراء <i>él-hamra</i> the Red (castle), Alhambra.	
المنقح <i>él-mûnaqqah</i> almanack.	

§ 666. Almost all Arabic words properly end in a vowel: *ûstûn* (-é) is the sign of the Accusative, *ésré* (-i) is the sign of the Genitive, and *eôtré* (-a) the sign of the Nominative; also these are left in Ottoman, yet they are retained in Arabic sentences used in Ottoman.

When a word having the Article ال is preceded by a word, that word keeps the original final vowel (-é, -i, -ou); the *élif* of the Article is not pronounced but slurred over, and *lam* is connected with the last vowel of the preceding word; as:

رَأْسُ الْحِكْمَةِ مَخَافَةُ اللَّهِ *résû'l hikméti mékhafétou 'llahi*
the beginning of knowledge is the fear of the Lord.

كَلَامُ الْمُلُوكِ مُلُوكُ الْكَلَامِ *kélamû'l mûlouki mûloukû'l kélamî*
the words of kings are the kings of words.

خَلِيلُ اللَّهِ *khalilou 'llahi* the chosen friend of Good (Abraham).

Not *Résû él hikméti, mékhafétou allahi, kélamû él mûlouki*.

Note. The word الله is contracted from ال 'the', إِلَه *ilah* god,
إِلَه = آل *Allah* the God.

§ 667. When the *elif* of the Article is absorbed by the final vowel of the preceding word, the elision is marked by the sign ـ , written over the *elif* and called *vaslé* 'union'; because it unites the vowel with *lam* directly; as: خَلِيلُ اللَّهِ رَأْسُ الْحِكْمَةِ كَلَامُ الْمُلُوكِ.

The Arabic Izafét and Compound Adjective.

§ 668. The Arabic Definite Article is used for the following purposes:

I. To form the Arabic *Izafét*: as when an Arabic noun is united with a second noun; the last letter of the first vowel, being Nominative, has generally *êtré* (-*ou*, -*û*) as its vowel (while it was *ésré* [-*i*] in the Persian system [§ 515]), and the second noun has the article:

أَمِيرُ الْمُؤْمِنِينَ *émirû'l mûmineen* the commander of the believers.

عَبْدُ الْمَجِيدِ *abdû'l Méjid* the servant of the Most-Glorious.

مِيزَانُ الْحَرَارَةِ *mizanû'l hararé* the balance of warmth, thermo-
meter.

دَارُ السَّعَادَةِ *darû's'sa'adét* the house of prosperity, i. e. the
Imperial Harém.

II. To form the Arabic Compound Adjective, formed of a Participle (i. e. *fayil*, *méfoul*, adj. of Quality, N. of Excess, [§§ 601—606]), and a Noun. The Participle precedes the noun and ends with *êtré* (-*û*), while the noun has the Article.

خَالِقُ الْأَرْضِ وَالسَّمَاءِ *khaliquû'l arz vé'sséma* the creator of earth
and of heaven.

وَلِيُّ النِّعَمِ *véléeyû'n'niam* protector of benevolence,
benefactor.

سُلْطَانُ السَّلَاطِينَ *soultanûs sélateen* the Sultan of Sultans.

مَفْرُوضُ الْأَدَا *méfrouzou'l éda* the performance of which
is assigned, incumbent, canonical (prayer).
أَكْبَرُ الْأَكَابِرِ *ekbérû'l ékîābir* the great one of the greats.

Note. The word سُلْطَان *sulṭān* is the Adj. of Quality of سَلَاطَت *sélatat* domination, rule.

III. To unite the nouns with the preposition. The prepositions are voweled generally at the end with *ústûn* (-é, -a) and *ésré* (-i); (see more in the next section):

بِ *bi-* 'by': أَلذَّات *éz-zat* the person: بِالذَّات *bî'z-zat* in person, personally.

بَيْنَ *béyné* between: أَلْمِلَل *él-milél* the nations: بَيْنَ الْمِلَل *béyné'l milél* between the nations, international.

§ 669.

Notes. 1. All these examples end in Arabic with *esré* (-i), being in the Genitive case and meaning of; as: *Emirûl mûmini-neeni*, *Abdûl méjidi*, *Darûs séa-déti*, *Véliyûn niyamî* etc.

2. Surnames or patronymics in Arabic [كنية *kûnyé*] are composed with the words أَبُو *ébou* father; أُم *ûmm* mother; ابْن *ibn*, بَن *bén*, (pl. بَنِي *béni*); وَلَد *véled* son; بِنْت *bint* daughter (§ 168). The Arabs have the custom of calling the parents by the name of their firstborn children; as: أَبُو بَكْرٍ *ébou-Békir* the father of Békir, the surname of the first Caliph. أَبُو الْفَرَج *Ébûlféraj* the father of Faraj, Abulfaragius. أُمُّ كَلْثُوم *ûmmû Kûlsoum* the mother of Kûlsoum, Mouhammed's youngest daughter. ابْنُ سِينَا *Ibni Sina* the son of Sina, Avicienna.

3. If the name of the person precedes the surname, then *élif* is left out and بَن *bén*, *bin* is used. وَلَد *véled* is used for non-Moslems; as: مُحَمَّدُ بْنُ عَبْدِ اللَّهِ *Mouhamméd bén Abdoullah'* Mouhammed the son of Abdoullah. يُوسُفُ وَلَدُ ذَكَرِيَا *Yousouf vélédi Zékérya* Joseph the son of Zechariah. بَنِي أَحْمَرَ *béni Ahmér* the children of Ahmér.

مِثَالُ *Misal'ér* Examples.

مَلِكُ الْمُلُوكِ *mélikûl-mûlouk* the King of Kings.

رَبُّ الْأَرْبَابِ *rab'bûl-érbab* the Lord of Lords.

رَئِيسُ الْأَبَا *réyisûl-aba* the chief of the fathers', patriarch.

عِيسَى الْمَسِيحِ *Eesa-él-méseeh'* (among Christians), *Eesél-méseeh* (among the Moslems) Jesus the Anointed; the Messias.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ (بَاسْمِ) *bismil-lahir' rahmanir' raheem* in the name of God the All-Compassionate, the Most-Merciful.

§ 669a. The Declension of Arabic Nouns.

Nom.	كِتَابٌ <i>kitabûn</i> a book.	الْكِتَابُ <i>él-kitabû</i> the book.
Gen.	كِتَابٍ <i>kitabîn</i> of a book.	كِتَابِ <i>él-kitabî</i> of the book.
Acc.	كِتَابًا <i>kitabén</i> a book.	الْكِتَابَ <i>él-kitabé</i> the book.

تعليم ١٤١ Exercise 141.

Form from the following words Izaféts and Compound Adjectives:

- I. 1. + رَحْمَتٌ 'نور' رَسُولٌ 'كَلِمَةٌ' بَيْتٌ 'عَبْدٌ' رُوحٌ 'إِبْنٌ (الله). 2. سيفٌ *ata, féyz* gift; سعدٌ *sa'd* felicity; سيفٌ *séyf* sword + الله [men]). 3. عِبَادٌ *ibad* servants + الله [men]). 4. اِقْدَاسٌ *aqdas* holies + قُدُسٌ *qouds* holy (interlocutor + الله [Moses]). 5. كَلِيمٌ *kéleem* interlocutor + الله [Moses]). 6. بَرَيْنٌ + سُلْطَانٌ *bérréyn* two continents, Asia and Europe). 7. خَاقَانٌ *khaqan* emperor [Chinese *hu-hang*] + بَحْرَيْنٌ *bahréyn* two seas, the Black Sea and the Mediterranean). 8. فُنُونٌ + دَارٌ *dar* house (fûnoun sciences; خَيْرٌ *khayr* benevolence; شَفَقَةٌ *shéfaqa* charity; سَعَادَةٌ *séadét* prosperity; طَبَاعَةٌ *téba-at* printing; تَحْصِيلٌ *tahsil* learning; خِلَافَةٌ *khilafét* caliphate). 9. بَنَتْ + عِنَبٌ *inéb* grapes [wine]). 10. خَبَائِثٌ + أُمٌّ *khabayis* evils). 11. رَحْمَنٌ + عَبْدٌ *rahman* merciful, كَرِيمٌ *kérim* gracious; سِتَارٌ *hamid, méjid, azis* All-praise-worthy; حَمِيدٌ *séttar* forgiver; مَسِيحٌ *méseeh* Christ). 12. شَرَفٌ 'نُورٌ' نَاصِرٌ 'عِزٌّ' بَرْهَانٌ 'شَمْسٌ' جَمَالٌ

jémal beauty; مُظَفَّرْ *mouzaffér* successful + دِين *deen*, *din* religion).

Note. The nouns preceding دِين end in *ûstûn* (-é).

II. 13. (عَظِيم *azeem* great, جَلِيل *jélil* illustrious +
 14. (بَيَانْ *béyan* mention + ذَكَرْ *salif* above + سَالِفْ *salif* above +
 15. (سَرِيع *série* quick + حَرَكَة *harékét* motion). 16. (مَرَعِي *méree*
 observed + خَاطِرْ *khatîr* [honorable]). 17. (كَرِيه *kérih'*
 bad + صَوْت *savt* voice). 18. (مَقْبُول *maq Boul* acceptable
 + رَاحِمِينَ *rahimeen* [the most compassionate of the compassionate]). 19. (رَاحِمِينَ *rahimeen* [the most compassionate of the compassionate]). 20. (رَاحِمِينَ *rahimeen* [the most compassionate of the compassionate]).

§ 670. الرُّشْدُ *rûshd*, *érrûshd* (أَبْنُ خَالِدُونَ + ابْنِ) [Averrhoes]; (أَبْنُ دَاوُدَ *Davoud* David); (أَبْنُ إِسْحَاقَ *Isaac* the son of Isaac); (أَبْنُ نَعِيمَةَ *Nayima* the daughter of Nayima); (أَبْنُ زِيَا *Ziya* the father of Ziya).

The Arabic Prepositions.

§ 671. The Arabic Prepositions are much used in Ottoman, but only in connexion with Arabic words. Those most frequently met with are the following:

- a. إِلَى *ila-*, *iléy-* towards, as far as, until, to (§ 676 ⁶).
 إِلَى الْأَبَدِ *ilél-ébéd* to all eternity, eternally.
 إِلَى آخِرِهِ *ila akhîrihi*, إِلَى نِهَائِهِ *ila nihayé* to the end thereof;
 et cætera, etc.
- b. بِ *bi-* by, with, in (§ 676 ³).
 بِالذَّاتِ *biz'zat* in person. بِالْجُمْلَةِ *biljûm'lé* all, everyone.
 بِاتِّفَاقٍ *bil-it'tifaq* with agreement, unanimously.
- c. بَعْدَ *badé-*, *bad-* after (§ 676 ⁴).

بَعْدَ الطَّعَامِ *badét'ta-am* after dinner.

بَعْدَمَا *badéma* after which. بَعْدَهُ *badéhou* afterwards.

d. بِلَا *bila* without (used with nouns).

بِلَا خَوْفٍ *bila khavf* without fear.

e. بَيْنَ *béyné-, béyn-* between, among.

بَيْنَ النَّاسِ *béynén-nas* among the people, among men.

f. عَلَى *ala-, alé-, aléy-* upon (§ 676⁵).

عَلَى الدَّوَامِ *aléd-dévam* perpetually.

عَلَى حَالِهِ *ala halihi* in the former state.

g. عَنْ *an* from. عَنْهُ *anhou* from him.

عَنْ أَصْلٍ *an asîl* originally. عَنْ قَصْدٍ *an qasdin* on purpose.

h. فَوْقَ *févqé-, févq-* upon, over (§ 676⁹).

فَوْقَ الْعَادَةِ *févqél adé* extraordinarily.

i. فِي *fi-* in, at; on (of dates); at, for (of price) pl. فَيَاتِ .

فِي الْوَاقِعِ *fil-vaqi* in effect, really. فِي الْحَالِ *fil'hal* instantly.

فِي ٥ غُرُوشٍ *fi or fiyatî bésh ghouroush* per, at 5 piasters.

فِي ٢٣ آغُسْتُوسِ ١٣١٨ on the 23 August 1318 (1902) O. S. [§ 217].

j. كَمَا كَانَ *kél év'vél* as it was before. كَمَا *ké* like.

k. لِ *li-, lé-, léy-* in favour of, to; for (§ 676⁷).

لِمَصْلَحَةِ *limaslahat* for the sake of business.

لِ *ma-, ma-é* with (§ 676⁹).

لِ الْمَمْنُونِيَةِ *ma-él mémnoungeeyé* with pleasure.

لِ مَا فِيهِ *ma mafihî* notwithstanding, yet.

مِنْ *miné-, min-* from.

مِنْ الْقَدِيمِ *minél qadim* from ancient times.

مِنْهُ *min-hou, minhi, minh'* from him.

مِنْ غَيْرِ حَقٍّ *min ghay'ri haddin* without any right = I dare not.

n. بِأَمْنِهِ *simnînda, haq'qînda, kousousounda, babînda* (partly Turkish) about, for. بِحَقِّهِ *simnînda, haq'qînda, kousousounda, babînda* (partly Turkish) about, for.

Note. ل connected with pronouns is pronounced as *iléy-*, *aléy-*, *léy*; but with nouns as *ila*, *ala*, *li* (§ 676^{5, 6, 7}).

تعلیم ۱۴۲ Exercise 142.

۱. اَلُوْهِیْتَدَهٗ^۱ اَقَانِیْمِ^۲ ثَلَاثَهٗ^۳ وَاَرْدَر: اَبْ، اِبْنُ وَاَرْوْحُ اَلْقَدَسِ.
 ۲. جَنَابِ وَاَجِبُ اَلْوُجُوْدِ حَضْرَتْلَرِ^۴ رَبُّ اَلْاَرْبَابِ، مَلِیْكَ اَلْمُلُوْكَ
 وَخَالِقُ اَلْاَرْضِ وَ اَلْسَّمَا دَر. ۳. عِیْسَى الْمَسِیْحِ اَفَنْدِیْمِز حَضْرَتْلَرِ هَمِ
 اِبْنُ اَللّٰهِ وَ هَمِ اِبْنُ الْاِنْسَانِدِر^۴. ۴. رُوْحُ اَلْقَدَسِ قُلُوْبِ اِنْسَانِیْهِیْ تَطْهیر
 ایدِر^۵. ۵. رَئِیْسُ اَلْاَبَا حَضْرَتِ یَعْقُوْبِ عِیْسَى الْمَسِیْحِ اَفَنْدِیْمِزْكَ اَجْدَادِ
 عَظَامَنْدِن دَر. ۶. ایشِهٖ بِاَسْلَامَازْدِن، یَهْمَكِ یَهْمَزْدِن، اَوْقَوْمَازْدِن وَ
 صَو اِیچْمَزْدِن اَوَّلِ دَاثِمًا بِسْمِ اَللّٰهِ دِیْمَلِی. ۷. وَ اَلْحَاصِلُ مَرْقُومَهٗ^۷ اِفَاَقَتِ^۸
 بُولَهْمَدِی: اَوِیْلَهْمِی؟ — اَوْتِ اَفَنْدَمِ، ذَاتُ اَلْجَنْبِدِن وَفَاتِ اِیْلَهْدِی
 ۸. بِاَذْنِ اَللّٰهِ^۹ یَارِیْنِ قِیْصَرِیْهِهٗ مُتَوَجِّهًا حَرَكَتِ اَیْدَهْجِکِمِ. ۹. کَاالسَّابِقِ^{۱۰}
 اِیْشِیْکِهٗ غِیْرَتِ اِیْلَهٗ دَوَامِ اِیْلَهٗ. ۱۰. قَبْلَ الطَّعَامِ حَاضِرْ لَانْدِی وَ بَعْدَ الطَّعَامِ
 سَنْدِ تَحْرِیْرِ وَ تَطْهیرِ اَوْلُونْدِی. ۱۱. عَلٰی اَلْعَادَهٗ^{۱۱} بَعْدَ الطَّعَامِ تَنْزُّهَهٗ^{۱۲} چِیْقَارَمِ.

Words and Notes. 1. *oulouheeyét* Godhead. 2. *Eqaneem'i sélésé* three persons, Trinity. 3. *vajibûl vûjoud* God (whose existence is necessary, self-existent). 4. *ibnûl insan* the Son of Man. 5. *goulou'bou insaneeyé* human hearts. 6. *tat-heer ét.* to purify. 7. *mérqoumé* she (§ 677); *zatûl jénb* vulg. *satlîjan* pleurisy. 8. *ifaqat boulmaq* to recover (§ 619). 9. *biznillahi* by the permission of God = if God wills. 10. *kés'sabîq* as it was before (§ 671 j). 11. *alél adé* (عَادَت or عاده custom § 671 f) usually. 12. *ténéz'zûh'* to take a walk (V. of *nûzhét*).

ترجمه ۱۴۳ Translation 143.

One day Hoja Effendi, losing his donkey, enquires of a man about him. The man answering said: 'I saw your donkey in the court of Iconium¹; he was acting as

Words and Notes. 1. *Qonya méhkémésindé... qadîlîq idiyor.*

judge there." Hoja Effendi said: "Well²! I already knew that he would be a Cadi³; because when I was teaching (giving a lesson to) Khîléz, my son, that donkey sticking up his ears⁴ was listening attentively." He immediately started⁷, and after some weeks reached Iconium. He went directly⁵ to the court. He saw the Cadi from afar. He took a bunch of grass from the bag of the donkey and showed it to him saying *giâh! giâh! giâh! giâh!*⁶ The Cadi laughed at what the Hoja was doing. The Hoja said: "Well, he recognizes me. In a few moments he will come cheerfully to eat the fresh grass. I will wait for him." And he is still waiting there.

2. *pék ala*. 3. *onoun qadî* (fayil of قضاء) *olajaghîni bèn zatén bilir idim*. 4. *goulaqlarînî dikérék diq'qatla dinlér idi*. 5. *doghroudan doghrouya méhkéméyé gitdi*. 6. means 'hay or straw,' used to call the donkeys and horses 'come, come, come!' 7. *filhal Qonyaya mûtévéjjihén harékét édib ...*

مکالمه Conversation.

لسان عثمانیده حروفاتک عددی قاچدر؟
اوتوز بر در: ا، ب، پ، ت، ث
الی اخره. (etc. الخ)

شاهباز افندی بِالْجُمْلَه احبَّاسَنی
بِالذَّات ساحلده بولنان قوناغنه دعوتله
مُکَمِّل بر ضیافت کشیده ایلهدی.
بَعْدَ الطَّعَام قایقلرله تَفَرُّجَه¹
چیققدق. مع مافیهِ ذاتِ عالیکز
اوراده بولنمدیغیکزدن کیفمز حرام
اولدی².

اگر مسئله فی الحقیقه دیدیککز کبی
ایسه؛ اعلا! دییه جک یوق. فقط
بنده گز بعضیلرندن ایشیتدم که؛
ذاتکزر کلمه مک ایچون عن قصد
اول قریه یه کیتمشسکز.

Words and Notes. 1. *téfér'rûj* diversion. 2. *haram ol.* to become unlawful; to be unhappy. 3. *ijabét ét.* to reply in the affirmative, accept (IV. of *jévab* § 620). 4. *hasa!* Heaven forfend! 5. *mayét té-és-sûfû azim* with the greatest regret. 6. *foursat* opportunity.

Reading Exercise.

An Anecdote.

بر مجلس الفتده^۱ قاین والده لرك^۲ مناسبتسزلكلرنندن^۳ بحث
ایدیلدیكى^۴ صیره ده ' دلی قانلینك بری : "بن اولندیكم زمان قاین
آنام بكا اذیته قالقیشیرسه^۵ ' ایكى بر دیم^۶ درحال^۷ بو غارم^۸ " دیدیكنی
خواجه حضرتلری ایشیدیکنده ' یاننده بولونان بر دوستنك قولاغنه
اکیلرك شویله جه دردینی یاغش :

— آه ! ایشته شو دلیقانلی کوزومه کیردی : بر قیزم اولسه ده ' شو
قهرمانی^۹ بكا داماد^{۱۰} ایده بیلسه یدم ' یاقه می شو خنزیر^{۱۱} قاریدن
قورتاریر کیدردم والسلام^{۱۲} !

Words and Notes. 1. *méjlisi ûlfét* social party. 2. mothers-in-law. 3. *mûnasibétsizlik* absurdity. 4. *bahs ét.* to speak about. 5. *éziyété qalqîshmaq* to trouble, tease. 6. without hesitation. 7. immediately. 8. *boghmaq* to strangle, to kill; *dérdini yanmaq* to confide his woes to another. 9. brave man. 10. son-in-law. 11. a. *khînzîr* pig; nasty. 12. *véssélam.*

Lesson 54.

Arabic and Persian Pronouns.

§ 672. The Arabic Pronouns are occasionally employed in Ottoman. They are used only in certain Arabic expressions adapted by the Ottomans. They are as follows.

§ 673. The Possessive Pronouns:

ی -i My.

نا -na Our.

ك -ké Thy (masculine). كى -ki Thy (feminine). كم -kâm Yours.

ه ' ه -hû, -hi Him, it; his, its. ها -ha Her.

هما -hûma, -hima Them [two] (dual).

هم -hûm, -him Them (masc.). هن hûn'né Them (fem.).

§ 674. The Demonstratives:

هذا 'za, haza This. ذلك 'zaliké, zalik That.

§ 675. The Relative Pronoun:

ما -ma, ma- Who, which.

§ 676. مثالر Misal'ler Examples.

1. رَبِّ rébb (among the Moslems), rabb (among the Christians)
Lord. رَبِّي réb'bi, rab'bi My Lord, Lord, God. يَا رَبِّي ya'rébbi!
yá'rabbi! O my Lord! رَبَّنَا réb'béna! Our Lord; Rabboni!

2. حضرت مولا mévla (N. w. mim of ولي) Lord; sir. حضرت مولا
hazréti mévla God. مولانا mévlana! My sir! His grace.

3. بِ bi- with: لطف loutf 'من ménn grace: بلطفه bilout'-
fih, bimén'nihi by His grace: بيمينه تعالى bimén'nihi Ta'ala-la by
the grace of God Most High. بِهِ bihi', bih' by him, on it.

4. بعد badé after: بعده badé'hou after it, after that.

5. عَلَى ala-, aléy- on, against: عَلَيْهِ aléyhi against or on him:
عَلَيْكَ aléyké on or upon thee: عَلَيْكُمْ aléykûm on you: سلام عليكم
sélamûn aléykûm! Peace be on you! Hail! God bless you! عَلَيْهِ السَّلَام
aléhis'sélam! Upon him be peace! (said of any of the prophets).
عَلَيْهِمُ aléyhimdé against me (partly Turkish). مَدْعَى mûd'dayi the
accuser: مَدْعَى عَلَيْهِ mûdda'ca aléyh' com. مَدْعَى عَلَيْهِ aléyh the accused.
بِنَاءٍ عَلَيْهِ binayén aléyh consequently.

6. إِلَى ila-, iléy- to: إِلَيْهِ iléyhi to him: إِلَيْهَا iléyha to her:
إِلَيْهِمْ iléyhim to them: مَوْمَى مَشَارْ mouma, mûshar (the méfoul of
iyma and isharét) said, mentioned: مَوْمَى إِلَيْهِ مَشَارَالِيهِ mûsha-
riléyh, moumayiléyh, mûshariléyhim (pl.) to whom allusion has
been made, the said; he, they. مَوْمَى إِلَيْهَا مَشَارَالِيهَا moumayiléyha,
mûshariléyha she. مَرْسَل mûrsél one which is sent (or addressed):
[the méfoul of irsal]: مَرْسَلٌ إِلَيْهِ mûrsélûn iléyh one who is addressed.

7. لِ li-, lé-, léy for, in favour of: لَهُ léhou, léhi for him, in
favour of anybody: لَهُمُ léhimdé, léyhimdé in favour of me, for me.

8. ك *ké*- like: كذا *kéza* ' كذلك *kézaliké*, -lik like that; thus. هكذا *hakéza* so for thee this = so also. مع هذا *ma haza* in spite of this, with this. مع ذلك *ma zaliké* with this, notwithstanding this.

9. مابقى *ma-mabaqî* that which remains, the remainder. مافوق *mafévq* that which is above: مافوقنده *mafévqindé* above him. ما بين *mabéyn* that which is between, between. ماشاء *ma'shallah* what has God willed; May God bless him! كما كان *kémakiân* as it was before. مع ما فيه *ma mafihî* with that which is in it (mas.), yet. مابعد *mabadî* that which is after, the remainder: وار *mabadî* var there is its remainder = to be continued. ماعدا *ma'-a-da* which is over; besides, except.

مطالعات *Mûta-la-at*: Remarks.

§ 677. In writing, the use of pronouns in the third person is avoided by repeating the noun for which they stand accompanied by one of these words, which all mean The same, the said, the above mentioned:

مشار اليه *mézbour*, *mézkûr*, مذكور *méstour*, *mérqoum*, مرقوم *moumayiléyh*, *mûshariléyh* or *mûsharûn iléyh*.

§ 678. *Mézkûr*, *mézbour*, *mérqoum* are used when speaking of persons of inferior position. *Moumayiléyh* to the people of the middle class. *Mûshariléyh* is applied to persons of high rank. When speaking of inanimate objects *mézbour* and *méstour* are used.

§ 679. In case of a person first mentioned by name, or by a common substantive, these words may be used as substantives, or, — we might say —, as a kind of Personal or Demonstrative Pronoun, in all the cases of declension. But, in case of a thing, they must be used as adjectives, repeated each time.

§ 680. The Persian Pronouns are rarely used in such expressions. They are: آن *an* that: اين *een* this: چه *chi* what? چند *chénd* some: خود *khod* self, one's self; as:

غافل این و آن *ghafi'li een ou an ignorant of this and that, inexperienced.*

چه فائده *chi fayidé! what is the use! Alas!*

چند دفعه‌لر *chénd défalar several times.*

خود بخود *khod bé khod personally, by himself.*

تعلیم ۱۴۴ Exercise 144.

۱ بَمَنِّهٖ تَعَالٰی دُونِ سَاعَتِ بِرِ بُوچُوقِ رَادَّهٖ لَرَنَدَهٗ یَکِیَجَهٗ قَرِیَهٗ سَنَهٗ^۱
 مواصلات ایدوب^۲ ، افندی مومی الیه ایله ملاقات^۳ شرفنه^۴ نائل بویورلدق^۵ .
 دوغریسی مشارالیهک حق عاجزانه مده ابراز بیوردقلری توجهدن^۶ دولایی
 فوق العاده منتدار قالدیم^۷ . ۲ افندی مشارالیه له و علیه کزده واقع
 اولان^۸ مفتریاتدن^۹ دولایی برشی بیان ایتدیلرمی^{۱۰} ؟ — خیر افندم !
 برشی سویله مدیلر ؛ مع هذا حقمده کوستردکلری مُحَبَّتدن علیه مده
 سویله نن سوزلره قطعاً^{۱۱} اهمیت ویرمه دکلری^{۱۲} آکلاشیلییور . ۳ دونکی
 مُحَاکَمَه ده^{۱۳} فصل اولونان^{۱۴} دعوا^{۱۵} نه حقنده ایمش ؟ برشی آکلاشیله بیلدی
 می ؟ — اوت افندم ! بر حقوق^{۱۶} دعواسی ایمش . مدعی مدعی علیه دن
 اون بیک غروش ادعا^{۱۵} ایدی یورمش . ۴ دینیکزک ماباقیسنی بوکون
 تأدیه^{۱۷} ایده بیلر میسکز افندم ؟ — آمان افندم ! چند هفته مساعده
 بویورملرینی تمنی ایده رم . بوکونلرده تأدیه ایتمک قدرتمک مافوقنده در .

Words and Notes. 1. To the village *Yénijé* (near Mézrifoun). 2. *mûvasélét ét.* to arrive, reach (III. of *vasl*). 3. *mûlaqat* interview (VII. of *لقاء liqa* an encounter). 4. *shéréf* honour. 5. *nayil ol.* to obtain, attain. 6. *tévéj'juh* sympathy. 7. *min'nétdar qalmaq* to be under obligation, grateful (§ 535). 8. *vaqî ol.* happening, occurring (*fayil* of *vouqou'*). 9. *mûftériyat* calumnies (pl. of *iftira* [§ 650]). 10. *béyan ét.* to express. 11. *qat'an* absolutely, not at all. 12. *éhém'miyét vérmék* to give importance (§ 582). 13. *mouhakémé* a tribunal's hearing a case and giving a legal decision, law-suit (III. of *hûkm*). 14. *fasl olounmaq* to be decided, judged (a case). 15. *dava* a case; *id'da-a*, *id'di-a* to claim (VIII. of *dava* [§ 628]). 16. *houqouq* rights, dues (pl. of *haqq*, used as sing.). 17. *té-é-diyé* to pay (II. of *éda* ادا [§ 616]).

عظیم مضایقه ده¹⁸ یم . ه هکذا بنده کزک دخی مضایقه نقدیه سی¹⁸
درجه . فوق العاده ده در . مع مافیه چند کون دها مساعده ایده یلیرم .
اولان مطلوباتدن¹⁹ ماعدا دیکر لرنده دخی واردر .

18. *mouzayaqa* distress (§ 618 of *zeeq*); *naqdeeyé* pecuniary (§ 579). 19. *matloubat* dues (*méfoul* of *taléb* [§ 578]).

ترجمه ۱۴۵ Translation 145.

1. Jesus said unto her: Mary. She turned herself, and said unto him, Rabboni. 2. Will you say anything against or in favour of him? 3. I have nothing to say against him, but I have much to say in favour of him. 4. The accuser and the accused were before the judge. 5. The said gentleman also was sick. 6. What is written on the postal cards¹? 7. Is this article² to be continued? 8. There was nobody in the school, except your son. 9. I cannot read those Arabic sentences, it is above my ability to read them. 10. Where is the residence of Habib Efféndi? — It is that blue-coloured house.

1. *achîq moukhabéré varaqasî* = correspondence card. 2. *bénd*.

مکالمه Conversation.

Hassan Efféndi. حسن افندی *Houséyn Efféndi.* حسین افندی

وعلیکم السلام! مولانا حسین افندی . سلام علیکم! حسن افندی .

ایوالله! الله امانت اولک! مرحبا أهلاً وسهلاً .

افندم! دون تشرف ایده جک ایدم ماشالله! ناصل اولدی ده بنده خانه یه

آما، حضرت یحیا علیه السلامک یوم تشریف ایده یلدیگز?

مخصوصی اولق مناسبتیه آوده قالوب

طاعت و عبادتله مشغول اولدم .

آمین! ادعیه خیریه لری برکتیه یلک اعلا ایتمشسکز! جناب الله شفاعت

انشالله . عجباً ذات عالیری نه ایله مبارکه لرندن اهل ایمانی محروم

مشغول ایدیگز? ایتمه سین!

اوت افندم! تاریخ مقدس مطالعه سنه افندم! کماکان "قِسَسُ الْأَنْبِيَاءِ" نام

فوق العاده مراقکز اولدیغنی یلیرم . اثر محترمی مطالعه ایله مشغول

بنده کز دخی پک هوسکار ایسه مده ،
حالا اويله آتاردن اِستِفاده ایده -
یلمک قدرتمک مافوقنده در .

خیر افندم ! معلم مومی الیه چند دفعه لر
دخی تشریف ایتمشلر در . من
القدیم بَیْنَنَادَه حُب و مَوَدَّت
موجود در . لکن چه فائده که
کثرت مشاغلدن ناشی پک آز
دفعه لر تشریف ایدیورلر .

بویوردیغکزی تصدیق ایده رم . اگرچه
مساعده لری اولورسه ، افندیزه بر
سؤال تقدیم ایده یم . آچیق مخابره
ورقه لری اوزرنده قیرمیزی حروفاتله
محرر اولان عباره نه در ؟

پک اعلا ا فوق العاده متشکرم .

ایدم . معلوم سنیه لری اولدیغی اوزره
داعیلری بویله آتارک مطالعه سندن
پک زیاده مُتَلَذّذ اولورم .

اَسْتَغْفِرُالله افندم ! تقدیراتکزدن
دولایی فوق العاده منتداریکزم .
دون مُعَلِّم شهر آغوب افندی
دولتخانه یه تشریف ایتمشلردیو
ایشیتدم . ایلک دفعه اوله رق می
تشریف ایله دیلر ؟

اوت افندم ! مومی الیه ک قیمتی بنده کز
دخی تقدیر ایده رم . بزم کبی عالم
مدنیته غافل این و آن اولان
کسان ایچون افندی مومی الیه بر
رَهْبَر ییهمتا در .

افندم او بویوردیغکزی : ”مرسل الیه ک
نام و شهرت و محل اقامتی بالایه
یازیله جقدر“ عباره سیدر .

Reading Exercise. تعلیم قرائت

Regulations and rules of
the road, for preventing
collisions at sea.

دریاده سفائنک منع
مُصادمه لری ضمنتده یاپیلان
قوانین و نظامات .

— 1 —

When close-hauled on opposite
tacks, the ship on the port
tack is always to give way if
necessary, either by keeping
away or going about.

— ۱ —

مُخَالَف قُونطرده بولونان ایکی سفینه
بربرلرینه تصادف ایله دکاری حالده :
قونطره لری اسکله دن اولان ، سانجاقدن
اولانه دائما یول ویره جکدر ؛
(یا چوبره رک و یا آچیقده طوره رق) .

— 2 —

With the wind free, give way to those on the wind.

روزکاری قولای قوللانان کمی ،
روزکار اوزرنده کنه یول ویره جکدر.

— 3 —

Two ships meeting under (having) full sail are to pass on the port side of each other.

باش باشه تصادف ایدرک مصادمه وقو-
عی ملحوظ اولان ایکی کمی ؛ بربرینک
اسکله طرفندن مرور ایده جکلردر.

— 4 —

Under steam and nearly end-on to each other, both cast to starboard and pass on the port side of each other.

ایستیم اوزرنده بولونان ایکی کمی بربرینه
تصادف ایتدکده ؛ منع مصادمه ایچون
ایکیسی ده دومنلرینی سانججاغه
قیهر رق ، بربرینک اسکله سندن کچرلر.

— 5 —

A steamer always gives way to a sailing vessel: and it must be remembered that every vessel under sail, with steam ready, though not using it, is considered a steamer, in the event of collision.

واپور سفائی ، یدکن سفائننه یول
ویرمکه مجبور اولدیغی کبی ؛ ایستیمی
حاضر اولدیغی حالده ، یدکن ایله سیر
ایدن سفائن دخی حین مصادمه ده :
واپور کبی عد اولونه جقلری خاطر دن
دور طوتیلما مالیدر.

— 6 —

Every vessel underweigh is to carry a green light on the starboard and a red light on the port side.

ده گیزده کزن هر سفینه سانجاق
جهتنه بریشیل ، اسکله جهتنه ده قیر میزی
فنار (قَنَر) وضع ایتمکه مجبور درلر.

— 7 —

Steamers, in addition, carry a white light at the fore-masthead (prova). [Worda the broadside.]

فضله اوله رق واپور سفائی (بورده
فنارلرندن ماعدا) پرووه ستوننه بیاض
بر سیلیون فناری کشیده ایدرلر.

— 8 —

Vessels towing, carry two white
masthead lights (*siliyon*).

— 9 —

During fogs, vessels under steam
are to sound a steam whistle;
vessels under sail, to use a fog
horn; at anchor, to ring a bell.

— 10 —

These signals to be sounded
once, at least, every five minutes.

— ۸ —

یه دک چکن سفائن ایکی سیلیون
چکرلر.

— ۹ —

سیس زماننده واپور سفائی دودوک
یلکن سفائی ده سیس بوینوزی
ولنکرانداز اقامت بولونقلری حالدہ
چاڭ چالارلر.

— ۱۰ —

بونلر ده لا اقل بش دقیقه ده برکره
چالینمالیدر.

درس ۵۵ Lesson 55.

The Arabic and Persian Adverbs.

§ 681. The simple Arabic Adverbs are rarely used in Ottoman, but the compound ones are very common. These are made by the addition of a *tenveen* of *ûstûn* together with an *êlif* or *té* (*-én*, *-tén* § 48); as:

شرق <i>sharq</i> east:	شرقاً <i>sharqén</i> eastward.
ذات <i>zat</i> origin:	ذاتاً <i>zatén</i> originally, already.
شفا <i>shifah</i> lips:	شفاهاً <i>shifahén</i> orally.

§ 682. There are two rules which govern the pointing of *tenveen* of *ûstûn*¹:

a. If the word ends in *hémzé* (§ 590), or short *êlif* (§ 594), or servile *hé* or *té* (§ 592), only a double *ûstûn* is put at the end, provided that *té* and *hé* (ت ' ه ' ه) must change into round *té* (آ ' ة *-tén*) and short *êlif* (ی *-a*) must change into simple *êlif* (ا *-én*):

جزاء <i>jéza</i> punishment:	جزاءاً <i>jéza'yén</i> as a punishment.
هدیه <i>hédiyé</i> present:	هدیه‌تاً <i>hédiyétén</i> as a gift.

¹ Which is the sign of the Accusative case (§ 670).

مرحمت <i>mérhamét</i> mercy:	مرحمةً <i>mérhamétén</i> kindly.
معنى <i>man'a</i> meaning:	معناً <i>ma'nén</i> in truth, virtually.
ماده <i>maddé</i> material:	مادةً <i>maddéten</i> materially.

b. But if the final **ت** be radical, or if the word end with any other letter than those mentioned above, an *élif* with double *ûstûn* (**ا** -*én*) is added to the end; this *élif* is never pronounced:

موقت <i>mouvaq'qat</i> temporary:	موقتاً <i>mouvaqqa'tén</i> temporarily.
نظر <i>nazar</i> a glance:	نظراً <i>naza'rén</i> in respect of.
ثالث <i>salis</i> third:	ثالثاً <i>salisén</i> thirdly.
بعضاً <i>bazén</i> sometimes:	مؤخراً <i>mou-akhkha'rén</i> subsequently.

مثالر Misal'ler Examples.

متادياً <i>mûtémadi'yén</i> continually.	مجدداً <i>mújéd'dédén</i> newly.
دفعهً <i>défa'tén</i> repeatedly.	فجأةً <i>fúj'jétén</i> suddenly.
قضاءً <i>qaza'yén</i> by accident.	قصداً <i>qas'dén</i> designedly.
خفياً <i>khéfi'yén</i> secretly.	علناً <i>alé'nén</i> openly.
عموماً <i>oumou'mén</i> generally.	تقريباً <i>taqri'bén</i> nearly.
براً <i>bér'rén</i> by land.	بحراً <i>bah'rén</i> by sea.
جمعاً <i>jéman, jém'én</i> as a total.	مجاناً <i>méjjan'én</i> freely, gratis.
تحريراً <i>tahri'rén</i> written.	كلياً <i>kûl'liyén</i> totally.
جبراً <i>jéb'rén</i> by force.	جملةً <i>jûm'létén</i> wholly.

§ 683. Sometimes the tenween is not pronounced:

أولاً <i>év'véla</i> firstly.	عادتا <i>a'déta</i> simply.
حالا <i>hal'a</i> yet, now.	دائماً <i>da'yima</i> always.
غالباً <i>gha'liba</i> most probably.	مطلقاً <i>mout'laqa</i> absolutely.
واقعاً <i>vaqa'-a</i> in fact, surely.	مثلاً <i>mé'séla</i> for example.

عجبا *a'jéba, aja'ba* I wonder! strange! Really!

§ 684. **The Persian Adverb.** The Persian Derivative Adjectives, which are made by the addition of **انه** -*ané* (§ 528), are used as adverbs:

dosta'né friendly. برادرانه *biradera'né* brotherly.
jansipara'né devotedly; bravely. جانسپارانه
mahréma'né intimately, confidentially. محرمانه

Exercise 146. تعلیم ۱۴۶

۱ امتحانلاریکیز بوسنه تحریرامی اوله جقدر یوخسه شفاها می ؟
 — اولاً تحریراً اوله جفی معلم افندی طرفندن اعلان^۱ اولونمشیدیسدهده^۲
 مؤخرأ هئیت معلمین^۳ شفاهاً اجرا اولونمه سینه قرار ویرمشد^۴ . ۲ دشمن
 برأ و بجراً هجوم^۵ ایله دی . ۳ افندیز حضرت عیسی علیه السلام "خفياً"
 سویله دکارمی علناً وعظ ایله جکسکز^۶ دیوبویورمشدر . ۴ مصطفی
 داییم بنده کزه هدیه بش لیرا ارسال ایله مش ؛ ذاتاً ده اون لیرا
 کوندرمشیدی : جمعاً اون بش لیرا کوندرمش اولدی . ۵ دروتنده
 اقامت ایله دیکمز قوناق بزم دکلد^۷ . موقتاً اوطورویورز . ۶ ایشیتدیکمز
 نظراً او صاحبکز فجأة^۸ وفات ایله مش ؛ او یله میدر عجباً ؟ — اوت
 افندم ؛ حقیقت در . فقط بدنأ^۹ اولقدر صا غلام ایدیکه ؛ وفاتنه حالا
 اینانغم کلمه یور . ۷ او یله در ؛ لکن مُسکراته^{۱۰} مبتلاً^{۱۱} اولانلر عموماً
 بویله جه وفات ایدرلر . بنم بیلدیکم متوقای مرقوم متبادیاً ایچکی^{۱۲}
 ایچردی . ۸ واقعاً سزک ایچون بر مکتوب کلمش اما ؛ صوکره ده قضاء
 ضایع اولمشدر ؛ عفو ایدرسکز . ۹ مکتوب ضایع اولمامشدر ؛ بنی عادتاً
 اغفال ایدیورسکز^{۱۳} ؛ ارادتکز^{۱۴} ایله ویریکز ؛ ویرمزسکز جبراً آلیرم .

Words and Notes. 1. *ilan ét.* to announce (IV. of *aléni*).
 2. *hiyé ti mou-al'-limeen* the Faculty. 3. *qarar vér.* to decide.
 4. *hûjoum* to attack; *fûj'jétén* for فجائتاً suddenly. 5. *bédénén* bodily.
 6. *mûskirat*, *ichki* any intoxicating liquid (pl. of *mûskir*, which is
 the *méfoul* of IV. *sékér*). 7. *mûbtela* addicted to (*méfoul* of *ibtıla*).
 8. *ighfal ét.* to deceive. 9. *iradét* will (IV. of *رَوَدَ* [§ 620]).

ترجمه ۱۴۷ Translation 147.

1. "I will give unto him that is athirst of the fountain of the water of life freely." 2. He has not yet come. 3. The school house was newly built. 4. Nearly 500 persons were present. 5. He took the money by force. 6. They were treating¹ each other like brothers. 7. He was serving his Master devotedly. 8. I cannot reveal² to you that matter³; it was told to me in confidence. 9. He told me again and again (repeatedly). 10. It is most probable that he will never be able to come. 11. Really! That is my opinion⁴ too.

Words and Notes. 1. *mou-amélé ét.* 2. *béyan ét.* 3. *mad'dé.* 4. *éfkiâr.* (*Béndéniziñ dé éfkiârî héman héman o mérkézdé dir.*)

تعلیم قرائت Reading Exercise.

Newton. بر عالم مشهورك افعال سیاسیه سی

علوم طبیعی¹ علماسندن² مشهور نیوتون³ یکرمی سنه انکلتزه
پارلامنتوسنده⁴ مبعوث⁵ صفتیه⁶ بولوندیغی حالده⁷ بر کون نه⁷ بر نسطق
ایراد ایتمش⁸ نه ده بر تکلیف⁹ و اعتراضده¹⁰ بولونشدر . نهایت
خارق العاده اوله رق¹¹ بر کون قیام ایدوب¹¹ وقارلی بر صورتده¹² اداره
کلام¹³ ایده جکنی اعضای مجلس کوردکارنده : غایت تعجب ایدر لر¹⁴ .
و اول آنه قدر یک چوق مسائل مهمه ده¹⁵ اختیار سکوتله¹⁶ هیچ
بر سوز تکلم ایتمه مش¹⁷ اولان بو ذاتک حرکتنی مطلقا مهم بر مسئله

Words and Notes. *éf'al* actions (pl. of *fiyl*); *siyasiyé* political (§ 579). 1. *ouloumou tabiiyiyé* natural sciences. 2. *ouléma* scientists (pl. of *alim* [§ 643 d]). 3. *Névtón* Newton. 4. *parlaménto* parliament. 5. *méb'ous* delegate, P. M. 6. *sîfatîyla* with the title. 7. *né — né —* neither — nor —. 8. *iyrad* to deliver (§ 620); *noutq* speech. 9. *tékleeft* proposition (§ 615). 10. *itiraz* opposition (VIII. of *arz*). 11. *kharîqûl adé olaraq* extraordinarily (Turk. adverb). 12. *vaqarlî bir sourétle* in a serious manner, seriously (§ 458). 13. *idaréyi kélam ét.* to deliver a speech (§ 621). 14. *té-aj'jûb ét.* to be astonished. 15. *mésayil* questions (pl. of *mésélé* [§ 597]), *mou-himm'* important (*fayil* of *ihmam* [§ 619]). 16. *ikhtiyar ét.* to prefer, choose (§ 627); *sûkûtlé* for *sûkût édérék* remaining silent (= keeping silence). 17. *tékél'lûm ét.* to speak (§ 622).

الجالس^{۱۸} اولديغنه حكم ايدرك^{۱۹}؛ هيئت مجلس كمال دقتله^{۲۰}
 مشاراليهك^{۲۱} بحث ايدى جكى^{۲۲} مسئله ي استماعه^{۲۳} حاضر لاني.
 اول علامه دوران^{۲۴} نه ديسه اي^{۲۵}! — ”افنديلر! صاغ جهتمده^{۲۶}
 مشاهده بويوردىغى كز^{۲۷} شو پنجره نك جامى قضاء قيريلمىش اولديغندن
 جريان هو انك^{۲۸} حدوثنى موجب اولويور^{۲۹}، و بو ده بنم صحتى
 اخلاله^{۳۰} باءث اولويور^{۲۹}؛ بناء عليه^{۳۱}؛ بو قيريق جامك يرينه بر يگيسنك
 طاقديريلمه سنى تكليف ايدىرم” ديوب اوطورى ويرمشدر^{۳۲}. (ابو الضيا)

18. *ilja* compelling (§ 619). 19. *hûkm ét.* to judge, think. 20. with great attention. 21. see § 678. 22. *bahs ét.* to discuss. 23. *istima ét.* to hear. 24. *al'lamé* exceedingly learned (§ 582 of *al'lam*, this is exceptionally masculine); *dévran* the century. 25. What do you think that he said? 26. *jihét* side. 27. *mûshahadé* to see. 28. *jéréyanî hava* current of air. 29. *houdous ét.* to occur, happen; *moujib* causing (*méfoul* of *ijab* [§ 619]); *bayis ol.* to cause. 30. *sîh'hat* health; *ikhlal* to spoil, break. 31. *binayén aléyh* therefore (§ 676⁵); *téklif ét.* to propose, to move. 32. he sat down quickly (§ 286). *Ebûz Ziya* the father of Ziya (§ 669², p. 369).

مکالمه Conversation.

To Thank. تشكر ايتمك *Téshék'kûr étmék.*

I thank you very much for your kindness.	<i>Loutfouñouza pék ziyadé téshék-kûr édérím.</i>
Pray don't mention it.	<i>Estagh'firoul-lah!</i>
I feel very grateful to you.	<i>Zatî aliñizé min'nétdarîm.</i>
I am very much obliged to you.	<i>Min'nétdarîñizîm.</i>
I shall never forget your kindness to me.	<i>Qoulouñouza olan loutfou hich ounoutmayajaghîm.</i>
I return you a thousand thanks.	<i>Biñlérjé arzî téshék'kûr édérím.</i>
I beg you will accept my most grateful thanks.	<i>Min'nétdarané olan téshék'kûra-tîmî qaboul bouyourmañizî istirham édérím.</i>
Thank you, Sir.	<i>Téshék'kûr édérím éfféndim.</i>
I am sorry to give you so much trouble.	<i>Zatî alinizé bou qadar zahmét vérdiyim ichin mûté-és'sifim.</i>
You overwhelm me with your kindness.	<i>Loutfounouz qoulonouzou mah'-joub édiyor.</i>
No trouble at all.	<i>Hich zahmét déyil. Bir shéy déyil.</i>
I shall be most happy to return you the favour.	<i>Loutfounouzou iyadé édéjéyim ichin pék mész-oud ouchim.</i>
You are really too kind.	<i>Haqiqatén pék nazik siñiz.</i>
I hope I shall some day be able to get out of your debt	<i>Inshal-lah bir gûn olour bor-ioumou éda édérím.</i>

I am delighted to have been useful to you.

I am extremely glad to see you.

Nothing at all! Not at all!

No ceremony between friends.

Khîdmétîñizdé bouloundoughoum ichoun pék mémnounoum.

Sizi géôrdûyûmé déréjéyi niha-yédé mémnoun oldoum.

Bir shéy déyil.

Téklif yoq dour éfféndim!

درس ۵۶ Lesson 56.

اسماء اعداد Arabic Numerals.

§ 685. The Arabic Numeral Adjectives are frequently used in Ottoman, especially in writings, in official terminations, in speeches and sermons.

§ 686. I. Cardinal Numbers. اعداد اصلیه

واحد *ihda, vahidé.* واحد *vahid* or *ahad* one; fem.

اثین *ésnéyn* two.

سبعة *séb'-é* seven.

ثلاثة *sé-lé-sé* three.

ثمانیه *sémانيه* eight.

اربعه *érba'-a* four.

تسعه *tis'-é* nine.

خمسه *khamse* five.

عشر *ashéré, ashér* ten.

سته *sit'té* six.

صفر *sifir* zero.

ثلاثة عشر *sélését* 11, اثنا عشر *isna ashér* 12, واحد عشر *ahadé ashér* 13, أربعة عشر *érba-at ashér* 14, خمسة عشر *khamset ashér* 15, ستة عشر *sittét ashér* 16, سبعة عشر *séb'ét ashér* 17, ثمانية عشر *sémانيه* 18, تسعة عشر *tis-ét ashér* 19.

عشرين *ishreen* 20, ثلاثين *séléseen* 30, أربعين *érba-yeen* 40, خمسين *khamseen* 50, ستين *sit'teen* 60, سبعين *séb'een* 70, ثمانين *sémaneen* 80, تسعين *tis'een* 90. (etc. is not used in Ottoman.)

مائة *miyé* 100, مائتين *miyéteyn* 200, ثلاثمائة *sélésou miyétin* 300, ألف *elf* 1000, ألفين *elféyn* 2000, ثلاثة آلاف *sélését alaf* 3000.

§ 687. II. Ordinal Numbers. اعداد وصفیه

اول *dv'vél, hadi* 1st; fem. اولی *oula*.

ثانی *sani* second; fem. ثانیه *saniyé* second ($\frac{1}{60}$ th of a minute).

ثالث <i>salis</i> third. fem.	ثالثه	سابع <i>sabi</i> seventh.
رابع <i>rabi</i> fourth. »	رابعة	ثامن <i>samin</i> eighth.
خامس <i>khamis</i> fifth. »	خامسه	تاسع <i>tasi</i> ninth.
سادس <i>sadis</i> sixth. »	سادسه	عاشر <i>ashir</i> tenth.

§ 688. By the addition of an *élif* with a tenveen, they are changed into adverbs (§§ 681, 683):

اولاً <i>év'véla</i> firstly.	سادساً <i>sadisén</i> for the 6th time.
ثانياً <i>saniyén</i> secondly.	سابعاً <i>sabiyén</i> » » 7th »
ثالثاً <i>salisén</i> thirdly.	ثامناً <i>saminén</i> » » 8th »
رابعاً <i>rabiyan</i> fourthly.	تاسعاً <i>tasiyén</i> » » 9th »
خامساً <i>khamisén</i> fifthly.	عاشرأ <i>ashirén</i> » » 10th »

§ 689. The Nisbé of the units is made by the measure فُقَالِي (§ 580 f.):

ثنائي <i>sûnayi</i> composed of two letters, bi-literal.	
ثلاثي <i>sûlasi</i> » » three »	triliteral.
رباعي <i>rûbayi</i> » » four »	quadriliteral.

§ 690. Fractional Numbers. اعداد كسريه

نصف <i>nîsf, nîsîf</i> half (§ 207).	سدس <i>sûds, sûdûs</i> $\frac{1}{6}$.
ثلث <i>sûlûs, sûls</i> $\frac{1}{3}$.	سبع <i>sûb'</i> $\frac{1}{7}$.
ربع <i>roub', ouroub</i> $\frac{1}{4}$.	ثمان <i>sûmn, sûmûn</i> $\frac{1}{8}$.
خمس <i>khoums</i> $\frac{1}{5}$.	تسع <i>tûs'</i> $\frac{1}{9}$.
عشر <i>ûshr, ûshûr</i> $\frac{1}{10}$; <i>êoshûr</i> tithe (pl. اَعشار <i>ashar</i>).	

§ 691. In forming compound numeral adjectives in Arabic, the smaller number always precedes the larger, while وَ *vé* is put between every number and that which follows it: that is to say, in reading they begin from the right, as they write and read from the right (§ 13).

مثالر Misal'ler Examples.

ثلاثون و تسعة *tisét vé sélasoun* (or *sélaseen* (§ 573)) thirty-nine.

تحريراً في اليوم الخامس والعشرين من شهر ذي القعدة الشريفه ؛
Tahreerén fil yévmil khamis vél ashreen,
min shéhri zilqadétish shérifé, lisénétin sébét-ashér vé sélésoumiyétin
vé élf. (This Firman) was written on the 25th of the sacred month
 Zilqadé, in the year 1317 (of the Hejira).

شهور ثلثة امتحانلرى ختام بولدى *shouhourou sélésé imtihanlari*
khitam bouldou. The term examinations were finished.

أوقات مباركة خمسة *évqatî mûbarékéyi khamse* the five blissful
 times (of daily prayers). ألف ليلة و ليلة *élfû léylé vé léylét* the
 1001 nights, i. e. the Arabian Nights, Turk. *Biñ bir géjé.*

The Diminutive Noun.

§ 692. The Diminutive noun is made by the
 measure فَيْل *fouqéyl* (§§ 156, 167, 544):

عبد *abd* a servant: عبيد *coubéyd* a little servant.
 حسن *hasan* beautiful: حنين *houséyn* darling, prettiest.
 سليمان *sélman* prop. name: سليمان *souléyman* Solomon.

تعليم ١٤٨ Exercise 148.

١ آحاد؛ عشرات؛ مآت؛ الوف؛ آلاف^١؛ ٢ أَحَدِيَّتْ؛ ثَلَاثَانْ؛ سُدْسَانْ^٢؛
 ٣ كِتَابٍ رَابِعٍ؛ فُصُولٍ^٣ أَرْبَعَةٍ؛ ٤ فُصْلٍ^٤ تَاسِعٍ عَشَرَ؛ ٥ جَزَائِرٍ^٥ سَبْعَةٍ؛
 ٦ أَوْجٍ رَبْعٍ؛ أَلْتِ تَسْعٍ؛ يَدِي عَشَرَ؛ ٧ مَادَّةٌ^٦ رَابِعَةٍ؛
 ٨ دَفْعَةٌ أُولَى؛ شَهْرٌ^٧ سِتَّةٍ؛ عَشْرٌ مَحْصُولٌ^٨؛ ٩ رِسُومٌ
 ١٠ حَوَاسٍ^٩ خَمْسَةٍ؛ ١١ خَمْسِينَ^{١٠}؛ أَرْبَعِينَ^{١١}؛
 ١٢ عِيدُ الْخَمْسِينَ^{١٣}؛ أَوَامِرُ عَشْرَةٍ؛ أَحَادٍ نَاسٍ^{١٤}.

Words. 1. *ahad*, *ashérat*, *miyat*, *oulouf* or *alaf*; the units, tens, hundreds and thousands. 2. $\frac{2}{3}$, $\frac{2}{6}$ (duals [§ 568]). 3. *fousoul* seasons, pl. of *fasl* a season; a section, subdivision of a book. 4. *jézayir* islands, pl. of *jéziré* (§ 646). 5. *améliyat* processes (Arith). 6. *mad'dé* article (§ 644 b). 7. *shouhour* months (pl. of *shéhr*). 8. product (méf. of *housoul* [§ 604]). 9. *havass'* sense, faculty. 10. *khamseen* a period of 50 days, following the Erbayeen, ending at the Vernal Equinox. 11. *érbayeen* the forty days of midwinter, beginning with the winter solstice, 21st December, and ending 30th January, when the severest cold is experienced. 12. *késri asharee* the decimal fractions. 13. *eed* festival (Pentecost). 14. individuals.

Exercise 149. تعلیم ۱۴۹

۱ مسکرات^۱، دخان^۲، طوز^۳، تمغا^۴، حریر^۴، صیدِ ماهی^۵ رسومنه
 رسومِ ستّه^۶ تعبیر اولونور^۶؛ بونلر دخاندن ماعدا دیون عمومیه عثمانیه
 اداره سنه ترک و احواله اولونشدر در . ۲ کچن سنه اربعین خفیف کچدی
 ایسه ده^۷ بوسنه خمسین اولقدر خفیف کچمه دی . ۳ دولت علیه عثمانیه نك
 ملکیه^۷ درجاتِ رتبه سی^۸ آشاغیدن یوقاری چیقهرق شونلر در :
 رتبه خامسه^۹، رتبه رابعه^{۱۰}، رتبه ثالثه^{۱۱}، رتبه ثانیه صنف^{۱۲}، ثانیه سی^{۱۳}، رتبه
 ثانیه صنف متمایزی^{۱۴}، رتبه اولی صنف ثانی^{۱۵}، رتبه اولی صنف اول^{۱۶}،
 رتبه بالا^{۱۷}، و رتبه وزارت^{۱۸} . ۴ عملیات اربعه شو آتیده کیلر در : جمع^{۱۹}،
 طرح^{۲۰}، ضرب^{۲۱}، تقسیم . ۵ فصول اربعه دخی بونلر در : صیف^{۲۲}،
 خزان^{۲۳}، شتاء^{۲۴}، و بهار^{۲۵} . ۶ مصادر^{۲۶} عربیه اساساً^{۲۷} ایکی قسمدر :
 اولاً مجرد^{۲۸}، ثانیاً مزید^{۲۹} فیه^{۳۰} . ۷ مصدر مجرد دخی ایکی قسمدر :
 بری مصدر ثلاثی مجرد و دیگری مصدر رباعی مجرد . ۸ مصدر
 مزید فیه دخی ایکی نوعدر : مصدر ثلاثی مزید فیه و مصدر رباعی مزید
 فیه . ۹ عید الخمسین کوننده بارگاهِ احدثه عرض تحمیدات ایله دیار .

Words and Notes. 1. *mûskirat* intoxicating liquids. 2. *doukhan* tobacco. 3. *damgha* stamp. 4. *hareer* silk. 5. *sayd* fishing, hunting *mahi* fish; *rousoum* taxes. 6. *tabeer ol.* "to be called"; *Douyounou Oumoumiyéyi Osmaneeyé Idarési* the Administration of Ottoman Public Debts; *térk* to leave; *ihalé* to refer (IV. of *havalé* [§ 620]). 7. *milkiyé* civil; *askériyé* military (§ 581). 8. *déréjat* degrees (pl. of *déréjé* [§ 576]); *rûtbé* a rank, grade in the Ottoman nobility. 9. *sînif* class. 10. *mûtémayiz* privileged, superior (fayil of *témayûz* [§ 624]). 11. *rûtbéyi bala* the supreme civil grade in the Ottoman nobility. 12. *vézarét* the rank of a *vézir*. 13. *tarh* subtraction. 14. *zarb* multiplication (if pron. *darb* it is 'a blow'). 15. *sayf* summer. 16. *khazan* autumn. 17. *shita* winter (§ 591). 18. spring. 19. *mésadîr* infinitives (pl. of *masdar* [§ 648]). 20. *ésasén* fundamentally (§ 681). 21. *mûjér'réd* simple, primitive (méfoul of *téjreed*). 22. *mézeedoun fiyhi* augmentative: *mézeed* (§§ 605, 670); *fityhi*: *fiy* preposition, *hi* pronoun ([§ 671 i] = augmented in itself).

مکالمه Conversation.

Congratulations
and Felicitations.

تبریکات و تهنیات

I have heard with great pleasure that H. I. M. the Sultan has appreciated your services and conferred on you a decoration of the third class of the Osmaniyé.

خِدَمَاتِ عَلَیْهِ لَرِیْنَه مِکافاتِ اولُق اوزره عواطفِ عَلَیْهِ حَضْرَتِ شَهِرِیَارِیْدِن عَهْدَهٗ عَلَیْهِ لَرِیْنَه اَوْچُنْجِی رَتْبَه دِن بِر قِطْعَه نِشَانِ عَلَیَّ عُثْمَانِی تَوْجِیْهِ وَ اِحْسَانِ یُورْلَدِیْنِی کِمَالِ مَحْظُوظِیْتْلَه مَسْمُوعِ اَوْلَمِشْدِر.

I have heard with the greatest joy that H. I. M. the Sultan has appointed you Minister Plenipotentiary to London.

ذَاتِ حَضْرَتِ شَهِرِیَارِی ذَاتِ وَاللَرِیْنِی لُونْدِرَا سِفَارْتَنَه تَعِیْنِ یُورْدُقْلَرِی کِمَالِ مَسْرَتْلَه مَسْمُوعِ عَاجْزَانَه اَوْلَدِی.

I read in the newspapers with extreme joy of your promotion to the degree of Mûtémayiz.

عَهْدَهٗ عَلَیْهِ لَرِیْنَه رَتْبَهٗ مُتَمَایِزِیْنِک تَوْجِیْهِ یُورْلَدِیْنِی تَعْرِیْفِی نَاقَابِلِ بِر مَسْرَتْلَه اَوْرَاقِ حَوَادِثْده مَطَالَعَه اَیْلَه دَم.

[To a Lady.] My joy was very great on hearing that H. I. M. the Sultan had been pleased to confer on you the Insignia of the third class of the Shéfaqat.

عواطفِ سَنِیْهِ حَضْرَتِ تَاجْدَارِیْدِن عَهْدَهٗ عَلَیْهِ لَرِیْنَه اَیْکِیْنْجِی رَتْبَه دِن شَفَقَتِ نِشَانِ ذِیْشَانِی اِحْسَانِ یُورْلَدِیْنِی مَعْلُومِ عَاجْزَانَه اَوْلْدَقْدَه فَوْقِ الْحَدِّ مَسْرُورِ وَ مَمْنُونِ اَوْلَدَم.

Please accept my congratulations on this honorific distinction.

اَشْبُو تَوْجِیْهِ وَجِیْهِ حَضْرَتِ پَادِشَاهِیْدِن طُولَایِ ذَاتِ عَلَیْکِزِی تَبْرِیْکِ اَیْدَرَم.

Please accept my sincere congratulations.

بُونْدِن طُولَایِ تَبْرِیْکَاتِ خَالِصَانَه مِک قَبُولِ یُورْلَه سِی مَسْتَرَجَادِر اَفْنَدَم.

I cannot express my gratitude for the interest you feel in me.

حَقِ بِنْدِکَانَه مَدَه اَبْدَالِ یُورْدُقْلَرِی حَسَنِ تَوْجِیْهَاتِ عَلَیْهِ لَرِنْدِن طُولَایِ نَه دَرْجَه

I am ever so much obliged
for it.

مُتَأَثِّرِ اولدیغی تعریف ایدم . بناءً
علیه تشکرات نامتناهی می قبول
بیورمه لرینی رجا ایدرم افندم .

I perceive from this high token
of the Imperial favour that your
excellent qualities are appre-
ciated everywhere.

حقکزده وقوعبولان اشبو توجّهات
و التفات پادشاهیدن طولایی مُتَصِف
اولدیغکز صفات جلیله لر یکزک هر
برده تقدیر و تحسین اولونمقده اولدیغ
اکلاشیلیر .

I hasten to congratulate you on
the new dignity of which Your
Honour is the recipient.

رتبه جدیدّه علیه لرینک تبریک و تهنیتنه
مسارعت ایدرم .

[To an Ambassador.] Sir, Our
August Sovereign, H. I. M. the
Sultan, desirous of affording you
some token of his appreciation
and his regard has been pleased
to confer on you the grand
cordon of His Imperial Order
of the Méjidiyé.

مَتَبَوِّعِ مَفَیَّتَمْ وَمَعْتَلَمَمَزِ ذَاتِ شَوْ-
کَتَسِمَاتِ حَضْرَتِ پادشاهی ؛ حق سفیر-
انه لرنده درکار اولان حرمت و تَوْجُّه
ملوکانه لرینه بر دلیل جلیّ اولق اوزره ،
بو کره ذاتِ اصیلانه لرینه برنجی
رتبه دن برقطعه مجیدی نشان ذیشانی
اعطا و احسان بیورمشدر :

Will your Excellency therefore
please to accept my very sincere
congratulations on this token of
the Imperial favour of which
you are the recipient?

شو نائل اولدیغکز اثرِ جلیل لطف
و عاطفت سنده دن طولایی تبریکات
خالصه مک قبولی رجا ایدرم .

I ask you, Sir, to be kind enough
to present to H. I. M. my very
respectful homage and to convey
to him the assurance of my

ثناورلرنجه بغایت قیمتدار اولان اشبو
نشانه لطف و عاطفت سنده دن طولایی
تشکرات و تعظیبات فاتحه عاجزانه می
سریر شوکت مصیر حضرت پادشاهی به

profound gratitude, and to represent to him how greatly I feel honoured by such a high distinction and how much I am sensible of his high munificence and bounty.

عرض و ابلاغ بویورمه لرینی رجا ایدرم
افندم.

Reading Exercise. تعلیم قرائت

Home (Fatherland). وطن

عقل¹ «مربع² باشقه³ مثلث³ باشقه» قضیه سنک⁴ حقیقتنه نه
قوتده حکم⁵ ایله یورسه⁶ وجدان⁶ ده «وطن⁷ باشقه⁷ خارج⁸ وطن باشقه»
سوزینک صحتنه⁹ او قوتده اعتماد ایدیور¹⁰.

شیرخوارلر¹¹ بشیکنی¹¹ چوجوقلر اکندیکی یری¹¹ کنجار
معیشته گاهنی¹² اختیارلر گوشه فراغنی¹³ اولاد والده سنی¹³ پدر عائله سنی
نه درلو حسیات¹⁴ ایله سورسه انسان ده وطنی او درلو حسیات ایله سور.
بو حسیات ایسه سببسز بر میل¹⁵ طبیعتدن عبارت دکادر. انسان وطنی
سور¹⁶ چونکه مواهب¹⁶ قدرتک¹⁷ اک عزیزى اولان حیات هوای وطنی
تنفسله¹⁸ باشلار.

انسان وطنی سور¹⁹ چونکه عطایای¹⁹ طبیعتک¹⁹ اک رونقلیسی²⁰
اولان نظر²¹ : لمحہ افتتاحنده خاک²² وطنه تعلق ایدر²³.

Words and Notes. 1. sense, mind. 2. *mûrêb'ba* square (méf. of *tér-bi'* [§ 615]). 3. *mûsél'lés* triangle (méfoul of *téslees* [§ 615]). 4. *qaziyé* decision, truth. 5. to judge. 6. *viðdan* conscience. 7. *vatan* home, fatherland. 8. outside, other, non- (*fayil* of *khourouj*). 9. *sîh'hat* truth. 10. *itimad* to believe (VIII. of *amd*). 11. *sheer-khor* that sucks milk, suckling (§ 535). 12. *mayishét* (n. w. mim of *aysh* + *giâh*) a place where to gain his subsistence (§ 541). 13. *kêôshé* a nook, retreat; *féragh* leisure. 14. *his'siyat* feelings (pl. of *hiss*). 15. *méyl* affection. 16. *mévahib* gifts (pl. of *mévhibé*). 17. *qoudrét* power; Providence. 18. *ténéf'fûs* to breathe (V. of *néfés*). 19. *ataya* gifts, bounties (pl. of *atiyé* [§ 646]). 20. p. t. *révnaqlî* splendid, brilliant. 21. looking, glance; *lémhayî* *iftitahda* at the first glance. 22. *khak* soil; ground. 23. *té-al'louq ét.* to fasten, to attach (V. of *alaga* § 622).

انسان وطنی سور، چونکه ماده²⁴ وجودی وطنک بر جزئیدر²⁵.
 انسان وطنی سور، چونکه اطرافنه باقدجه هر کوشه‌سنده عمر
 گذشته‌سنک²⁶ بر یاد حزیننی²⁷ تحجر ایتمش²⁸ کبی کورور.
 انسان وطنی سور، چونکه حریتی²⁹ راحتی³⁰ حقی³¹ وطن
 سایه‌سنده قائمدر³². انسان وطنی سور، چونکه سبب وجودی³³
 اولان اجدادینک³⁴ مقبره³⁵ سکونی³⁶ و نتیجه³⁷ حیاتی اوله‌جق اولادینک
 جاوه‌کاه³⁸ ظهوری وطندر.

انسان وطنی سور، چونکه ابنای وطن آرمسنده اشتراک³⁹ لسان
 واتحاد⁴⁰ منفعت⁴¹ و کثرت⁴² موانسه⁴³ جهتیه⁴⁴ بر قرابت⁴⁵ قلب و
 بر اخوت⁴⁶ افکار حاصل اولمشدر. او سایه ده بر آومه دنیا به نسبت⁴⁷
 وطن، اوطوردیغی شهره نسبت کندی خانه‌سی حکمنده کورونور.
 انسان وطنی سور، چونکه وطننده موجود اولان حاکمیتک⁴⁸
 بر جزئه تصرف⁴⁹ حقیقی⁵⁰ ایله متصرفدر.

انسان وطنی سور، چونکه وطن او یله بر غالبک⁵¹ شمشیری⁵²
 و یا بر کاتبک قلمیله چیزیلان مرهوم⁵³ خطاردن⁵⁴ عبارت دکل؛ ملیت⁵⁵.

24. *mad'dé* material (§ 582, 644). 25. *jûz* a part, fragment.
 26. p. *gûzéshté* past (§ 555). 27. p. *yad* recollection; *hazeen* sad (adj. qual. *hûzn* [§ 606]). 28. *téhaj'jûr* petrification, embodiment (V. of *hajér* [§ 622]). 29. *hûr'riyét* liberty (§ 581). 30. comfort, rest.
 31. *haqq* right. 32. *qayim* existent (fayil of *qîyam*). 33. existence.
 34. *éjdad* ancestors (pl. of *jédd* [§ 639]). 35. *maqbére* a burial place (N. of Loc. *qabr* [§ 598]). 36. *sûkûn* rest, calmness. 37. *nétijé* result, effect (§ 582). 38. *jilvégiâh* a place or seat of beauty, life.
 39. *ishtirak* participation (VIII. of *shirkét*). 40. *it'tihad* union (§ 628). 41. *ménfa-at* interest (n. w. mim of *naf'* [§ 597]). 42. *késrét* abundance. 43. *mûvanésé* familiarity, friendship (III. of *ûnsiyét*).
 44. *jihétiyilé* by means. 45. *qarabét* near relationship. 46. *ou-khouv'vét* fraternity. 47. *nisbét* proportion. 48. *hakimiyét* sovereignty (§ 582). 49. *tasar'rouf* disposal, possession (V. of *sarf*).
 50. *haqiqi* real (§ 581). 51. *ghalib* conqueror (fayil of *ghalébé*).
 52. *shémsheer* sword. 53. *mévhoum* imaginary (méfoul of *véhm*).
 54. *khatt* line. 55. *mil'liyét* nationality (§ 581).

حریت 'منفعت' 'اخوت' 'تصرف' 'حاکمیت' 'اجدادہ حرمت' 'عائلہ یہ
محبت' 'یادِ شباب' ⁵⁶ کبی بر چوق حسیاتِ علویہ نک ⁵⁷ اجتماعدن ⁵⁸ حاصل
اولش بر فکرِ مقدسدر.
(کمال بک)

56. *shébab* youth. 57. *oulvi*, *-viyé* noble (§ 579 of 'oulouv').
58. *ijtima* union (VIII. of *jém* [§ 627]).

Lesson 57. درس ۵۷

Arabic Compound Words.

§ 693. There are many compound words in use in Ottoman, composed of two Arabic words. They are connected together either according to the Arabic or the Persian systems of Izafét (§§ 515, 668). The majority of such words are composed according to the Persian system.

But there are some Arabic words which are in frequent use in Ottoman in composition with other words of Arabic origin. Their use will be best understood from the following examples:

§ 694. I. Arabic System. اصول عربی

1. ذی *zi* (sing. genitive), ذو *zou* (nomin.); ذوی *zévi* (pl.) owner, possessor:

ذیروح *zirouh* animated.

ذیقیمت *ziqîymét* precious.

ذیشان *zishan* glorious.

ذوالید *zoulyéd* possessed of a hand, handed.

ذوالجلال *zoul jélal* possessed of glory, Lord of Glory (God).

ذویالرحام *zévil érham* possessors of relation, relatives

2. صاحب *sahib* possessor; pl. اصحاب *as-hab*:

صاحبُ الأَمْضَا *sahibûl imza* who signs, the undersigned.

صاحبُ الْخَيْرَاتِ وَالْحَسَنَاتِ *sahibûl khayrat vél hasanat*. The possessor (or the author) of this good and charitable work.

3. لا *la* not, without:

لا یحصا *la youh'sa* innumerable.

لا یخفی *la youkh'ti* infallible.

لا شی *la shéy'* nothing.

لا یموت *la yémout* immortal.

لا بد *la búdd'* inevitable.

لا اُبالی *la ûbali* careless.

§ 695. II. Persian System. اصول فارسی

1. ولی *vélee, véli* owner; patron. pl. اولیا *évliya*.

ولی عهد *véliyi ahd* the heir apparent, crown prince.

ولی نعمت *véli niymét, véliyûn' niyam* benefactor.

ولی نعمت بیمنت *véli niyméti bimin'nét* a benefactor who upraids not.

2. ارباب *érbab* (pl. of رب *rébb*) owner of, endowed with, master:

ارباب حکمت *érba'bî hikmét* men of wisdom, philosophers.

ارباب هنر *érba'bî hunér* endowed with skill, artisans.

ارباب مراقب *érba'bî méraq* men of curiosity, of hobbies.

بو ایشک اربابی در. *bou ishiñ érba'bîdîr* he is skilful in this.

3. صاحب *sahib*, pl. اصحاب *as-hab* possessor, owner:

صاحب ثروت *sahî'bi sérvét* a man of wealth, rich.

اصحاب ثروت *as-ha'bî sérvét* the rich class.

اصحاب نجابت *as-ha'bî néjabét* the noble class, nobilities.

صاحب فراش *sahî'bi firash* ill in bed, sick.

4. انواع *énva*, pl. of نوع *név*; kinds, varieties:

انواع مشقت *énva'yi méshaq'qat* all kinds of troubles.

5. اهل *éhl* man, person, pl. اهالی *éhalî*:

اهل اسلام *éh'li islam* a Moslem.

اهل عرض *éh'li îrz* honorable.

اهل بیت *éh'li béyt* family.

اهل خبره *éh'li khîbré* expert.

اهل هیئت *éh'li hiyét* astronomer.

اهل منطق *éh'li mantiq* logician.

اهلیت *éh'liyét* capacity, capability, ability (§ 581).

ت. اهلیتلی *éh'liyétli* able, capable.

اهلیتسز *éh'liyétsiz* incapable.

6. **حسن** *hûsn* goodness, good: pl. **محاسن** *méhasin*.

حسن خدمت *hûs'nû khîdmét* good, valuable service.

حسن حال *hûs'nû hal* good condition; character.

حسن خط *hûs'nû khatt'* fine penmanship.

7. **سوء** *sou* evil, bad (pl. **مساوی** *mésavi* [§ 649]):

سوء حال *sou'yi hal* bad behaviour, bad condition.

سوء ظن *sou'yi zann* a bad opinion, suspicion.

سوء قصد *sou'yi qasd* attempt to murder.

سوء استعمال *sou'yi istimal* bad usage, abuse.

8. **عدم** *adém* non-existence, absence (used with nouns):

عدم اطاعت *adé'mi ita-at* disobedience.

عدم رعایت *adé'mi ri-a-yét* dishonour.

عدم قدرت *adé'mi qoudrét* weakness. **عدم وجود** *adé'mi vûjoud* non-existence.

عدم دیار *diya'rî adém* abode of annihilation, death.

9. **بلا** *bî'la* without (used with nouns [§ 530]):

بلا قصور *bî'la qousour* blameless; spotless; perfect.

بلا غرض *bî'la gharaz* without any intention, aimless; sincere.

10. **غیر** *ghay'rî* non-, in-, un- (with adjectives):

غیر ممکن *ghay'rî mûmkin* impossible.

غیر معلوم *ghay'rî malûm* unknown.

غیر لایق *ghay'rî layîq* unworthy.

غیر کافی *ghay'rî kîâfi* insufficient.

مسلم و غیر مسلم *mûslim vé ghay'rî mûslim* Moslem and non-Moslem.

11. **کمال** *kémal* perfection; perfect:

کمال دقت *kéma'lî dîq'qat* perfect attention.

کمال تشکر *kéma'lî téshék'kûr* perfect gratitude.

12. *néfs* نفس person, self:

bin'néfs, binéf'sihi بِنَفْسِهِ، بِالنَّفْسِ personally.

néfsi shéhirdé نَفْسِ شَهْرْدَه in the very city.

kéndi néfsim úzeriné كَنْدِي نَفْسِمْ اَوْزَهَرِيْنَه on my person.

13. *ay'ni* عَيْنِي the very same:

ayniy'lé, biay'nihi اَيْنِيْهَ، اَيْنِيْهَ exactly the same.

ay'ni sourét اَيْنِ صَوْرَتِ the exact copy; the very same way.

ay'ni zémanda اَيْنِ زَمَانْدَه at the same time.

تعلیم قرائت Reading Exercise.

نکبت و ذات اهل ظلمت

بر عبد حبش^۱ دهره^۲ اولور بخت ايله^۳ سلطان

ضحاک^۴ ايدر ملکني^۵ بر کاوه^۶ پریشان^۷.

اقباله ادبارينه^۸ بل باغلامه^۹ دهرک

بر دائره ده^{۱۰} دور ایده مز چنبر دوران^{۱۱}.

ظالم^{۱۲} ینه بر ظلمه گرفتار اولور^{۱۳} آخر^{۱۴}.

البته اولور او ییقانک خانہ سی ویران.

Words and Notes. *Nékbét ou zil'léti éhli zoulmét* the overthrow and abasement of tyrants. 1. *abd* slave; *habésh* Abyssinian; a negro. 2. *déhr* world. 3. *p. bakht* fortune, destiny. (Allusion is made to Nadir Shah, the conqueror of Tartary, Afghanistan and India 1735—45.) 4. *Dah'hak* name of a celebrated Arabian tyrant, who conquered Persia and slew king Jémshid. He is said to have had two snakes living between his shoulders, which were fed daily with the brains of two little children, Zohak (Astyages? Deioces?). 5. *milk* kingdom. 6. *Kiāvé* name of the blacksmith of Ispahan, Kava (Cepheus), who killed Zohak's tax-gatherer who came to seize his children, hoisted his own leather apron as a standard of revolt and made Feridoun (Phraortes), a descendant of Jemshid, king, and delivered Persia. 7. *périshan ét.* "to scatter or ruin. 8. *iqbal, idbar* prosperity, misfortune. 9. *bél baghlamaq* to trust. 10. *dayiré* circle (§ 582). 11. *dévr ét.* "to turn, revolve; *chénbéri dévran* fortune's wheel. 12. *zúlm* wrong; the fayil of which is *zalim* tyrant. 13. *giriftar ol.* "to be subjected to. 14. *akhîr* at last (fayil of *akhér*).

- اکثر¹⁵ کورولور چونکه جزا جنسِ عملدن¹⁶ ،
 انجامده¹⁴ آهندن¹⁷ اولور رخنه سوهان¹⁸ .
 تذکیر اولونور¹⁹ لعن²⁰ ایله حجاج²¹ ایله³⁴ جنکیز²² ،
 تبجیل ایدیلیر²³ نوشیروان ایله³⁴ سلیمان²⁴ .
 قابلمیدر²⁵ الفاظ ایله²⁶ تغیر²⁷ حقیقت ؟
 ممکنمی²⁵ که تفریق اولونه²⁸ کفر²⁹ ایله ایمان ؟
 بر خاکدن انشا اولونور³⁰ دیر ایله مسجد³¹ ،
 بر در نظر حقه³² مجوس³³ ایله³⁴ مسلمان .
 هر دردك اولور چارهسی ، هر ایگلهین³⁵ اولمز ؛
 هر محنته³⁶ بر آخر¹⁴ ، اولور هر غمه پایان³⁷ .
 صبر ایت ستمه ! ایستر ایسهك حسن مکافات³⁸ ؛
 فکر ایله³⁹ ! نه ظلم ایله دیلر یوسفه اخوان⁴⁰ .
 ظالمیره¹² برکون دیدیریر قدرتِ مولی :
 ”تَالله لَقَدْ آتَرَكَ اللهُ عَلَيْنَا“⁴¹ . (ترکیب بند : ضیا پاشا)

15. *éksér* for *éksériya* frequently (§ 683); *jéza* punishment.
 16. *jins* kind, sort; *amél* crime, sin, guilt (= tooth for tooth and eye for eye). 17. *ahén* iron. 18. *rakhné* ruin, death; *souhan* a file, rasp. 19. *tézkeer ét.* to remember, remind. 20. *lan* cursing.
 21. *Haj'jaj* a celebrated tyrant, governor of Iraq. 22. *Jéngiz* the great cruel and conqueror of the 13th century. 23. *tébjeel* treating with great honour. 24. *Nousheervan* name of the greatest king of the Sassani line of Persian sovereigns; *Souléyman* Solomon. 25. *qabil*, *mûmkin* (fayil of *imkiân*) possible. 26. *élfaz* words, terms. 27. *tagh-yeer* to change, verify (§ 615). 28. *téfreeq* to distinguish (§ 615).
 29. کفر if pron. *kûfr* means blasphemy; if *kéfr* covering, atonement; belief. 30. *insha ét.* to build. 31. *deer* a monastery; *mésjid* a mosque. 32. *nazarî Haqq* in God's sight (comp. Matt. VI., 45). 33. *méjous* fire-worshipper. 34. *ilé* for *vé*. 35. *inlémék* to moan, to suffer. 36. *mih'nét* affliction; *ghamm* sorrow. 37. p. *payan*, a. *akhîr* end, limit; *sitém* injury. 38. *mûkiâfat* reward (III. of *kéyf* [§ 706 b]); *hûsnû* — (§ 695⁶). 39. think about; *Yousouf* Joseph. 40. *ikhvan* brothers. 41. *Tal'lahi léqad asérékél lahou aléyna* Truly (By God!), God has appointed you ruler over us (these are the words which the brothers of Joseph spoke — according to the Qoran — when he made himself known to them).

Conversation. مکالمه

A visit. بر زیارت

ایشته افندم! خانه نك افندیسی وَ خانگی بزه طوغری کلیورلر.	اخشام شریفلر خیر اولسون، افندم! صفا کلدیگنر! خوش کلدیگنر!
احبابای کراممدن عزیز افندی بی ذات عالیکزه تقدیم ایتمکله افتخار ایده رم.	تشکر ایده رم افندم! وَ ذات عالیکزی طانیق شرفنه نائل اولدیغمدن طولایی درجه نهاییده ممنونم.
بنده کز ده او یله افندم! بو جهتله کندی غایت مفتخر عد ایده رم.	صیره بنده کزه کیشجه اقریامدن بولونان رامر اوحانس افندینك مخدومی آرام افندی بی ذات عالیترینه تقدیم ایده رم،
قولکزی بوشرفله مشرف یوردیغکزه تشکر ایده رم. رامر اوحانس افندی حضرتلرینك نام عالیلرینی چوق دفعه مدح وَ ستایشله ایشیتمش ایدم.	تقدیراتکزدن طولایی فوق العاده تشکرلر ایده رم. ذات عالیکزی کوردیکمه پك ممنون اولدم افندم.
خانم افندی! ذات عصمتانه کزی کوردیکمه نهایت درجهده ممنون و مسرور اولدق.	بکم! بنده خانه بی تشریفکزه مشرف بویوردیغکزه پك بویوک افندیلک ایتدیگنر.

Lesson 58. درس ۵۸

Synonymous Words. کلمات مترادفه

§ 696. In the Arabic and Persian languages it is customary to use two and even three words of the same meaning (*Kélimatî Mûteradîfé*) in the same sentence to express one idea. This is considered one of the beauties of the language. That was the case with the old Ottoman literature too, in which the Turks imitated this characteristic of the said languages.

But through contact with European languages and their literature, the new generation of writers has begun gradually to forsake the old wearisome system and to

adapt the use of simple and single words. Yet there remain some instances of the old system, which by the sanction of centuries have been stereotyped and consolidated even in the common speech.

§ 697. The synonymous words are united together by a *و*, which is generally pronounced *ou*, *vû*, not *vé*. The shorter of the two comes first.

For instance, the Turkish word *چالیشهلم* *chalîshalîm* is expressed by *سعی و اقدام ایدہلم* *say ou iqdam édélîm*, or *سعی و غیرت ایدہلم* *say ou ghayrét édélîm*: the words *اقدام* all meaning 'effort'; and the meaning of the sentences is 'let us try'.

جَنَابُ اللَّهِ كَرَمٌ وَ عَنَائَتِي دُونَكَ لَا تَنْتَهِي *jénabî Al'lahîñ kéré mou inayét dükénméz* the mercy of God does not come to an end.

لَوْتَفُونُوزُ لُطْفِكُزِي تَمَنِّي وَ تَرْجِي اَيْدِهَرَم *loutfounouzou témén'ni vû téréj'ji édérîm* I ask for your kindness.

دَيْنِمِي اِدَا وَ اِيْفا اَيْلَهَدَم *déynîmî éda vû iy-fa éylédîm* I paid my debts (*و* is pronounced *vû*, after vowels).

The words *اِدَا* *ترجى* both mean 'to ask' and *اِيْفا* mean 'to pay'.

Note. *ou* is appended to the last syllable of the previous word.

Examples. مثالر

مَدْح و ثَنَا *méd'hôu sêna ét."* to praise.

تَقْدِير و تَحْسِين *taqdîr ou tah'seen ét."* to praise and appreciate

قَتْل و اِعْدَام *qatlou idam ét."* to kill.

اِخْذ و كَرَفَت *akhzou girift ét."* to arrest and seize.

حَاضِر و آمَادَه *hazîr ou amadé* ready.

اِلْعِلْم و اِلْفَنون *ouloum ou fûnoun* arts and sciences.

اِلْعِلْم و اِلْعِرْفَان *ilmou îrfan* science and art.

اِعْرَاض و تَقْدِيم *arzou taqdîm ét."* to present, to offer.

دَوْلَت و اِقْبَال *dévlét ou iqbal* prosperity and good fortune.

II. کلمات مُسَجَّعَه Symphonious Terminations.

§ 698. It was a great task in the ancient Ottoman literature, in imitation of Arabic and Persian to accumulate in a sentence words of the same termination; as:

هنكام طعام رسیده انجام اولونجه *hêngtāmî ta-am résidéyi énjâm oloun'ja* when dinner(-time) was over.

ولادت باهرالسعادت حضرت پادشاهی *vêladéti bahirûs'-sa-a-déti hazréti padishahi* the prosperous birth-day of H. I. M. the Sultan.

جلوس میمنت مانوس حضرت ظل الهی *jûlousou méyménét-mé-énousou hazréti zî'loul-lahi* the auspicious accession of H. I. M.

نشان ذیشان عثمانی *nishanî zishanî Osmani* the glorious Ottoman order (of knighthood).

III. کلمات مُتَضَادَّه Antonyms.

§ 699. There is another class of words which, though they are not synonymous and have contrary meanings, are yet connected together by *ou, vû*:

اخذ و اعطا *akhzou ita* a taking and giving, buying and selling, trade, business. Turkish *alîsh vérish*.

بو يولك ابتدا و انتهای یوقدر *bou yolouñ iptida ou intihasî yoq dour* this road has no beginning and no end.

اقبال و ادبار اثناسنده *iqbal ou idbar ésnasînda* in the time of prosperity and misfortune.

چوققلره جزء و کلى بر شى وير *chojouqlara jûz ou kûl'li bir shéy vér* give the children something more or less.

استانبوله عزیمت و عودت ایله دم *Istambola azeemét ou avdét éylé-dim* I went to Constantinople and came back.

مثالر Misal'lér Examples.

خير و شرّ <i>khay'rou shérr'</i>	good and evil.
حيات و ممات <i>hayatou mémat</i>	life and death.
سوال و جواب <i>souval vé jévab</i>	question and answer.
كار و ضرر <i>kîâr vé zarar</i>	gain and loss.
صفا و جفا <i>séfa vû jéfa</i>	pleasure and pain.
مكافات و مجازات <i>mûkiâfatou mûjazat</i>	reward and punishment.

<i>iyfa vû istiyyfa</i>	ایفاء و استیفاء	payment and receipt of a debt.
<i>ijar ou istijar</i>	ایجار و استیجار	leasing and hiring.
<i>téslim vé tése'l'lûm</i>	تسلیم و تسلّم	delivery and receipt.
<i>iqraz ou istiqraz</i>	اقراض و استقراض	lending and borrowing.
<i>ta-lim ou té-al'-lûm</i>	تعلیم و تعلّم	teaching and learning.

تعلیم ۱۵۰ Exercise 150.

I. ۱ انسان حیواناتدن معدود^۱ در: فقط ذیروح، ذوالید و صاحب عقل و فکر در. مخلوقاتک حکمدار ذیشانی اولوب لایموت بر روحه مالکدر^۲. ۲ بو چشمه صاحب الخیرات و الحسنات مرحوم^۳ و مغفور متوفا^۳ کته جیان حاجی^۳ بوغوث افندینکدر^۳ ۳ پاپا^۴ لایمختی یم دیو ادعا^۵ ایدرسه ده، ارباب حکمت و کمالتدن هیچ بریسی بوکا ایمان و اعتقاد^۶ ایتمز لر. ۴ لسان فارسیده ذیروح اولان اسملر "ان" ایله و غیر ذیروح اولانلر ایسه "ها" ایله جمعله نیرلر. ۵

ذیقیمت مالکی صات ۱ *حالت* ۷ عرض ایتمه^۸ نامرده^۹: *همان که^{۱۰} کلّه^{۱۱} صاغ اولسون*، *کلاه^{۱۲} اکسیک دکدر مرده* (ضیا پاشا)

II. ۶ عینی زمانده نفس شهرده دخی بر حریق مهیل^{۱۳} ظهور ایله دی. اطفاسی^{۱۴} غیر ممکن اولدیغندن اهاالیدن چوقلری اهل بیتلریله دیا، عدمه هجرت ایله دیلر^{۱۵}. یک چوقلری اقبال و سعادتک اوج بالاسنده ایکن، بر قاچ ساعت ظرفنده فقر و ضرورتک درجه سفلاسنه^{۱۶} ایندی لر. بعضیلری

Words and Notes. 1. *ma'doud* regarded. 2. *malik dir* he has, owns. 3. *mérhoum* deceased and admitted to God's mercy (*méfoul* of *rahmét*); 3. *mûtévéf'fa* dead, asleep (*méfoul* of *tévéf'fi* [§ 623]); 3. *haji* Jerusalem pilgrim (*fayil* of *hajj'* is *haji* = *haji*); *Kétéjiân Haji Boghos Efféndi*. 4. *papa* the pope of Rome. 5. *id-diya*, *id-da-a* to claim. 6. *itiqad* conviction (VIII. of *aqd* [§ 627]), *eeman* belief. 7. *halin'* for *halini* your situation, distress. 8. *arz étmék* to state politely. 9. *namérd* coward (§ 530), cruel. 10. *héman ki* since. 11. *kél'lé* skull, head. 12. *kûlah'* cap; *mérd* a manly man. 13. *mûheel* dreadful (*fayil* of *ihalé*, IV. of *هول*). 14. *itfa* to extinguish (§ 619). 15. *hijrét ét.* to pass. 16. *sûfla* lower, lowest (fem. of *ésfél* [§ 610]).

مَجْرُوحِ اُولُوبِ صَاحِبِ فِرَاسِ اُولَدِيلِرْ . ۷ اَنکَلِيزِ حَکومتی وَلِیْ عَهْدِی فِخَامَتَاوِ
 پَرِنَسِ دِیْ غَالِ حَضَرَتَلَرِیْ^{۱۷} هِنْدِستَانِهْ مُتَوَجِّهًا سَیْر و سِیَاحَتِهْ^{۱۷} حَیْقَمَشَارْ .
 ۸ مَعْلَمِ کَزِ السَّیْدِ^{۱۸} حَاجِیْ^{۱۸} کَرِیمِ افَنْدِینِکِ حَقِّکِزِدِهْ حَسَنِ ظَنِّیْ مِیوَارْ ؟
 یُوخْسَهْ سَوُّ ظَنِّیْ مِیْ ؟ ۹ افَنْدَمْ ! مَعْلَمِ مَوَمِیْ اِلَیْهَکِ حَقِّ عَاجِزَانِهْ مَدِهْ
 حَسَنِ تَوَجُّهَلَرِیْ بَاقِیْ و دَائِمِدِرْ^{۱۹} . ۱۰ حَاضِرْ و آمَادِهْ اَمْرِیکَزِهْ مَنْتَظَرَمْ .

17. *séyr ou séyahat* journey; 17. *préns dî Gal* the Prince of Wales. 18. *és-séy'yid* a descendant from Mûhamméd, Lord; 18. *haji* pilgrim to Mecca. 19. *baqî* everlasting (*fayil* of *baqa*), *dayim* permanent (*fayil* of *dévam*).

ترجمه ۱۵۱ Translation 151.

I. 1. The speaker¹ began² his speech, by saying, 'Honourable hearers.'³ 2. Where is the residence of the undersigned? 3. The word 'who' is used for those who have sense⁴, and 'which' for things which have no sense. 4. My uncle is wealthy: his property is immense (innumerable). 5. Kojaman oghlou is a skilful (capable) artisan, he is a thorough master of his business: but Bîchaqqî oghlou is an incapable man, his family is always in poverty⁵. 6. Scientists and artists have done great services to humanity⁶.

II. 7. The teacher of penmanship in the College is Haji Nahid Effendi. 8. The pupils who have been disobedient⁷, the teacher disgraces⁸ them. 9. There was a great multitude⁹: the Moslem and the non-Moslem inhabitants of the city, with their families, were all present there. 10. I have not the habit of lending and borrowing. 11. The leasing and the hiring of this house are finished¹⁰. 12. The question¹¹ of education¹² is a question of life and death for a nation. 13. The payment and the receipt of your debt are impossible now. 14. Ali-Mouzaffér Effendi was appointed guardian (patron) to this orphan.

Words and Notes. 1. *natîq* (*fayil* of *noutq* speech). 2. *ibtidar ét.* 3. *houz'zarî zévil vaqar hazaratî*: *huz'zar* pl. of *hazîr*, *zévil vaqar* (§ 694¹); *hazarat* pl. of *hazrét*. 4. *zévil ouqoul*: *ouqoul*, pl. of *aql* sense (§ 694¹). 5. *faqr ou zarourét*. 6. *insaniyét* (§ 581). 7. *adémi ita-atda boulounan*. 8. *adémi ri-ayétdé boulounour*. 9. *iz-diham* (§ 620). 10. *khitam boulmaq*. 11. *mésélé* (n. w. *mim* of *souval*). 12. *talimou térbiyé*.

Reading Exercise. تعلیم قرائت

ترکیب بند

الله توکل^۱ ایدہ نک یوری حقد^۲
 ناشاد^۲ کوکل برکون اولور شاد^۲ اوله جقدر.
 یک رنکنه آلدانه! فلک^۳ اسکى فلکدر
 زیرا فلکک مشرب ناسازی^۴ دونک^۵ در.
 الله صیغین^۶ شخص حلیمک^۷ غضبندن^۸
 زیرا یومشاق^۹ خویلو آتک چفته سی^۹ یک^{۱۰} در.
 یاقدی نیجه جانلر او ترا کتله تبسم^{۱۱}
 شیرک^{۱۲} دخی قصد ایتمه سی^{۱۲} جانہ 'کوله رکدر.
 بداصلہ^{۱۳} نجات می^{۱۴} ویریر اونو فورمه^{۱۵}?
 زردوز^{۱۶} پالان وورسه ک^{۱۷} 'آشک ینہ اشکدر.
 بدمایه^{۱۸} اولان آگلایشیلر مجلس میده^{۱۹}
 عشرت^{۲۰} گزر^{۲۱} آدمی تمیزه^{۲۲} محک^{۲۳} در.

Words and Notes. *Térkibi-bénd* a poem in stanzas of similar metre but of different rhyme; the distiches of each stanza rhyme, excepting the last distich (pp. 302, 396). 1. *térék'kúl* to trust (in God) [V. of *vékil*]; *yavér* helper; *Haqq* The True One, God. 2. *shad* happy; *nashad* unhappy (§ 530). 3. *félék* a revolving sphere of the heavens; fortune, destiny. 4. *méshréb* natural disposition; *nasaz* discordant, incorrect. 5. *deônék* inconsistent, changeable (§ 439). 6. Take refuge! Trust to God! (= May God keep you). 7. *halim* mild, gentle (adj. q. of *hilm* [§ 606]). 8. *ghazab* anger. 9. *youmshaq* *khoylou* mild-natured; *chifté* a kick with both hind feet at once. 10. *pék*, *pérk* violent, severe. 11. graceful smile: *nézakét* (pseudo-Arabic from p. *nazik*) grace; *tébés'sum* smile (§ 622). 12. p. *sheer* a lion; *qasd ét* "to intend to kill. 13. *béd-asîl* whose family or origin is vile, bad; mean, nasty. 14. *néjabét* nobility. 15. *úniforma* uniform [It.]. 16. *zérdouz* gold-laced (§ 535). 17. to saddle: *palan* a pad substituted for a saddle in the East; it resembles a large cushion. 18. *béd-mayé* vile-natured (§ 536). 19. pleasure party, society: *méy*, wine. 20. *ishrét* drinking, wine. 21. *gihér* disposition. 22. *tém'yeez ét* "to distinguish. 23. *méhékk'*, vulg. *méhéng* a touchstone, test (n. i. of *hékk* [§ 599]).

نصح²⁴ ایله یوله کلمه یه نی ایتمه لی تکدیر²⁵ ،
 تکدیر ایله اوصلانمایانک حتی²⁶ کوتک²⁷ در .
 ایمان ایله دین²⁸ : آچه در ارباب غناده²⁹ ،
 ناموس و حمیت³⁰ سوزی قالدی فقراده .
 بر یرده که یوق نغمه کی³¹ تقدیر ایده جک³² گوش³³ ،
 تضييع نفس ایله مه³⁴ ! تبدیل مقام³⁵ ایت !
 عورت³⁶ کبی مغلوب هوا³⁷ اوله ! ار³⁸ اول ار !
 نفسک³⁹ سنی رام ایتمه سین⁴⁰ ، سن نفسکی رام ایت .
 مانند شجر⁴¹ نابت اولور⁴² ثابت اولانار⁴³ ،
 هرهانکی ایشک اهلی⁴⁴ ایسه ک ؛ اونده دوام ایت !
 نقصانگی⁴⁵ بیل ! برایشه یا باشلامه اول !
 یا باشلادیغک کاری⁴⁶ پذیرای ختام⁴⁷ ایت . < ضیا پاشا >

24. *nous-h'*, *nousouh'* advice; *yola gélmék* to come right.
 25. to punish (§ 615). 26. *haqq'* right, claim. 27. *kêôték* beating, cudgelling. 28. belief and religion. 29. *érbabî ghîna* the rich people (§ 695²). 30. *namous* a sense of honour, decorum; *hameeyét* honesty.
 31. *naghmé* song, a melody sung. 32. *taqdeer et.* "to appreciate.
 33. p. *gûsh* ear. 34. *tazyee* to waste [II. of *zay'*]; *néfés* the breath.
 35. *tébdeél ét.* "to change; *maqam* a tune. 36. *avrét*, *avrat* woman.
 37. *maghloub ol.* "to be defeated; *héva* any unreasonable bias. 38. *ér* brave man (Armenian). 39. *néfs* the carnal man, the spirit of concupiscence. 40. *ram ét.* "to submit. 41. *manén'di shéjér* like a tree. 42. *nabit ol.* "to grow, to vegetate. 43. *sabit ol.* "to be firm. 44. *éhl* a capable man (§ 695⁵). 45. *noqsan* deficiency. 46. work. 47. *pézira'yî khitam ét.* "to bring to an end.

مکالمه Conversation.

A Visit on Ship-board.

صباح شریفاریکنز خیر اړلسون !	صباحر خیر اولسون ! بویورك !
نره دن کلیورسکنز ؟	ازمیردن کلیورز افندم !
سواریکنرک اسمی نه در ؟	قپودان جون سیمور در افندم !
سفینه کنرک اسمی نه در ؟	سفینه مرنک اسمی 'اسقوچیا' در افندم !

تَشْكُرْ اولونور شمدىلك هېچ بر شىئە احتياجمىز يوقدر. هوالر پك مساعد ايدى. بر هفته قدر. صوك اسكله مر اولان ازميردن بو صالى كونى حركت ايتدك. اوت افندم!	بر شىئە احتياجمىز وار مى؟ ديشاريده هوا نصل ايدى؟ بوراده نه قدر بولونه جقسىز؟ مدت سياحتىز قدر امتداد ايله دى؟ او حالده ايكي كوندنبرى دگيزده بولونو يوررسىز؟ نرديه كىتمكى تصميم ايدى يوررسىز؟
اكر مُخْتَلِفْ هوايه تصادف ايتىز ايسه ك بيروته قدر كیده جىز. معاونت كزه تشكر لر اولونور، لکن ايكي ساعته قدر بزجه تعميرى ممكندر. يلكن ايله كلك. بر فينجان قهوه ايچرمىگىز.	پك اصابت ايدرسىز؟ ماكنه كزده وقوع بولان سَقَطْلغى بلا معاونت تسويه ايدە ييلير مىسىز؟ بورايە نصل كلديگىز؟ اللهه ايصار لادق! آلمش اولديغم معلوماتى قېوداغە اخبار ايدە جكم.
نه وقت آرزو ايدرسه گىز، تشريف ايدىگىز. تشريف كزله مشرف اوله جنم. احترامات فائقه مى قېودانىگىزه تقديمه كسب فخر و شرف ايدەرم. خوش كلديگىز! صفا كلديگىز!	لطفىگىزك منندارىم، لکن شمدى طورمغه وقتكم عدم مساعده سندن طولايى انشاء الله معامله مېماننوازانه گىزدن وقت آخردە مستفيد اولورم. شىمدىلك اللهه ايصار لادك!

Lesson 59. درس ۵۹

Euphonic Changes of the Letters.

A. Assimilation or ادغام *Idgham*.

§ 700. *Idgham* is (the imposition of one letter on another, or) the assimilation of one letter to another. This occurs when two letters of the same kind have come together. The imposition (or assimilation) always takes place on the second letter, provided that the first

is quiescent (§ 42). The assimilation is denoted by a *shéddé* (°) over the second letter; the quiescent letter is marked by a *jézma* (°) [§ 45].

§ 701. There are four cases in which *Idgham* occurs:

a. **If the First of the double Homogeneous Letters is quiescent**, it is removed or imposed upon the second, and the latter is doubled or marked with a *shéddé*; as:

مَلَّتْ *mil'let*: the first *lam* is quiescent: therefore it is omitted and imposed on the second *lam*: and this imposition is indicated by a *shéddé*, which shows that the second *lam* is doubled thus: مَلَّتْ *mil'let*.

حَدَّتْ *hid'dét* 'anger': is written as حَدَّتْ *hid'dét*.

مَفْعُولٌ دَعَوْتُ *davét, afv*: the Obj. Part. of the measure مَفْعُولٌ is مَدْعُوٌّ *médouv, mafouv*; the first letter و is quiescent, therefore imposed on the second و; as: مَدْعُوٌّ *médouv, mafouv*.

There is no change in the pronunciation in either instances.

b. **If the First of the double Homogeneous Letters is punctuated by a vowel**, the vowel is cast back upon the preceding letter and the letter itself imposed upon the second:

إِخْلَالَ *ikhlal* to spoil: the remainder is خَلَلَ (§ 634 a): the Subjective Participle is مُخْلَلٌ: the first of the double letters has a vowel, the vowel is cast back upon the preceding letter: hence مُخْلَلٌ *moukh'-lil* becomes مُخْلِلٌ *moukhill*; after the assimilation مُخِلٌ *mou-khill*.

شَدِيدٌ *shédid* severe: شَدَدٌ $\sqrt{\text{شَدَد}}$: the Noun of Superiority according to the measure أَفْقَلٌ (§ 609) is أَشَدُّ *ésh'-déd*: Remove the vowel to the preceding: it is أَشَدُّ *éshédd*, after the assimilation أَشَدُّ *é-shédd* 'severest'.

c. **If the Preceding Letter already has a vowel, or if it is an *élif***, the vowel of the first letter cannot be carried back to the preceding; therefore the vowel of the first letter is omitted: and the letter itself is placed over the second of the double homogeneous letters:

ارتداد *irtidad* apostasy (VIII of $\sqrt{\text{رَدَد}}$ [§ 627]): the remainder is رتدد (§ 634 a): the Subj. Part. is مُرْتَدَّد *mûrté'-did*: the first of the double letters د has a vowel: that vowel cannot be brought back to the preceding ت; because it already has a vowel: therefore the vowel of the first د is omitted: as مُرْتَدَّد *mûrtédd*, and the letter itself imposed upon or assimilated with the second د: as مُرْتَدَّد *mûr-tédd* (vulg. *mourtad*, *mîrtad*) apostate.

Note. In such cases the Objective Participle is the same with Subj. Part. as: مُرْتَدَّد *mûrtédéd* = مُرْتَدَّد = مُرْتَدَّد *mûrtédd*; but the Obj. Part. of the measures *Infqal* and *Iftiqal* is not used.

مرور *mûrour* to pass: $\sqrt{\text{مَرَر}}$: according to the measure فَاقِلْ the Subj. Part. is مَارَر *má-rir*: the first of the double homogeneous letters (ر) has a vowel; but that vowel cannot be transported to the preceding letter, because it is *élif*: therefore the vowel of the first *ré* is omitted as مَارَر *marr*: and the letter itself assimilated with the second *ré* ر: as مَارَر *marr'*.

d. If two *élifs* have come together, the first *élif* is assimilated with the second: but the second *élif*, instead of taking a *shéddé*, has a *médda* placed over it (§§ 29 d, 39, 47, 603):

أَمْر *émr* order: the Subj. Part. of the measure فَاقِلْ is أَمْر *é-amir*: the first *élif* is omitted and the second has *médda*; thus أَمْر *a-mir* commander. آتِيَانِ *ityan* to follow: $\sqrt{\text{آتَى}}$: فَاقِلْ: آتَى *é-a-ti* = آتَى *a-ti* following.

Note. 1. All double homogeneous letters are not subject to assimilation, there are exceptions; as: مَدَد *médéd* help, خَلَل *khalél* injury, زَرَر *zarar* loss, سَبَب *sébéb* reason, اِكْتَتَاب *iktítáb* copying.

2. The Subj. Part. of حَجَّ *hajj* 'pilgrimage' is حَاجَج = حَاجَج *hajj* = حَاجَج *hajj* or حَاجِي *haji* pilgrim [to Mecca (Sûnni Moslems), Jerusalem (Christians), Kérbéla (Persians) and Haji Béktash near Kîr-shéhir (Qizîlbashes)].

تعليم ١٥٢ Exercise 152.

Change the following words into the prescribed forms, first without *idgham* and afterwards with *idgham*:

Into the Subjective Participle (Fayil §§ 601—3, 634 d):

أَخَذَ^۶ ، انْضَمَّامٌ^۵ ، خُصُوصٌ^۴ ، أَكَلَ^۳ ، اسْتَمَدَّادٌ^۲ ، اخْتِلَالٌ^۱ ،
استقلال ، عُمُومٌ^{۱۰} ، احْمِرَّارٌ^۹ ، تَمَامٌ^۸ ، اضْرَارٌ^۷ ، اسوداد

Into the Noun of Location (مَفْقَلٌ):

حَكَ^{۱۳} ، مَرُورٌ^{۱۲} ، حُلُولٌ^{۱۱} ، قَرَارٌ^{۱۱}.

Into the Noun of Superiority (§ 609) (أَفْقَلٌ):

جَلال ، لَذِيذٌ^{۱۷} ، عَزِيزٌ^{۱۶} ، قَلِيلٌ^{۱۵} ، صَحِيحٌ^{۱۴} ، تَامٌ^{۱۴} ، خِفَتٌ

Into the Noun with *Mim* (مَفْقَلَتٌ):

حُلُولٌ ، ذَلَّتْ ، سُرُورٌ^{۲۰} ، ضَرَرٌ^{۱۹} ، حُبٌ^{۱۸} ، وِدَادٌ^{۱۸}.

Words. 1. confusion (spoilt). 2. to implore help (who asks help). 3. to eat. 4. case, especiality (especial). 5. addition (added). 6. to take. 7. persistence (persistent). 8. completeness. 9. a becoming red (intensely red). 10. common (general, public). 11. to abide, stay (an abode, place). 12. to pass (a passage, path). 13. to scratch (a touch stone). 14. complete; true. 15. few. 16. beloved. 17. delicious. 18. love (love). 19. loss (loss). 20. joy (joy).

B. Modification of Letters. اَعْلال *Eelal*.

§ 702. The letters ا و ی are called 'weak' or 'feeble' letters (*houroufou illét*), and all the others are called 'sound' letters (*houroufou sahihé*) by the Arabs. The weak letters cannot bear any burden or 'motion' (vowel), as the sound letters can; they cannot have any vowel, they must be quiescent (§ 42). If in the formation of words they should be in a position in which a vowel would naturally be placed on them, were they 'sound' letters, this vowel is removed or modified.

§ 703. The general principal of modification or permutation of the weak letters is as follows:

When a vowel (ـَـ) and a weak letter (ا و ی) which is not analogous to it come together in a word, the ordinary laws of euphony require that one should yield; and in Arabic the vowel prevails.

Note. Élif is analogous to ústún, yé to ésré and vav to éotré (§ 27).

§ 704. The weak letters و and ی require especial consideration: the changes of ل are not important.

§ 705. Modification of *vav* اعلال واو

a. If *vav* has a vowel and the preceding letter is quiescent, its vowel is transported to the preceding letter; as:

خَوْفٌ، قَوْلٌ، صَوْنٌ *savn, qavl, khavf* V *صَوْنٌ، قَوْلٌ، خَوْفٌ*: the Obj. Part. by the measure مَفْقُول (§ 604): مَصْوُونٌ، مَقْوُولٌ، مَخْوُوفٌ *mas'-voun, maq-voul, makh'vouf*: modified مَصُوُونٌ *ma-sou-oun* etc. after the assimilation مَصُونٌ، مَقُولٌ، مَخُوفٌ *ma-soun, maqoul, makhouf* 'kept, spoken, terrible'.

b. If the letter preceding *vav* has *ésré* as its vowel (ـَوَ) *vav* is changed into ی (-i-); as:

The word.	Root.	Measure.	Natural form ¹ .	Modified form.
دُعَاءٌ <i>dou'a</i>	دَعَوَ	فَاعِلٌ	{ دَاعِوٌ <i>da-yiv</i>	دَاعِيٌ <i>da-yi</i>
وَزَنٌ <i>vézn</i>	وَزَنَ	مِفْعَالٌ	{ مِوَزَانٌ <i>miv-zan</i>	مِيَزَانٌ <i>miy-zan</i>
وُجُودٌ <i>vûjoud</i>	وَجَدَ	إِفْعَالٌ	{ اِوْجَادٌ <i>iv-jad</i>	اِيْجَادٌ <i>iy-jad</i>
إِدَارَةٌ (§ 620)	دَوَّرَ	Subj. Part.	{ مَدْوِرٌ <i>mûd-vir</i>	مَدِيرٌ <i>mû-dir.</i>

c. If the letter preceding *vav* have *ûstûn* as its vowel, (ـَوَ) the *vav* is changed into *élif* (-a-):

صَفْوَتٌ <i>saf'vét</i>	صَفَوَ	مُفَاعَلَةٌ	{ مُصَافَوَتٌ <i>mûsa-fé-vét</i>	مُصَافَاتٌ <i>mûsafat</i>
عَدَاوَتٌ <i>adavét</i>	عَدَوَ	»	{ مُعَادَوَتٌ <i>mou-a-dévét</i>	مُعَادَاتٌ <i>mou-a-dat</i>

¹ The forms in this column do not actually occur, but are given to show how the rule works.

The word.	Root.	Measure.	Natural form.	Modified form.
رِضَاءٌ <i>riza</i>	رَضَوَ	مَفْقَلَتٌ	{ مَرَضَوْتُ <i>mér-zé-vét</i>	مَرَضَاةٌ <i>mérzat</i>
قَوْلٌ <i>qavl</i>	قَوَلَ	مَفْقَلٌ	{ مَقُولٌ <i>maq-vél</i>	مَقَالٌ <i>ma-qal</i>
دَوْرٌ <i>dévr</i>	دَوَرَ	»	{ مَدَوْرٌ <i>médvér</i>	مَدَارٌ <i>médar.</i>

d. *Vav* after servile *élif* is changed into *hémzé* (§§ 591, 602 a):

دَوْرٌ <i>dévr</i>	دَوَرَ	فَاقِلٌ	{ دَاوِرٌ <i>dā-vir</i>	دَايِرٌ <i>da-yir</i>
لَغْوٌ <i>laghv</i>	لَغَوَ	إِفْقَالٌ	{ الْغَاوُ <i>il-ghav</i>	الْغَاءُ <i>il-gha</i>
دَعْوَتٌ <i>davét</i>	دَعَوَ	فُقَالٌ	{ دُعَاوُ <i>dou-av</i>	دُعَاءٌ <i>dou-a</i>
رِضْوَانٌ <i>riḍvan</i>	رَضَوَ	فِقَالٌ	{ رِضَاوُ <i>ri-zāv</i>	رِضَاءٌ <i>rizā</i>
عُلُوٌّ <i>ou-louv</i>	عَلَوَ	اسْتِفْقَالٌ	{ اسْتِعْلَاوُ <i>is-ti-lav</i>	اسْتِعْلَاءٌ <i>is-ti-la.</i>

تعلیم ۱۵۳ Exercise 153.

Change the following nouns into the forms mentioned below: first into the natural and afterwards into the modified forms:

Subjective Participle (§§ 602—603):

أَصْطِفَاءٌ، رِضَاءٌ، نَوْمٌ، سَمُوٌّ، صَوْمٌ، خُلُوٌّ، قَوْلٌ، دَوَامٌ^۱.

Noun with *Mim* (مَفْقَلٌ):

مَوْتُ^{۱۱}، جَوَازٌ^{۱۰}، كَوْنٌ، نَوْمٌ، ذَوْقٌ^۹، خَوْفٌ^۸.

Words. 1. to continue. 2. word, agreement (consenting). 3. emptiness. 4. fasting. 5. eminence. 6. sleep. 7. consent. 8. fear. 9. taste (taste). 10. permission (figurative language). 11. death (death).

Derivative Infinitive (إِقْطَالَ [§ 621]).

وُجُوبٌ، وَقُوعٌ، وَضُوحٌ¹⁵، وَجُودٌ¹⁴، وَصُولٌ¹³، وَرُودٌ¹².

Deriv. Inf. (اِسْتَفْقَالَ [§ 631]): وَضُوحٌ¹⁸، وَفَاءٌ¹⁷، عَفْوٌ¹⁶.

12. arrival (to bring forward, to cite). 13. arrival (to send). 14. existence (to invent). 15. clearness (to explain). 16. to excuse, pardon (to resign). 17. loyalty (to receive). 18. (to ask an explanation).

§ 706. اَعْلَالُ يَاءِ *yé* Modification of

a. If *yé* would properly and regularly have a vowel and if the preceding letter be quiescent, the vowel is transferred to the preceding letter:

The word.	Root.	Measure.	Natural form.	Modified form.
سَيَّلَانُ <i>séyélan</i>	سَيَّلَ	مَفْقَلٌ	مَسِيلٌ <i>més-yil</i>	مَسِيلٌ <i>mé-sil</i>
سَيْرٌ <i>séyr</i>	سَيَّرَ	مَفْقَلَتٌ	مَسِيرَةٌ <i>més-yi-ré</i>	مَسِيرَةٌ <i>mé-si-ré.</i>

b. If the letter preceding *yé* have *ûstûn* for its vowel, the *yé* is changed into *élif*:

نَفِيٌّ <i>néfi</i>	نَفَى	مُفَاقَلَةٌ	مُنَافَيْتٌ <i>mû-na-fé-yét</i>	مُنَافَاتٌ <i>mû-na-fat</i>
رِعَايَةٌ <i>ri-ayét</i>	رَعَى	مُفَاقَلَةٌ	مُرَاعَيْتٌ <i>mû-ra-'é-yét</i>	مُرَاعَاتٌ <i>mû-ra-at</i>
زِيَارَتٌ <i>ziyarét</i>	زَيَّرَ	مَفْقَلٌ	مَزِيرٌ <i>méz-yér</i>	مَزَارٌ <i>mé-zar</i>
عَيْشٌ <i>aysh</i>	عَيْشَ	مَفْقَلٌ	مَعَيْشٌ <i>ma-yésh</i>	مَعَاشٌ <i>ma-ash</i>
هَيْبَتٌ <i>héybét</i>	هَيْبَ	مَفْقَلَتٌ	مَهَيْبَتٌ <i>méh-yé-bét</i>	مَهَابَتٌ <i>mé-ha-bét.</i>

c. If *yé* is quiescent and the preceding letter has *êotré* as its vowel, the *yé* is changed into *vav*:

إِيْجَادٌ <i>ijad</i>	(وَجَدَ) يَجِدُ	Subj. Part.	مِيْجِدٌ <i>mouy-jid</i>	مَوْجِدٌ <i>mou-jid</i>
إِيْجَابٌ <i>ijab</i>	(وَجَبَ) يَجِبُ	(§ 621)	مِيْجِبٌ <i>mouy-jib</i>	مَوْجِبٌ <i>mou-jib.</i>

d. After the servile *élif*, *yé* is usually changed into *hémzé* (§§ 591, 602 a):

The word.	Root.	Measure.	Natural form.	Modified form.
نِيَابَتْ <i>niyabét</i>	نَدَبَ	فَاعِلٌ	{ نَائِبْ <i>na-yib</i>	نَائِبْ <i>na-ib</i>
هَدِيَّةَ <i>hédiyé</i>	هَدَى	اِفْعَال	{ اِهْدَايْ <i>ihday</i>	اِهْدَاءْ <i>ihda.</i>

تعلیم ۱۵۴ Exercise 154.

Change the following words into the measures mentioned below: first into their natural and afterwards into their modified forms:

Subjective Participle (§§ 602—603):

۱. اِيْرَاثْ، ۲. سَيْرَانْ، ۳. نَيْلَانْ، ۴. زِيَادَهْ، ۵. زِيَارَتْ، ۶. اِيْمَانْ.

۷. اِيْجَارْ، ۸. اَزْدِيَادْ، ۹. اِنْقِيَادْ، ۱۰. اَحْتِيَاَجْ.

Deriv. Inf. (افتقال): ۱۱. كِسْوَتْ، ۱۲. نِهَائِتْ، ۱۳. كِفَائِتْ، ۱۴. شِكَايَتْ.

Derivative Infinitive (افقال):

۱۵. كِسْوَتْ، ۱۶. جَرِيَانْ، ۱۷. سَقَى، ۱۸. رَخَاوَتْ، ۱۹. بَقَا، ۲۰. خَفَى، ۲۱. نَهَى.

Noun with *mim* (مفقل):

۲۲. (مِفْقَلَه) نُوْر، ۲۳. رِضْوَانْ، ۲۴. حَيْلَهْ، ۲۵. زِيَادَهْ، ۲۶. فَيْضْ.

Derivative Infinitive (§ 618) مُفَاَقَلَتْ = مُفَاَقَلَهْ):

۲۷. جَزَا، ۲۸. كَيْفْ، ۲۹. نَفَى، ۳۰. بَهَا، ۳۱. دَوَاءْ، ۳۲. نَجْوْ، ۳۳. صَفْوَتْ، ۳۴. لِقَاءْ، ۳۵. رِعَايَتْ.

Words. 1. visit (visitor). 2. much (redundant, superfluous). 3. to obtain (worthy). 4. to leave a remnant, to look (other, remainder). 5. to cause: to leave a legacy (who leaves property to one as heir; that causes). 6. dress, costume (to wear a garment). 7. end (to come to an end). 8. to be enough (to suffice). 9. complaint (to complain). 10. softness (to loosen). 11. drinking (to drink). 12. to act, happen (to perform). 13. (to wear). 14. abundance. 15. much (auction). 16. horror. 17. light (light-house). 18. respect, esteem. 19. meeting, encounter. 20. delight (amity). 21. whispering (supplication). 22. medicine (treatment). 23. pleasure (to vaunt). 24. discord. 25. pleasure (reward).

تعلیم قرائت Reading Exercise.

The Ceremony of the Coronation of the King of England.

انگلتره قرالی حضر تترینک رسم تتو جاری

London: Aug. 9., 1902. — The ceremony of the Coronation took place at 12.40 in Westminster Abbey, the interior of which was splendidly decorated.

A crowd of incalculable numbers was gathered all along the route of the Royal Couple [the King and the Queen] from Buckingham Palace to the Cathedral, making enthusiastic ovations. The King appeared to be in excellent health.

At 2. p. m. their Majesties (after having received the homage of the Archbishop of Canterbury, the Prince of Wales, the Duke of Norfolk, and the representatives of the Nobility) returned

لوندره : ۹ آگستوس - (وستمینستر)
کلیسا سنده ساعت اون ایکی یی قرق
کچه ، اتوج مراسمی^۱ اجرا اولنمشدر .
کلیسانک درونی ، فوق العاده^۲ و پک
مشعشع^۳ صورته تریین ایدلش ایدی .

قرال وقرالیچه حضراتی^۴ (بوکینگام)
سرایندن کلیسایه قدر کچه جکلری
یولرده طویلانش اولان برجم غفیر^۵
طرفندن آقیشلانشلردر . قرال حضر-
تترینک احوال صحیه لری^۶ پک ایی
کورونیوردی .

قرال و قرالیچه حضراتی^۴ ، ساعت
ایکیده : اهلینک آقیشلری آره سنده ؛
(قانتربوری) باش پسقیوسی^۷ ایله^۸
پرنس (دوغال)^۹ و دوق (دونورفولق)
و زادکان صنفی^{۱۰} هیئت مبعوثه سی^{۱۱}
طرفندن عرض اولونان تبریکات

Words and Notes. *Ingiltérra Qralî hazrétlériniñ résmî tétév'-vûjléri.* 1. *résm* pl. *mérasim* (§ 649) ceremony. 2. *févqél-'adé* extraordinarily (§ 671 b). 3. *mûsha'sha' sourétdé* splendidly (§ 458): *mûshasha* méf. of *sha-sha-a* (§ 635). 4. *hazarat* pl. of *hazrét* (§§ 497, 576). 5. *jém'mi ghafeer* a great multitude. 6. *ahvalî sîh'hiyé:* *ahval* pl. of *hal*, *sîh-hi-yé* sanitary: *ménsoub* of *sîh-hat* (§ 579). 7. *bash pisqopos*. 8. *ilé* for *vé* (§ 470). 9. *Préns dî Gal.* *Dûk dî Norfolk*. 10. *zadégîan* (pl. of *zadé*) nobles (§ 510); *sînîf* the class. 11. *hiyét* assembly, *mébous* (méf. of *ba's*) delegate (§ 604).

to Buckingham Palace, where they appeared on the balcony and were loudly cheered by the throng outside.

We are assured that the King experienced no fatigue from (during) the ceremony and looked well throughout it.

The illuminations in the evening were magnificent; a vast crowd thronged the streets and filled the air with their shouts of joy.

(The Constantinople Agency.)

و احتراماتی قبول ایتد کدن صکره ؛
(بو کینغام) سراینه عودتله ، بالقونه
چیقمیشلر و اهالی طرفندن تکرار
آلایشلا غشلردر .

قرال حضرتلرینک مراسم تتوجیه
آثناسنده هیچ بر راحتسزلق و یورغونلق
حسن ایتمه دکار ، تأمین اولونیور¹² .
احوال صحیه لرینک بر کمال¹³ اولدیغی
ناصیه لرندن¹⁴ نمایان اولویوردی .

آقشام اوزهری مشعشع³ شلیکلر اجرا
اولونمشدر . بر چوق اهالی آواز
بلندله مسرت عظیمه اظهار ایده رک
سوقاقلرده طولاشمقده در .

(قسطنطنیوپل)

London: the same (day) — Coronation day was favoured with splendid weather; the city was richly beflagged and a vast crowd filled the streets.

The ceremony in the Abbey, of which the duration was an hour and a quarter, was magnificent. The King showed no signs of fatigue.

لوندره : کذا — رسم تتوجک اجرایی
کوننده هوا پک لطیف ایدی . شهر پک
پارلاق بر صورتده دونادلمش ایدی .
بر ازدحام فوق العاده سوقاقلری
دولدورمشدر .

کلیساده آیین پک مطمئن¹⁵ اولمشلردر .
قرال حضرتلری تعب و مشقت¹⁶
حسن ایتمه مشلردر . آیین¹⁷ یتمش بش
دقیقه امتداد ایتمشدر .

12. *té-é-min ét.*: to assure (2 of *émn* [§ 615]). 13. *bér kémal* perfect (§ 557 e). 14. *nasiyé* looking, face (§ 582). 15. *moutantan* magnificent (*méf.* of *tantana* [§ 458]). 16. *té'ab ou méshaqqat* fatigue and suffering; *hiss ét.*: to feel. 17. *ayin* ceremony.

The procession (of the Coronation) was gorgeous. All the Peers and Peeresses were in State attire and produced a grand effect. (and among them were) Lord Kitchener, General Sir A. Gaselee, and Admiral Seymour. The hotels were decorated, and the ordinary prices were maintained. The terms for places on the platforms were very moderate. The enthusiasm was great. King Edward, although very thin, looks very well. No accident occurred. (The National Agency.)

رسم تَـتَـوُـجِ آلائی پکِ مطمئن ایدی .
لوردلر ایلَه^{۱۸} زوجهلرینک لابس اولدقلری
البسه رسمیهلر آلایه^{۱۸} بر شَـعْـشَـعْ^۳
ویریوردی . لورد کیچنر ایلَه جنرال
(غزالی) و آمیرال (سهمور) هرکسک
نظرِ دقتنی جلب ایدیورلردی . اوتلر
تریین و اسکی فیأتلر ابقا ایدلمشدر .
اهالی یه مخصوص انشا اولنان صرهلرک^{۱۹}
فیثاتی پکِ دوندر^{۲۰} . مَسَرَّتْ عظیمدر .
قرال حضرتلری هر نه قدر ضعیف
ایسهلرده احوالِ صحیهلری اییدر . هیچ
بر حادثه^{۲۱} وقوع بولمامشدر .
(آژانس ناسیونال)

18. *alay* procession. 19. *sıra* bench, platform. 20. *down* low, moderate. 21. *hadisé* (fayil of *houdous* [§ 582]).

The Coronation in Westminster Abbey and the procession lasted an hour. The weather is magnificent. After the ceremony the King and Queen returned to Buckingham Palace.

لوندره : کذا - (وستمینستر) ده
تَـتَـوُـجِ آیینی و آلایک مروری بر ساءت
دوام ایتمشدر . هوا غایت لطیفدر .
قرال و قرالیچه حضرتلری آتَـوُـجِـدِـن
صوگره (بوکینگام) سراینه عودت
ایتمشلردر .

The King, who looks thinner, declares that the ceremony caused him no fatigue.

خستهلق مناسبتیه دوچار ضَعْف اولمش
بولونان قرال حضرتلری هیچ بر یورغو-
ناق حسن ایتمدکلرینی بیان ایتمشلردر .

(Fournier.) (فورنیه)

درس ٦٠ Lesson 60.

Miscellaneous Idiomatic Phrases.

<i>Eldén gélénî yap.</i>	Do as much as you can.
<i>Shimdi gélir.</i>	He will be here presently.
<i>İki gûndé bir.</i>	Once in two days.
<i>Bén olmasam boghoulajaq îdî.</i>	But for my help he would have been drowned.
<i>Az qaldî bēni bir gēōzdén édi-yoroudou.</i>	He came very near causing me the loss of an eye.
<i>O qadarî él vérir.</i>	That was sufficient.
<i>Baña él vérméz.</i>	I cannot afford it.
<i>Baña él étđi.</i>	He beckoned me.
<i>Oña gēōz étđi.</i>	He winked at him.
<i>Aqlî bashîna gēldi.</i>	He came to his senses.
<i>Bashî dara gēldiyi gibi.</i>	When he got into trouble.
<i>Bashî tasha gélir gēlméz.</i>	
<i>Onou bir shéy yériné qomaz.</i>	He regards that as of no account.
<i>Pék chapouq alînîyor.</i>	He is easily touched.
<i>Yúzûnû asmish.</i>	He is out of humour.
<i>Aqlîma gēldi.</i>	It occurred to me.
<i>Aqlîna braq.</i>	Remind him of it.
<i>Dédiklérimi fikriñdé tout.</i>	Remember what I say.
<i>Dépétaqla gētdi.</i>	It went down head foremost.
<i>Eodûm patladî.</i>	It alarms me excessively.
<i>Ustûñû bashîñî déyishdir.</i>	Change your clothes.
<i>Sēōzûnû achmaq.</i>	To commence conversation.
<i>Né qadar vaqît sūrér?</i>	How long will it take?
<i>Bou hich bir shéyé yaramaz.</i>	This is good for nothing.
<i>Gēōzdén géchir.</i>	Cast your eye over it.
<i>Elimé bēōylé bir kitab géch-di-yi yoghoudou.</i>	Such a book I had never seen.
<i>Yéméyé gélir amma saqla-maya gēlméz.</i>	It is good to eat, but will not do to keep.
<i>Dérisi qirmîzîya chalar.</i>	Its skin is reddish.
<i>Sijimi iki qatla.</i>	Double the string.
<i>Evléri iki qat dîr.</i>	Their house is two stories high.
<i>Bir dil baghî vérmishlér.</i>	They had given a token.

Kitaba bir qab géchir.
Ordan oraya, ordan oraya
né olajaq béôylé?
Qoulaq asma.
Tashî yériné qodou.

Top atdî.
Sêôyléméyéaghzîmvarmayor.
Dilim ûsté varmayor.
Eli ouzoun (éyri) dour.
Sén né iséñ, béndé o youm.

Adam var adam da var.

Bizi alt ûst étdi.

Baña yazîq dîr?
Baña yazîq déyil mi?
Sésiñi kês!
Eli achîq bir adém dîr.
Béni dé'mi bashdan chîqara-
jaqsîn?
Evimi barqîmî bashîmayiqdî.

Géôzé gélidi. Nazara gélidi.)
Géôz déydi. Nazar déydi.)
Dagh dash adam késilmish.
Bashîni yédi.

Ishimdén gûjûmdén oldoum.
Aqlîñî bashîña topla.
Janiñ' mî chîqîyoroudou?

Dili ouzoun dour.
Né oldou isé oldou.
Hich sorma!

Put a cover on the book.
 Why move it about from
 place to place?

Don't care.

He has hit the nail on the
 head.

He has become bankrupt.

I cannot bear to speak (on
 so painful a subject).

He is thievish.

I have equal claims with
 you.

There are more sorts of
 men than one.

He has put us all to con-
 fusion.

I am to be pitied.

Am I not to be pitied?

Be quiet!

He is a liberal man.

Will you lead me also
 astray?

He has lost me all my pro-
 perty.

He has been affected by an
 evil eye. He is bewitched.

The hill is full of people.

He was the cause of his
 death.

I was hindered in my work.

Come to your senses.

Were you dying, that you
 were in such a hurry?

He talks much.

Forget the past.

I cannot tell (how badly
 matters are going).

Appendices.

The Ottoman Literature.

In all literary matters the Ottoman Turks have shown themselves a singularly uninventive people: the two great schools, the old and the new, into which we may divide their literature, being closely modelled, the one upon the classics of Persia, the other on those of Modern Europe, and more especially of France. The old or Persian school flourished from the foundation of the Empire down to about 1830, and still continues to drag on a feeble existence, though it is now out of fashion and cultivated by none of the leading men of letters. These belong to the new or European school, which sprang up some fifty or sixty years ago, and which, in spite of the bitter opposition of the partisans of the old Oriental system, has succeeded, partly through its own inherent superiority and partly through the talents and courage of its supporters, in expelling its rival from the position of undisputed authority which it had occupied for upwards of five hundred years. For the present purpose it will be convenient to divide the old school into three periods, which may be termed respectively the pre-classical, the classical, and the post-classical. Of these the first extends from the early days of the empire to the accession of Suleyman I., 1301—1520 (A.H. 700—926); the second from that event to the accession of Mahmoud I., 1520—1730 (926—1143); and the third from that date to the accession of Abd-ul-Aziz, 1730—1861 (1143—1277).

The works of the old school in all its periods are entirely Persian in tone, sentiment, and form. We find in them the same beauties and the same defects that we observe in the productions of the Iranian authors. The formal elegance and conventional grace, alike of thought and of expression, so characteristic of Persian classical literature, pervade the works of the best Ottoman

writers, and they are likewise imbued, though in a less degree, with that spirit of mysticism which runs through so much of the poetry of Iran. But the Ottomans did not stop here. In their romantic poems they chose as subjects the favorite themes of their Persian masters, such as Léyla and Méjnoun, Férhad and Shirin, Youssouf and Zûléykha, and so on. They constantly alluded to Persian heroes whose stories occur in the Shah-Namé and other storehouses of Iranian legendary lore; and they wrote their poems in Persian metres and in Persian forms.¹ The mésnévi, the qasidé, and the ghazél, — all of them, so far at least as the Ottomans are concerned, Persian, — were the favorite verse-forms of the old poets. A mésnévi is a poem written in rhyming couplets, and is usually narrative in subject. The qasidé and the ghazél are both monorhythmic; the first as a rule celebrates the praises of some great man, while the second discourses of the joys and woes of love. Why Persian rather than Arabian or any other literature became the model of Ottoman writers, is explained by the early history of the race. Some two centuries before the arrival of the Turks in Asia Minor, the Seljouks, then a mere horde of savages, had overrun Persia, where they settled and adopted the civilization of the people they had subdued. Thus Persian became the language of their court and Government, and when by and by they pushed their conquests into Asia Minor, and founded there the Seljouk empire of Roum, they carried with them their Persian culture, and diffused it among the peoples newly brought under their sway. It was the descendants of those Persianized Seljouks whom the early Ottomans found ruling in Asia Minor on their arrival there. What had happened to the Seljouks two centuries before, happened to the Ottomans then: the less civilized race adopted the culture of the more civilized. As the Seljouk empire fell to pieces and the Ottoman came gradually to occupy its place, the sons of men who had called themselves Seljouks began thenceforth to look upon themselves as Ottomans. Hence the vast majority of the people whom

¹ See the Reading Exercises in pages 259, 306—307.

we are accustomed to think of as Ottomans are so only by adoption, being really the descendants of Seljouks or Seljoukian subjects, who had derived from Persia whatever they possessed of civilization or of literary taste. An extraordinary love of precedent, the result apparently of conscious want of original power, was sufficient to keep their writers loyal to their early guide for centuries, till at length the allegiance, though not the fashion of it, has been changed in our own days, and Paris has replaced Shiraz as the shrine towards which the Ottoman scholar turns. While conspicuously lacking in creative genius, the Ottomans have always shown themselves possessed of receptive and assimilative powers to a remarkable degree, the result being that the number of their writers both in prose and verse is enormous. It ought to be premised that the poetry of the old school is greatly superior to the prose.

When we reach the reign of Mahmoud II., the great transition period of Ottoman history, during which the civilization of the West began to struggle in earnest with that of the East, we find the change which was coming over all things Turkish affecting literature along with the rest, and preparing the way for the appearance of the new school. The chief poets of the transition are Fazîl B  y, Vas  f, notable for his not altogether unhappy attempt to write verses in the spoken language of the capital, Izz  t Molla, P  rt  v Pasha, Akif Pasha, and the poetesses F  itn  t and L  yla. In the works of all of these, although we occasionally discern a hint of the new style, the old Persian manner is still supreme.

More intimate relations with Western Europe and a pretty general study of the French language and literature, together with the steady progress of the reforming tendency fairly started under Mahmoud II., have resulted in the birth of the New or Modern school, whose objects are truth and simplicity. In the political writings of R  shid and Akif Pashas we have the first clear note of change; but the man to whom more than to any other the new departure owes its success is Shinasi Eff  ndi, who employed it for poetry as well as for prose. The European style, on its introduction,

encountered the most violent opposition, but now it alone is used by living authors of repute. If any of these does write a pamphlet in the old manner, it is merely as a tour de force, or to prove to some faithful but clamorous partisan of the Persian style that it is not, as he supposes, lack of ability which causes the modern author to adopt the simpler and more natural fashion of the West. The whole tone, sentiment and form of Ottoman literature have been revolutionized by the new school: varieties of poetry hitherto unknown have been adopted from Europe; an altogether new branch of literature, the drama, has arisen; while the sciences are now treated and seriously studied after the system of the West.

Among writers of this school who have won distinction are Ziya Pasha, Jévdét Pasha: the statesmen and historians. Ahméd Midhat Efféndi, Sami Bév: the lexicographer and encyclopedist, Ebûz-Ziya Tévfîq Bév, Mouallim Naji Efféndi, Hamid Bév: who holds the first place among Ottoman dramatists, Mihran Efféndi: the grammarian, and Kémal Bév: the leader of the modern school and one of the most illustrious men of letters whom his country has produced. He has written with conspicuous success in almost every branch of literature, — history, romance, ethics, poetry, and the drama.

G.

Sultans of the House of Osman.

The dates are those of the Sultan's accession, according to the Moslem and Christian eras.

		A. H.	A. D.
1. Osman I.	Son of Er-Toghroul	700	1301
2. Orkhan	» » Osman I.	726	1326
3. Mourad I.	» » Orkhan	761	1359
4. Bayazid (Bajazet) I.	» » Mourad I.	791	1389
Interregnum		804	1402
5. Méhémméd I.	» » Bayazid I.	816	1413
6. Mourad II.	» » Méhémméd I.	824	1421
7. Méhémméd II.	» » Mourad II.	855	1451
8. Bayazid II.	» » Méhémméd II.	886	1481
9. Sélim I.	» » Bayazid II.	918	1512

		A. H.	A. D.
10.	Souléyman I.	Son of Sélim I.	926 1520
11.	Sélim II.	» » Souléyman I.	974 1566
12.	Mourad III.	» » Sélim II.	982 1574
13.	Méhémméd III.	» » Mourad III.	1003 1595
14.	Ahméd I.	» » Méhémméd III.	1012 1603
15.	Moustafa I.	» » »	1026 1617
16.	Osman II.	» » Ahméd I.	1027 1618
	Moustafa I.	(restored)	1031 1622
17.	Mourad IV.	» » Ahméd I.	1032 1623
18.	Ibrahim	» » »	1049 1640
19.	Méhémméd IV.	» » Ibrahim	1058 1648
20.	Souléyman II.	» » »	1099 1687
21.	Ahméd II.	» » »	1102 1691
22.	Moustafa II.	» » Méhémméd IV.	1106 1695
23.	Ahméd III.	» » »	1115 1703
24.	Mahmoud I.	» » Moustafa II.	1143 1730
25.	Osman III.	» » »	1168 1754
26.	Moustafa III.	» » Ahméd III.	1171 1757
27.	Abd-ûl-Hamid I.	» » »	1187 1773
28.	Sélim III.	» » Moustafa III.	1203 1789
29.	Moustafa IV.	» » Abd-ûl-Hamid I.	1222 1807
30.	Mahmoud II.	» » »	1223 1808
31.	Abd-ûl-Méjid	» » Mahmoud II.	1255 1839
32.	Abd-ûl-Aziz	» » »	1277 1861
33.	— —	— —	— —
34.	Abd-ûl-Hamid II.	» » Abd-ûl-Méjid	1293 1876

تاریخ هجرت Arabic Calendar (pp. 96—98).

The Arabic, *i. e.* Lunar, Year being 10 days, 21 hours and $14\frac{2}{5}$ seconds shorter than the Christian *i. e.* solar year, does not correspond exactly with it. Its reckoning begins from the Hijrét or departure of Muhammed from Mecca to reside in Medina, A. D. 622 July 15/19 (Mouharrem 1).

In order approximately to convert a year of our Era into one of the Moslem Era: subtract 622, divide the remainder by 33 and add the quotient to the dividend.

Conversely, a year of the Moslem Era is converted into one of the Christian Era by dividing it by 33, subtracting the quotient from it, and adding 622 to the remainder; as:

$$\begin{aligned}
 1902 - 622 &= 1280 \div 33 = 40; 1280 + 40 = 1320 \\
 1904 - 622 &= 1282 \div 33 = 40; 1282 + 40 = 1322 \\
 1328 - 622 &= 706 \div 33 = 23; 706 + 23 = 729
 \end{aligned}$$

Conversely

$$\begin{aligned}
 1320 \div 33 &= 40; 1320 - 40 = 1280 + 622 = 1902 \\
 1322 \div 33 &= 40; 1322 - 40 = 1282 + 622 = 1904 \\
 729 \div 33 &= 23; 729 - 23 = 706 + 622 = 1328.
 \end{aligned}$$

سنة مالية The Ottoman Financial Calendar.

In the 1205th year of the Héjira (¹/₁₂ March 1789), Sultan Sélim III. issued an Iradé to use this calendar in financial and commercial transactions. It corresponds exactly to the Old Style, only the new year begins in March instead of in January. The following table shows the years of the Financial Calendar corresponding to those of ours, till 1909.

F.	C.	F.	C.	F.	C.	F.	C.	F.	C.
1205	1789	1225	1809	1245	1829	1265	1849	1285	1869
6	1790	6	1810	6	1830	6	1850	6	1870
7	1	7	1	7	1	7	1	7	1
8	2	8	2	8	2	8	2	8	2
9	3	9	3	9	3	9	3	9	3
1210	4	1230	4	1250	4	1270	4	1290	4
1	5	1	5	1	5	1	5	1	5
2	6	2	6	2	6	2	6	2	6
3	7	3	7	3	7	3	7	3	7
4	8	4	8	4	8	4	8	4	8
5	9	5	9	5	9	5	9	5	9
6	1800	6	1820	6	1840	6	1860	6	1880
7	1	7	1	7	1	7	1	7	1
8	2	8	2	8	2	8	2	8	2
9	3	9	3	9	3	9	3	9	3
1220	4	1240	4	1260	4	1280	4	1300	4
1	5	1	5	1	5	1	5	1	5
2	6	2	6	2	6	2	6	2	6
3	7	3	7	3	7	3	7	3	7
4	8	4	8	4	8	4	8	4	8

F.	C.	F.	C.	F.	C.	F.	C.	F.	C.
1305	1889	1309	1893	1313	1897	1317	1902	1321	1906
6	1890	1310	4	4	8	8	3	2	7
7	1	1	5	5	1900	9	4	3	8
8	2	2	6	6	1	1320	5	4	9

Parsing. تحلیل *Tahleel*.

The method of parsing in Arabic includes Grammatical and Logical Analysis. But in Ottoman-Turkish all that is really necessary is to give such particulars as are given in the subjoined parsing of a piece. The genders, numbers, moods, tenses and all particulars about the words must be mentioned, and the parts of Regular and Irregular Verbs must be given. Read first with expression the following Exercise, and analyse it afterwards. Turn up all references to the Grammar.

خطبه پیغمبری The Prophet's Speech.

رسول اکرم بر جمعه کوئی کندی دوه سنه بپندی و یوز نفر اهل اسلام ایله قبادن قالقدی، و نفس مدینه یه عازم اولدی. اثنای راهده صول طرفنه میل ایله بنی سالم بن عوف یوردنده رانونا دینیلن وادینک اوست طرفنه ایندی و اوراده غایت بلیغانه بر خطبه اوقویوب جمعه نمازی قیلدی.

خاتم الانبیاء حضرتلرینک اڭ ابتدا قیلدیغی جمعه نمازی بودر. و ابتدای خطبه سی او در که خلاصه وجه ایله ترجمه سی بوراده ایراد اولونور. رسول اکرم قالقوب حق تعالی حضرتلرینه لایق اولدیغی وجه ایله حمد و ثنا ایله دکدنصوگره بویله بویورمش ایدی:

ای ناس! صاغلیغکزده آخرتکری ایچون تدارک کوروکیز. مُحَقَّق بیلگیز که، یوم قیامتده هر فردک باشینه ووروله جق و چوبانسز براقدیغی قویونندن صوریله جق. صوگره جناب حق اوڭما دییه جک. اما ناصل دییه جک؟ ترجمانی یوق، پرده داری یوق؛ بالذات دییه جک که: 'ای قولم سکا بنم رسولم کلوب ده تبلیغ ایتمه دی می؟ بن سکا مال ویردم، لطف و احسان ایتدم؛ سن کندک ایچین نه تدارک ایتدک؟

«او کیسه دخی صاغنه صوانه باقه جق بر شی کورمه یه جک. اوڭونه

باقه جق، جهنم بدن باشقه بر شی کورمه یه جک. او یله ایسه هر کیم که کند یسنی و لو که بر یاریم خرما ایله اولسون، آتشدن قورتاره ییله جک ایسه، همان اول خیری ایشله سین. اونی ده بولاماز ایسه، باری کلمه طیبه ایله کند یسنی قورتار سین. زیرا اونگله بر خیره اون مثلندن یدیوز مثینه قدر ثواب و یریلیر.

وَالسَّلَامُ عَلَى رَسُولُ اللَّهِ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ. <جودت پاشا>

Khoutbé'yi Péyghambéri 'the prophetic sermon, or the sermon of the prophet'. Pers. Izafét: if the first noun ends in vowel *hé*, a *hémzé* is placed over it (§ 519): *خطبه* is an Ar. noun, measure *فُكِّلَتْ* (§ 592): 'a special homily and prayer, in which they praise God, bless Mouhammed and pray for the reigning Caliph, delivered by an official preacher (*khatib*) before the midday service of worship in Friday (*Jouma'a namazî*).'. p. *پیغمبر* is composed of *پیغام* *péygham* 'message, revelation' *élif* is omitted (§ 560) + *بر* *bér* 'carry' (§§ 535, 554); by the addition of *-i* it is changed into Noun of Rel. (§ 527).

Résou'lou Ekrém. 'The most venerable Prophet': Pers. Izafét composed of two Ar. words (§ 517). *رسول* (§ 607). *فَقُول* of the meas. *رَسَالَات* of the meas. 'prophet, apostle' Adj. Qual. of *کرامت*, masc. meas. *أَفْقَلْ* is a N. of Superiority of *کرامت*, *اَکْرَم* is a miracle wrought through the agency of a saint, but *معجزه* *mûjizé* is a miracle wrought by Divine power.

bir Jouma'a gûnû 'on a Friday': Turk. *بر* Turk. Ind. Article (§ 60), *جمعه* Turk. Izafét (§ 181). *جمعه* Ar. noun, meas. *فُقْلَةٌ* (§ 592), the fayil being *جامع* 'collector, mosque', other derivatives: *کون* = *کونی*: *تَجْمَعُ* 'مجموعه' *مجموع* Turk. noun with pron. affix third person (§ 105³).

Kéndi dévésiné 'on his camel': Turk. *دوه سی* 'دوه' = *دوه سینه* (§ 147), pers. pron. *کندی* with pron. affix third person sing. dative case. Turk. noun with pron. affix third person sing. dative case.

bindi 'he mounted': Turk. intrans. verb, Ind. Past sing. third person of the masdar *بينمك*. Der. *بينمك* 'بنديرمك'.

vé yûz néfêr éhli islam'ilé 'and with believers two hundred in number': *وَ* Arab. Pers. conjunctive (§ 470), *يوز* Turk. Card. number (§ 192), *نَفَرٌ* Ar. noun meas. *فَقْلٌ* 'individual' used for men (§ 203): Reg. Fem. pl. *نَفَرَات* (§ 576); *اهل اسلام* Pers. Izafét 'Moslem'. Comp. noun (§ 695⁵). a. *اهل* meas. *تَفَقُّلٌ* = *تَأْهَلٌ* *té-éh'hûl* to marry; *اسلام* submitting himself to the divine disposal, IV. of *سلام*, *fayil* *mûslim* 'one who submissively obeys God, Moslem' (§§ 512, 634 d); *ايله* Turk. post position, sign of Instrumental case (§ 232).

Qoubadan qalqdî 'he started from Qouba': a. *قبادن* prop. noun, sing. abl.; nom. *Qouba* 'a place near Medina'; *قالقدى* Ind. Past, sing. third person the primitive masdar *قالقمق*, deriv.: *قالقيشقمق* 'قالدريق' (§§ 263, 268).

vé néfsi Médinéyé 'to the [main] city of Medina' (as distinguished from its outlying regions): Pers. Izafét: a. *نفس* 'the very substance, main' meas. *فَقْلٌ*; a. *مدينه* prop. noun, sing. dative of the measure *فقيه*, Abstract noun by the addition of *hé* (*a* = *é* [§ 582]).

'azim oldou 'he departed toward': comp. Intrans. verb., Ind. Past sing. third person, formed by using noun with aux. verb *اولمق*, Masdar *عازم اولمق* (§ 272): a. *عازم* *fayil* of *اغرام* = *افقال* IV. *عزيمت*.

ésnayi rahdé, -rahda 'in the course of the road, or journey, i. e. on the way': Pers. Izafét (§ 518): a. *اثناء* Irreg. plural of *سنة* (§ 639 b) 'twisting, winding', used in Turkish as a sing., in the sense of 'the course of a journey,

the time of a stay, a period of time': اثنای اقامتده 'in the course of the stay', اول ثناده 'at that time, in that interval'; راهده sing. loc. case.

صول طرفنه *sol tarafına* 'to his left side': Turk. adj. and noun: t. صول adj., a. طرفنه = طرف 'طرفی' meas. فقل with pron. affix third person singular dative (§§ 99, 105³).

میل ایدهرک *méyl ilé* 'swerving, turning' for ایدهرک the Turk. conj. ايله is used to express the meaning of ایدهرک (§ 430). a. میل meas. فقل.

بنی سالم بن عوف یوردنده *Bénée Salim bén Of yourdounda* 'in the settlement of the children of Salim bén Of': Pers. and Turk. Izaféts. بنو 'بن' masc. pl. of بنو (§ 575); سالم یوردی 'یورد = یوردنده' (§ 669³); بن stands for patronym 'tent, home' second member of Turk. Izafét, with pron. affix third person sing. locative.

رانونا دینیلن وادینک اوست طرفنه *Ranona dénîlén vadinîñ üst tarafına* 'in the upper part of the valley called Ranona': رانونا Ar. prop. noun; دینیلن méfoul of دینلمك (§ 402); وادینک first member of the Turkish Izafét, Ar. noun meas. فاعل sing. genitive; اوست Turk. postposition used as an adj. (§ 452); اطراف noun, pl. طرفی 'طرف' = طرفنه a. motion (§ 237).

ایندی *éndi* 'he halted': Ind. Past singular third person Primitive masdar اینمك, deriv. ایندیرمك (§ 263).

اوراده *orada* 'there': adverbial demonstrative (§ 144), sing. locative case, it indicates location (§ 237).

غایت بلیغانه بر خطبه اوقویوب *ghayét bélighané bir khoutbé oqouyoup* 'he recited a very eloquent speech': غایت pers. adj. or superl. degree of Turk. adj. (§ 226). اوقویوب pers. adv. (§§ 528, 684): ا. بلیغ adj. Qual. of بلاغت 'eloquence';

تصريف افعال Conjugation of Turkish Verbs.

Infinitive of Verbs مصدر *Masdar*.

Masdar: the Root $\sqrt{+mék}$, $\sqrt{+maq}$; *Sévmek'*, *Yazmaq'*.

Negative: *Sév'mémék*, *Yaz'mamaq*.

Verbal Substantives: 1. *Sévméklík'*, 2. *Sévmé'*, 3. *Sévish'* (§ 288).

Derivative Forms (§§ 261—268):

Otourtmaq', *Basdîrmaq'*, *Yatîrmaq'*, *Taranmaq'*,
Yazîlmaq', *Chékishmék'*.

Potential verbs: *Sévébilémék'*, neg. *Sévémémék* (§ 283).

Accelerative verb: *Sévivémék* (§ 286).

Verbs derived from nouns and adjectives:

Hazirlamaq', *Hazîrlanmaq'*, *Hazîrlatmaq'* (§ 277).

Compound Verbs (Nouns with Auxiliaries) (§ 272):

Sival' étmék, — *éylémék*, — *qîlmaq*, — *bouyourmaq*.

Participles فرع فعل

Subjective Mood (§ 399).		Objective Mood (§ 411).					
Active <i>Fayıl</i>	$\left\{ \begin{array}{l} yazan' \\ yazar' \\ yazdîq' \\ yazmîsh' \\ yazajaq' \\ — olan \end{array} \right.$	Passive <i>Méfoul</i>	$\left\{ \begin{array}{l} yazîlan' \\ yazîlîr' \\ yazîldîq' \\ yazîlmîsh' \\ yazîlajaq' \\ — olan \end{array} \right.$	Past	$\left\{ \begin{array}{l} yazdîghîm' \\ yazdîghîñ' \\ yazdîghî' \\ yazdîghîmîz' \\ yazdîghîñîz' \\ yazdîqlarî' \end{array} \right.$	Future	$\left\{ \begin{array}{l} yazajaghîm' \\ yazajaghîñ' \\ yazajaghî' \\ yazajaghîmîz' \\ yazajaghîñîz' \\ yazajajqlarî'. \end{array} \right.$

Gerunds رابطه صيغه ل (pp. 206—207).

- | | | | |
|------------------------|---------------------|-------------------------|-----------------------------------|
| 1. <i>yazar'jasîna</i> | 4. <i>yazdîq'da</i> | 8. <i>yaza'raq</i> | 12. <i>yazdîghîmda'</i> |
| 2. <i>yaz'madan</i> | 5. <i>yazdîq'ja</i> | 9. <i>yazasî'</i> | <i>yazajaghîndan'</i> |
| 3. <i>yazîñ'ja</i> | 6. <i>yazalî'</i> | 10. <i>yazajaghîña'</i> | 13. <i>yazîb'</i> , <i>yazîp'</i> |
| <i>yazar' yazmaz</i> | 7. <i>yaza'yaza</i> | 11. <i>yazîñ'ja</i> | 14. <i>yazar'ken</i> . |

Verbal Adjectives صفت مشبهة (§ 436).

1. *Yazîjî'*, 2. *achîq'*, 3. *sûrgûn'*, 4. *êolû'*, 5. *sévinj'*.

Noun of Excess: *Chalîshqan'*, *sûzgéj'*, *dalgîj'*.

Noun of Location: *Yataq'*, *otlaq'*.

Instrumental noun: *Elék'*, *daraq'*.

Finite Verb. فعل ' افعال ذاتیه

Indicative Mood	Assertive Mood	Relative Mood	Conditional Mood
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Imperative امر حاضر (§ 316).

— —
yaz'
yazsîn'
yazalîm'
ya'zînîz
yazsînlar'

Present حال (§ 318).

<i>sévi'yoroum</i>	<i>sévi'yor idim</i>	<i>sévi'yor imishim</i>	<i>sévi'yor isém</i>
<i>sévi'yorsoun</i>	" <i>idiñ</i>	" <i>imishsiñ</i>	" <i>iséñ</i>
<i>sévi'yor</i>	" <i>idi</i>	" <i>imish</i>	" <i>isé</i>
<i>sévi'yorouz</i>	" <i>idik</i>	" <i>imishiz</i>	" <i>isék</i>
<i>sévi'yorsouñouz</i>	" <i>idiñiz</i>	" <i>imishsiñiz</i>	" <i>iséñiz</i>
<i>sévi'yorlar</i>	" <i>idilér</i>	" <i>imishlér</i>	" <i>isélér.</i>

Aorist مضارع (§ 326).

<i>sévérîm</i>	<i>sévér' idim</i>	<i>sévér imishim</i>	<i>sévér isém</i>
<i>sévér'siñ</i>	" <i>idiñ</i>	" <i>imishsiñ</i>	" <i>iséñ</i>
<i>sévér'</i>	" <i>idi</i>	" <i>imish</i>	" <i>isé</i>
<i>sévér'riz</i>	" <i>idik</i>	" <i>imishiz</i>	" <i>isék</i>
<i>sévér'siñiz</i>	" <i>idiñiz</i>	" <i>imishsiñiz</i>	" <i>iséñiz</i>
<i>sévér'lér'</i>	" <i>idilér</i>	" <i>imishlér</i>	" <i>isélér.</i>

Past ماضى شهودى (§ 344).

<i>sévdîm'</i>	<i>sévdî' idim</i>	<i>sévdî isém</i>
<i>sévdîñ'</i>	" <i>idiñ</i>	" <i>iséñ</i>
<i>sévdî'</i>	" <i>idi</i>	" <i>isé</i>
<i>sévdîk'</i>	" <i>idik</i>	" <i>isék</i>
<i>sévdîñiz'</i>	" <i>idiñiz</i>	" <i>iséñiz</i>
<i>sévdîlér'</i>	" <i>idilér</i>	" <i>isélér.</i>

Dubitative ماضى نقلى (§ 351).

<i>sévmî'shim</i>	<i>sévmish' idim</i>	<i>sévmish' imishim</i>	<i>sévmish' isém</i>
<i>sévmish'sin</i>	" <i>idiñ</i>	" <i>imishsin</i>	" <i>iséñ</i>
<i>sévmish'</i>	" <i>idi</i>	" <i>imish</i>	" <i>isé</i>
<i>sévmish'iz</i>	" <i>idik</i>	" <i>imishiz</i>	" <i>isék</i>
<i>sévmish'siñiz</i>	" <i>idiñiz</i>	" <i>imishsiñiz</i>	" <i>iséñiz</i>
<i>sévmishlér'</i>	" <i>idélér</i>	" <i>imishlér</i>	" <i>isélér.</i>

Future مستقبل (§ 357).

<i>sévéjé yim</i>	<i>sévéjék' idim</i>	<i>sévéjék' imishim</i>	<i>sévéjék' isém</i>
<i>sévéjék'sin'</i>	" <i>idiñ</i>	" <i>imishsin</i>	" <i>iséñ</i>

Indicative Mood	Assertive Mood	Relative Mood	Conditional Mood
<i>sévéjék'</i>	<i>sévéjék' idi</i>	<i>sévéjék' imish</i>	<i>sévéjék' isé</i>
<i>sévéjé' yiz</i>	" <i>idik</i>	" <i>imishiz</i>	" <i>isék</i>
<i>sévéjék' siñiz</i>	" <i>idiñiz</i>	" <i>imishsiñiz</i>	" <i>iséñiz</i>
<i>sévéjéklér'</i>	" <i>idilér</i>	" <i>imishlér</i>	" <i>isélér.</i>

Optative التامى (§ 365).

<i>sévéyim'</i>	<i>sévé' idim</i>	
<i>sévésiñ'</i>	" <i>idiñ</i>	
<i>sévé'</i>	" <i>idi</i>	
<i>sévélím'</i>	" <i>idik</i>	
<i>sévé' siñiz</i>	" <i>idiñiz</i>	
<i>sévélér'</i>	" <i>idilér</i>	

Suppositive انشائية ياخود فرضيه (§ 377).

<i>sév' sém</i>	<i>sév' sé idim</i>	<i>sév' sé imishim</i>
<i>sév' séñ</i>	" <i>idiñ</i>	" <i>imishsiñ</i>
<i>sév' sé</i>	" <i>idi</i>	" <i>imish</i>
<i>sév' sék</i>	" <i>idik</i>	" <i>imishiz</i>
<i>sév' séñiz</i>	" <i>idiñiz</i>	" <i>imishsiñiz</i>
<i>sév' sélér</i>	" <i>idilér</i>	" <i>imishlér</i>

Necessitative وجوبى (§ 384).

<i>sévméli' yim</i>	<i>sévméli' idim</i>	<i>sévméli' imishim</i>	<i>sévméli' isém</i>
<i>sévméli' siñ</i>	" <i>idiñ</i>	" <i>imishsiñ</i>	" <i>iséñ</i>
<i>sévméli'</i>	" <i>idi</i>	" <i>imish</i>	" <i>isé</i>
<i>sévméli' yiz</i>	" <i>idik</i>	" <i>imishiz</i>	" <i>isék</i>
<i>sévméli' siñiz</i>	" <i>idiñiz</i>	" <i>imishsiñiz</i>	" <i>iséñiz</i>
<i>sévméli' dirlér</i>	" <i>idilér</i>	" <i>imishlér</i>	" <i>isélér.</i>

The Verb To HAVE.

<i>Bénim var, séniñ var, onouñ var ...</i>	} I have a (book).
<i>Béndé var, séndé var, onda var ...</i>	
<i>Béndé dir, séndé dir, onda dîr ...</i>	I have the (book).
<i>Bénim var îdî, séniñ var îdî, onouñ var îdî</i>	} I had a —
<i>Béndé var îdî, séndé var îdî, onda var îdî</i>	
<i>Bénim var îmîsh, séniñ var îmîsh ...</i>	(They say that) I have,
<i>Bénim var îsa; Béndé var îsa</i>	If I had a —
<i>Bénim oldou, sénin oldou ...</i>	I got a —
<i>Bénim olajaq, séniñ olajaq ...</i>	I shall have a —
<i>Bénim olsa; séniñ olsa idi.</i>	If it were mine.

قسم رسمی

The Official Part.

The Imperial Palace مابین همایون حضرت ملوکانه

His Imperial Majesty the Sultan ذات حضرت پادشاهی

- | | |
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| تشریفات عمومیه ناظری | <i>Téshrifatî oumoumiyé Nazîrî</i> , The Grand Master of Ceremony. |
| دارالسعادت الشریفه اغاسی، قیزلر اغاسی | <i>Dar-ûs-sa'adét ûsh-shérifé aghasî, Qîzlar aghasî</i> , The Chief of the Eunuchs of the Imp. Palace. |
| سرقرنای حضرت شہریاری، باش مابینجی | <i>Sér gourénayi Hazréti Shéh'riyari, Bash Mabéynji</i> , The Chief (Lord High-) Chamberlain. |
| مابین همایون باش کتابتی | <i>Mabéyni Hûmayoun Bash Kitabéti</i> , The Imperial Chancellery. |
| مابین همایون باش کاتبی | <i>Mabéyni Humayoun Bash Kiâtibi</i> , The First Secretary of the Imp. Palace. |
| کاتب خصوصی حضرت شہریاری | <i>Kiâtibi Khousousiyi Hazréti Shéh'riyari</i> , The Private Secretary of H. I. M. |
| دیوان همایون باش ترجمانی | <i>Divanî Hûmayoun Bash Térjémanî</i> , The Premier Dragoman of the Imp. Divan. |
| دیوان همایون باش مترجمی | <i>Divanî Hûmayoun Bash Mûtérijimi</i> , The Premier Translator of the Imp. Divan. |
| مابین همایون امامی | <i>Mabéyni Hûmayoun Imamî</i> , The Chief Almoner (Imam) of the Imp. Palace. |
| یاور اکرم حضرت پادشاهی | <i>Yavéri Ekrémi Hazréti Padishahi</i> , The Aide-de-Camp of H. I. M. |
| فخری یاوران، یاور فخری | <i>Fakhri Yavéran</i> , The Honorary aides-de-camp. |
| یاور، یاوران | <i>Yavér, pl. yavéran</i> , Aide-de-camp, Aides de camp. |

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حطب آنباری مدیری	<i>Hatab anbarî Mûdiri</i> , The Director of the Dépôt of Combustibles.
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ما بین همایون سر طباسی	<i>Mabéyni Hûmayoun Sér atîbbasî</i> , The Premier Physician of the Imp. Palace.
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حبوبات آنباری مدیری	<i>Houboubat anbarî mûdiri</i> , The Director of the Granaries.
حدیقہ شاہانہ مدیری	<i>Hadiqayi Shahané Mûdiri</i> , The Director of the Imp. Gardens.
چیف تملکات همایون مدیری	<i>Chiftlikîâtî Hûmayoun Mûdiri</i> , The Director of the Imp. Farms.

باب عالی The Sublime Porte

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معارف عمومیه ناظری	<i>Méarifi oumoumiyé Nazîrî</i> , The Minister of Public Instruction.
بحریه ناظری	<i>Bahriye Nazîrî</i> , The Minister for Naval Affairs (Navy).
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تجارت و نافعہ ناظری	<i>Tijarét vé Nafiya Nazîrî</i> , The Minister of Commerce and Public Works.

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لیمان رئیس	<i>Liman Réyisi</i> , The Prefect of the Port.
رسومات امینی	<i>Rousoumat Emini</i> , Director General of Customs.
دفتر خاقانی ناظری	<i>Déftéri Khaqani Nazîrî</i> , Director General of the Imperial Archives.
پوسته و تلغراف ناظری	<i>Posta vé Télégraf Nazîrî</i> , Director-General of Post and Telegraphs.
اورمان و معادن و زراعت ناظری	<i>Orman vé Méadin vé zira'at Nazîrî</i> , The Minister of Mines, Forests and Agriculture.
اطفائیه آلائی قوماندانی	<i>Itfayiné alayî Komandani</i> , The Commander of the Fire-Brigade.

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محاکمات دائرہ سی	<i>Mouhakémat Dayirési</i> , The Judiciary Department.
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محاسبہ قلمی	<i>Mouhasébe Qalémi</i> , Board of Audit.
امور حقوقیہ مختلطہ قلمی	<i>Oumourou Houqouqiyéyi Mûkhtélité Qalémi</i> , The Bureau of Disputed Claims.
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Mûfti, a judge of the Canon Law of Islam. (فتوی = افتاء the Fayil of مفتی)

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Mésarifât Idaréyi Oumoumiyési, The General Directorate of Expenses. مصارفات اداره عمومیه سی

Douyoun Idaréyi Oumoumiyési, The General Directorate of Public Debts. دیون اداره عمومیه سی

Mouhasébatî atîqa dayirési, The Bureau of regulation of ancient accounts. محاسبات عتیقه دایره سی

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Vézné, Directorate of Weights and Test. وزنه ، مالیه وزنه سی

Ma térijémé Tahriratî Ejnébiyé Qalémi, The office of Translation and correspondence in foreign languages. مع ترجمه تحریرات اجنبیه قلمی

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- كراسته كومروكي نظارتی *Kéristé géomrûyû Nézaréti*, The Directorate of the Customs on wood.
- میوه و سبزه كومروكي نظارتی *Méyvé vé Sébzé géomrûyû Nézaréti*, The Directorate of the customs on fruits and vegetables.
- بالقخانه نظارتی *Balîqhané Nézaréti*, The Directorate of the Fishery.
- مشارك المنفعة انحصار دخان دولت عليه عثمانیه ، رژی *Mûstérékûl Ménfa'a inhisarî doukhanî Dévléti Aliyéyi Osmaniyé*, The Regie co-interessé of tobaccos of the Ottoman-Empire.
- ديون عمومیه اداره‌سی *Douyounou Oumoumiyé Idarési*, The Administration of Public Debts.
- ديون عمومیه باش قوميسرى *Douyounou Oumoumiyé bash qomisiri*, Imperial Commissary of the Ottoman Public Debts.

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- انجمن تفتيش و معاینه *Enjûméni Téftish ou Mouayéné*, The Council of Inspection and Censure (Supervision).
- مطبوعات اجنبیه قلمی *Matbou'atî Ejnébiyé Qalémi*, The Bureau of the Domestic Press.
- مطبوعات داخلیه قلمی *Matbou'atî Dakhiliyé Qalémi*, The Bureau of the Domestic Press.
- مطبوعات داخلیه مدیری *Matbou'atî Dakhiliyé Mûdiri*, The Director of the Domestic Press Bureau.
- مکاتب عالیہ مدیریتی *Mékîâtibi Aliyé Mûdiriyéti*, The Directorate of the Higher Schools.
- مکتب ملكیه شاهانه *Méktébi Milkiyéyi Shahané*, The Imperial Civil College.
- مکتب سلطانی *Méktébi Soultani*, The Imp. Lyceum of Galata-Séray.
- مکتب حقوق شاهانه *Méktébi Houqouqou Shahané*, The Imp. Lyceum of Law.

لسان مکتبی	<i>Lisan Méktébi</i> , The Imp. Lyceum of Languages.
مکتب صنایع	<i>Méktébi Sanayi</i> , The School of Arts and Industry.
مکتب ابتدائیہ (مکاتب ابتدائیہ)	<i>Méktébi Iptidayiyé</i> , A Primary School.
مکتب رشدیہ (مکاتب رشدیہ)	<i>Méktébi Rûshdiyyé</i> , A Grammar School.
مکتب اعدادیہ (مکاتب اعدادیہ)	<i>Méktébi Idadiyé</i> , An Academy or Preparatory School (which prepares for a College).
مکتب عالی (مکاتب عالیہ)	<i>Méktébi Ali</i> , A Superior (High-) School or College.
دار المعلمین	<i>Dar-ûl Mouallimeen</i> , A Normal School for teachers.
دار المعلمات	<i>Dar-ûl Mouallimat</i> , A Normal School for lady teachers.
مکتب طبیبہ ملکیہ	<i>Méktébi Tibbiyeyi Milkiyé</i> , The Civil Medical School.
عشیرت مکتبی	<i>Ashirét Méktébi</i> , A School for Nomadic Tribes.
رصدخانہ عامرہ	<i>Rasadkhanéyi Amiré</i> , The Imp. Meteorological Observatory.
موزہ خانہ ہمایون	<i>Mâzékhanéyi Hûmayoun</i> , The Imperial Museum.
مطبوعہ عامرہ	<i>Matba'ayi Amiré</i> , The Imperial Printing-House.

عدلیہ و مذاہب نظارتِ جلیلہ سی

The Ministry of Justice and Public Worship

مذاہب مدیری	<i>Mézahib Mûdiri</i> , Director of Public Worship (Religions).
انجمن عدلیہ ہیئت	<i>Enjûmêni adliyé Hiyéti</i> , The Board of the Justice.
محکمہ قیض	<i>Méhkéméyi Témyeez</i> , The Court of Cassation.
باش مدعی عمومی	<i>Bash Mûddayi oumoumi</i> , The Procuror General of the Court of Cassation.
محکمہ استیناف	<i>Méhkéméyi Istinaf</i> , The Court of appeals.
استدعا دائرہ سی	<i>Istida dayirési</i> , The Section of Requests (in the C. of Cassation).
جنایت دائرہ سی	<i>Jinayét Dayirési</i> , The Criminal Section.
جرحہ دائرہ سی	<i>Jûnha Dayirési</i> , The Correctional Section.
حقوق دائرہ سی	<i>Houqouq Dayirési</i> , The Civil Section.

جزا دائرہ سی	<i>Jéza Dayirési</i> , The Court of Criminal jurisdiction.
ہیئت اتہامیہ دائرہ سی	<i>Hiyéti It-hamiyé Dayirési</i> , The Court of accusation.
محکمہ بدایت، بدایت محکمہ سی	<i>Méhkéméyi Bidayét</i> , The Court of first instance.
محکمہ تجارت	<i>Méhkéméyi Tijarét</i> , The tribunal of Commerce.
برنجی تجارت مجلسی (محکمہ سی)	<i>Birinji Tijarét Méjlisi</i> , The First Commercial Court (where the cases between foreigners and Ottoman subjects are dealt with).
محکمہ تجارت بحریہ	<i>Méhkéméyi Tijaréti Bahriyé</i> , The Maritime Com. Court.

حاکم، حکام	<i>Hakim</i> , pl. <i>houk'kiâm</i> , Judge.
رئیس	<i>Réyis</i> , President. (The presiding Judge.)
محکمہ اعضای، اعضا	<i>Méhkémé Azasî, aza</i> , Member of council.
مدعی عمومی	<i>Mûddayi Oumoumi</i> , Procuror General. (Public prosecutor.)
مدعی عمومی معاونی	<i>Mûddayi Oumoumi mou'avini</i> , The assistant Proc. Gen.
ضبط کاتبی	<i>Zabt Kîatibi</i> , The Clerk.
معاون	<i>Mouavin</i> , Assistant.
مستنطق	<i>Moustantîq</i> , The trial justice.
مقاولات محرری	<i>Mouqavélat Mouharriri</i> , The Notary Public.
مدعی، دعوا جی، خاصم	<i>Mûddayi, davajî, khasim</i> , The plaintiff.
مدعی علیہ	<i>Mûddayi aléyh'</i> , The defendant.
شاهد	<i>Shahid</i> , vulg. <i>shahad</i> Witness.
دعوا وکیلی، آووقات	<i>Dava vékili, avoqat</i> , Lawyer, attorney.
وکالتنامہ	<i>Vékiâlétname</i> , A power of attorney.

ضبطیہ نظارت عالیہ سی The Prefecture of Police

پولیس مجلسی	<i>Polis méjlisi</i> , The council of police.
ژاندارمہ مجلسی	<i>Jandarma méjlisi</i> , The council of gendarmery.
پولیس قومیسری	<i>Polis Qomiséri</i> , The commissary of police.
پساپورت اوطہ سی	<i>Pasaport odasî</i> (vulg. <i>pashaport</i>), The bureau of passports.

پولیس مدیر لکی	<i>Polis mûdirliyi</i> , The prefects of police.
صو نظارتی	<i>Sou nézaréti</i> , The directorate of waters.
حبس خانہ عمومی	<i>Habskhanéyi oumoumi</i> , The central prison.
شہر امانت بہیہ سی	<i>Shéhîr émanéti béhiyési</i> , The Prefecture of the City (of Const.).
برنجی دائرہ بلدیہ	<i>Birinji dayireyi bélédiyé</i> , The first municipality circle.
بلدیہ دائرہ سی	<i>Bélédiyé dayirési</i> , The municipality.
بلدیہ رئیس	<i>Bélédiyé réyisi</i> , The mayor (of a city).
بلدیہ مجلس	<i>Bélédiyé méjlisi</i> , The municipal council.
تیمار خانہ	<i>Timarkhané</i> , Asylum of the insane.
غریبا خستہ خانہ سی	<i>Gouréba Khastahanési</i> , The hospital for strangers.

تجارت و نافعہ نظارت جلیہ سی

The Ministry of Commerce and Public Works

تیمور یولر اداره عمومیہ سی	<i>Démir yollar idaréyi oumoumiyési</i> , The general directorate of railroads.
مدیر عمومی	<i>Mûdiri oumoumi</i> , General manager.
طرق و معابر اداره سی	<i>Tourouq ou méabir idarési</i> , The general directorate of roads and bridges.
مہندس خانہ ہمایون	<i>Mûhéndiskhanéyi Hûmayoun</i> , The School of Engineers.

امور صحیہ نظارت بہیہ سی

The Council of International Sanitation

ادارہ امور صحیہ	<i>Idaréyi oumourou sihhiyé</i> , The sanitary administration.
دائرہ صحیہ	<i>Dayiréyi Sihhiyé</i> , The Bureau of Sanitation.
تھافوز خانہ ، قرانتنہ ، قارانتینہ	<i>Téhaïfouzghané, Qarantina</i> , The Lazaretto, Quarantine Station.

اوقاف ہمایون نظارت جلیہ سی

The Ministry of Religious Funds

فراغ	<i>Féragh</i> , Alienation, Quitclaim.
انتقال	<i>Intiqal</i> , Transmission by inheritance.

پوسته و تلغراف نظارت بهیمه‌سی

The Administration of Posts and Telegraphs

دولت علیه عثمانیه اتحاد پوسته‌لری *Dıvléti Aliyeyi Osmaniye Ittihad Postaları*, The International Ottoman Posts.

دفترخانه خاقانی نظارتی *Déftérkhanéyi Khaqani Nézaréti*, The Ministry of Archives.

زراعت بانکه‌سی *Zira'at banqası*, The Agricultural Bank.

عثمانی بانکه‌سی *Osmanlı banqası*, The Ottoman Bank.

بانق عثمانی مدیری *Banqı Osmani Mûdiri*, The manager of the Imp. Ottoman Bank.

حربیه نظارت جلیله‌سی The Ministry of War

باب والای سرعسکری *Babı Valayi Séraskéri*, The Seraskeriat (The War Office).

ارکان حرب *Erkânî Harb*, The General Staff.

عموم ارکان حرب دائره‌سی *Oumoum Erkânî Harb Dayirési*, The Department of the General Staff.

پیاده دائره‌سی *Piyadé Dayirési*, The Infantry Department.

سواری دائره‌سی *Suvarî Dayirési*, The Cavalry Department.

طوپچی دائره‌سی *Topjou Dayirési*, The Artillery Department.

استحکامات و انشآت دائره‌سی *Istihkâumat vé Insha'at Dayirési*, The Department of Military fortification and buildings.

محاکمات عسکریه دائره‌سی *Mouhakématî askériyé Dayirési*, The Department of Military Justice.

صحبیه عسکریه دائره‌سی *Sihhiyeyi askériyé Dayirési*, The Department of Military Sanitation.

امور صحبیه انسانیه شعبه‌سی *Oumourou Sihhiyeyi Insaniyé shûbési*, The Department of Military medical Inspection.

امور صحبیه حیوانیه شعبه‌سی *Oumourou Sihhiyeyi Hayvaniyé Shûbésî*, The Department of equestrian hygiene.

تفتیش عسکریه قومسیون عالیسی *Téftishi askériyé Qomisiyonou alisi*, High Military Commission.

لوازمات عمومیه دائره‌سی *Lévazimatî oumoumiyé Dayirési*, The Commissary-General's Dep.

محاسبات عمومیه دائره‌سی *Mouhasébatî oumoumiyé Dayirési*, The Department of General accounts.

ژاندارمه دائرہ سی	<i>Jandarma dayirési</i> , The Department of Gendarmery.
اطفائیہ آلائی، طلومبہ جی آلائی	<i>Itfayiyé alayî, Touloumbajî alayî</i> , The Brigade of Firemen.
مکتب حربیہ	<i>Méktébi Harbiyé</i> , The Military School.
مکتب طبیہ عسکریہ	<i>Méktébi Tıbbiyéyi Askériyé</i> , The Medical Military School.
عموم مکاتب عسکریہ مدیری	<i>Oumoum Méktâtibi Askériyé Mûdiri</i> , Director General of the Military Schools.

مأمورین عسکریہ Military Grades

سردار	<i>Sérdar</i> , General (cf. p. 458).	
سردار اکرم	<i>Sérdarî Ékrém</i> , Grand Marshal.	
مشیر	<i>Mûsheer</i> , Marshal.	<div>ارکان</div> <div>Highest officers</div> <div><i>Ekrân</i></div>
فریق	<i>Fériq</i> , General of division.	
میرلوا	<i>Miriliva</i> , General of brigade.	
میر آلائی	<i>Miralay</i> , Colonel.	
قائم مقام	<i>Qaymaqam</i> , Lieutenant colonel.	<div>امرا</div> <div>Higher officers</div> <div><i>Uméra</i></div>
بیک باشی	<i>Biñ bashî</i> , Major.	
قول اغاسی	<i>Qol aghasî</i> , Adjutant major.	
یوز باشی	<i>Yûz bashî</i> , Captain.	
ملازم اول	<i>Mûlazimi évrél</i> , Lieutenant.	<div>ضابطہ، ضابط</div> <div>Zabit pl. zabita Officer</div>
ملازم ثانی	<i>Mûlazimi sani</i> , Sub-lieutenant.	
آلای امینی	<i>Alay Émini</i> , Intendant of a regiment.	
آلای کاتبی	<i>Alay Kîâtibi</i> , Sec. of a regiment.	
آلای امامی	<i>Alay Imamî</i> , Chaplain of a regiment.	<div>افراد</div> <div>Lower officers</div> <div><i>Ejrad</i></div>
طابور امامی	<i>Tabour Imamî</i> , Chaplain of a battalion.	
باش چاوش	<i>Bash chavoush</i> , Sergeant major.	
صیرہ چاوشی	<i>Sira chavoushou</i> , Sergeant.	
اون باشی	<i>On bashî</i> , Corporal.	<div>Reg. Army</div>
نفر، عسکر نفری	<i>Néfér, askér néféri</i> , Soldier, Private.	
قرعہ عسکری، عجمی	<i>Qour'a askéri, Ajémi</i> , Conscript.	
احتیاط عسکری	<i>Ihtiyat askéri</i> , The army reserve.	

اردو *Ordou*, Army.فرقه *Firqa*, Division.لواء *Liva*, Brigade.آلای *Alay*, Regiment.طوپچی یاخود سواری بولوکی *Topjou yakhod souvari bēôlûyû*, Squadron.طاہور، پیادہ طاہوری *Tabour, piyadé tabourou*, Battalion.بولوک، پیادہ بولوکی *Bēôlûk, piyadé bēôlûyû*, Company.پیادہ عساکری، نفری *Piyadé asakiri; -néféri*, Infantry; Foot-soldier.طوپچی عساکری، نفری *Topjou asakiri; -néféri*, Artillery; -man.سواری عساکری، نفری *Souvari asakiri*, Cavalry.بحریہ عساکری، نفری *Bahriyé asakiri*, Marines.عساکر نظامیہ (مُوطَف) *Asakiri nizamiyé, -Mouvazzaf*, Regulars.عساکر ردیفہ *Asakiri rédifé*, Militia.عساکر مستحفظہ *Asakiri moustahfîza*, The last Reserves.خاصہ عساکری *Khassa asakiri*, The corps of the Imp. Guards.دردنجی اردوی ہمایون *Dēôrdûnjû Ordouyi Hûmayoun*, The 4th Army Corps.

Note. 1. The centre of the Imp. Guards is Constantinople, 2nd Edirné, 3rd Monastîr, 4th Erzinjan, 5th Damascus, 6th Bagdad, 7th Sana.

Note. 2. All the Moslems in Turkey are called to enter the Army at the age of 20, which is called the age of Maturity (*ésnan*). The term is 9 years in the Regular Army (*Asakiri Nizamiyé*); 3 years under arms and 6 years in the army reserve (*Ihtiyat*); 6 in the territorial army (Militia *Rédif*) and 3 in the territorial reserve (*Moustahfîz*).

اسلحہ Arms

اسلحہ ناریہ *Éslihayi nariyé*, Fire arms.اسلحہ جارحہ *Éslihayi jariha*, Pointed arms.توفنگ *Tuféng*, Gun.فیشنگ *Fishéng*, Rocket.روولور *Révolvér*, Revolver.طابانچہ *Tabanja*, Pistol.طوپ *Top*, Canon.سونگی *Sûngû*, Bayonet.قصابورہ *Qatsatoura*, Strap.قیلیج *Qilîj*, Sword.قبضہ، قین *Qabzé, qîn*, Sheath.بالطہ *Balta*, Axe.مزراق *Mîzraq*, Lancet.خانچر *Khanchér*, Sabre.قامہ *Qama*, Dagger.یاتاغان *Yatagan*, Yatagan.

بحریہ نظارت جلیہ سی The Admiralty

Shourayi bahriyé, Board of admiralty. شورای بحریہ

Érkîāni harb dayirési, Staff-office. ارکان حرب دائرہ سی

Bahriyé nazîrî, Minister of marine. بحریہ ناظری

Bahriyé mûshiri, amiral, Admiral. بحریہ مشیری، آمیرال (a. امیر)

Donanma qomandanî, Admiral of the fleet. [الماء] دونانمہ قوماندانی

Fériq, Vice-admiral (of the 1st class). فریق

Miriliva, riyalé pasha, Rear-admiral. میرلوا (ریالہ پاشا)

Comodor, Commodore. قومودور

Miralay, Captain. میرآلای

Bin bashî, gémî souvarisi, souvari, Commander. بیک باشی، کمی سوارسی، [سواری]

Qol aghasî, Lieutenant-commander. قول اغاسی

Qîdémli yûzbashî, First Lieutenant. قدملی یوز باشی

Yûz bashî, Lieutenant. یوز باشی

Mûlazimi évvél, Sub-Lieutenant. ملازم اول

Mûlazimi sani, Midshipman. ملازم ثانی

mûhéndis, Naval cadet. — — — تعلیم سفینہ سنده بولونان مہندس

mouallim, Naval instructor. — — — تعلیم سفینہ سنده بولونان معلم

Tûféng éndaz zabiti, Marine officer. تیفنگ انداز ضابطی

Harb zabiti, Executive officer. حرب ضابطی

Érkîānî harb zabiti, Staff officer. ارکان حرب ضابطی

Geôyérté zabiti, Deck officer. کوکرتہ ضابطی

Torpedo zabiti, Torpedo officer. طورپیدو ضابطی

Topjou zabiti, Gunnery officer. طوپچی ضابطی

Qîdémli zabit, Senior officer. قدملی ضابط

Qîdémsiz zabit, Junior officer. قدمسز ضابط

Névbétji zabiti, { Officer of the day.
» on duty. نوبتچی ضابطی

Varda zabiti, Officer of the watch. واردا ضابطی

Séryri séfayin mémourou, Navigating officer. سیر سفائن ماموری

چرخجی ضابطی 'انشائیہ ضابطی' *Charkhjî zabiti, inshayiyé zabiti*, Civil officer.

چرخجی باشی *Charkhjî bashî*, Chief engineer.

چرخجی باشی معاونی *Charkhjî bashî mouavini*, Assistant engineer.

قالیون کاتبی *Qalyon kiâtibi*, Fleet paymaster.

سفینه کاتبی *Séfiné kiâtibi*, Paymaster.

بریق کاتبی *Briq kiâtibi*, Clerk.

قلاغوز *Qlavouz*, Pilot.

دومنچی *Dûménji*, Steersman.

پورصون *Porsoun*, Boatswain.

طوپچی *Topjou*, Gunner.

مارانقوز *Maranqoz*, Carpenter.

یلکنجی *Yélkénji*, Sailmaker.

قالافات *Qalafat*, Caulker.

غایبار *Gaybar*, Topman.

وارد باندہ را *Varda bandéra*, Signalman.

سفینه امینی *Séfiné émini*, Master at arms.

مستعد کمیچی 'اونباشی' *Mûstayid gémiji, onbashi*, Seaman.

نفر 'طائفہ' *Néfér, tayifé, vulg. tayfa*, Blue jacket.

سلاح انداز نفری *Silahéndaz néféri*, Marine.

عجمی نفر *Ajémi néfér*, Dock hand.

موسیقہ جی *Mousiqaji*, Bandsman.

بوروجی *Boroujou*, Bugler.

ترامپت *Trampét*, Drummer.

دمیرجی *Démirji*, Blacksmith.

آتشجی *Atéshji*, Stoker.

کومورجی *Kêômûrjû*, Trimmer.

سفینه امام 'سفینه پاپاسی' *Séfiné papasi, séfiné imamî*, Chaplain.

قارانتینہ ادارہ سی *Qarantina idarési*, Quarantine administration.

قارانتینہ مجلس *Qarantina méjlisi*, Board of health.

تمیز پراتیقہ *Témiz pratiqa*, Clean bill of health.

بولاشیق پراتیقہ *Boulashiq pratiqa*, Foul bill of health.

ترسانہ عامرہ The Imperial Arsenal

ترسانہ 'دارالصناعہ' *Térsané, (darûs'sana'a)*, Dockyard, arsenal.

رسمخانہ *Résimkhané*, Drawing office.

انشائیہ دائرہ سی *Inshayiyé dayirési*, Constructor's office.

طورپیدو دائرہ سی *Torpedo dayirési*, Torpedo department.

- دمی‌رخانه *Démir khané*, Blacksmith's shop.
 دوکمه‌خانه *Dêôkmé khané*, Foundry, forge.
 بیچقی‌خانه *Bíchqî khané*, Sawmill.
 قازانخانه، قازانخانه *Qazankhané*, Boilermaker's shop.
 ماکینه اعمال‌تخانه‌سی *Makina imalatkhanési*, Engine shop.
 تسویه فابریقه‌سی *Tésviyé fabriqasî*, Fitting shop.
 تیر کوکرته *Teer géôyérté*, Rigging loft.
 چایک فابریقه‌سی *Chélik fabriqasî*, Steel factory.
 یلکنجی مغازه‌سی *Yélkénji maghazasî*, Sail loft.
 حاوض، حاوض *Havouz*, Dock.
 سابج حاوض *Sabih havouz*, Floating dock.
 صولو حاوض *Soulou havouz*, Basin or wet dock.
 قورو حاوض *Qourou havouz*, Dry or graving dock.
 آنبار، ده‌پو *Anbar, ambar*, Stores.
 کرسته محلی *Kéristé mahélli-mahalî*, Timber yard.

سفينه‌نك انواعى Different Kinds of Ships

- سفاین، سفینه *Séfiné, séfayin; gémi*, Ship.
 زرهلی سفینه، سفن *Zîrhli séfiné, pl. sùfén*, Armour-plated ship.
 باربه‌تالی زرهلی *Barbétalî zîrh'li*, Armour-plated barbette ship.
 قوله‌لی زرهلی *Qouléli zîrh'li*, Armour-plated turret ship.
 قالیون *Qalyon*, Line-of-battle ship.
 فرقاتین، فرقاتین *Fîrqatin*, Frigate.
 قوروت *Qorvét*, Corvette.
 غولت *Golét*, Brigantine.
 قروآزور *Qrouazor*, Cruiser.
 بریق *Briq*, Brig.
 غانبوط *Ganbot*, Gunboat.
 ایسقونه *Isqouna*, Schooner.
 تۇججار ناویسی، تجار ناویسی *Tûjjar navisi, tûjjar navlîsî*, Barque.
 داولومبازلی واپور *Davloumbazlî vapor*, Paddle boat.
 ایسقرو واپور *Îsqrou vapor*, Screw steamer.
 تنزه واپوری، یوط *Ténézzûh vaporou, Yot*, Yacht.

قبا سورتہ سفینہ *Qabasourta séfiné*, Full-rigged ship.

قراغول سفینہ *Qaraghol séfiné*, Guard ship.

زرہلی سفینہ *Zîrhli séfiné*, An Iron-clad.

ساج کمی *Saj gémi*, Iron ship.

تعلیم سفینہ سی *Talim séfinési*, Training ship.

نقلیہ سفینہ سی *Naqliyé séfinési*, Transport ship.

مساحہ کمیسی *Mésahé gémisi*, Surveying ship.

یولجی طاشیان سفینہ *Yoljou tashîyan séfiné*, Passenger ship.

طورپیدو ایستیمبوتی *Torpedo îstimboutou*, Torpedo boat.

تحت البحر طورپیدو ایستیمبوتی *Tahtélbahr torpedo* { Submarine torpedo
îstimboutou, } boat.

طورپیدو کہ چری *Torpedo Kéchîrî*, Torpedo catcher.

ولایات شاہانہ (p. 126, 441) *The Provinces*

ولایت، والی *Vilayét, vali*, Province, Governor-General.

والی جدید *Valiyi jédid*, The newly-appointed Vali.

والی وکیلی *Vali vékili*, The acting Governor-General.

والی معاونی *Vali mouavini*, The assistant governor.

لوا، سانجاق، متصرف *Liva, sanjaq; mûtésarrîf*, County; governor.

قضا، قائم مقام *Qaza, qaymaqam*, District, sub-governor.

ناحیہ، مدیر *Nahiyé, mûdir*, Parish, Mûdir.

ولایت قاپو کتخداسی *Vilayét qapou Kétkhoudasî*, vulg. -*kéh' yasî*, The agent of the Governor-General.

دفتردار، محاسبہ جی، مال مدیری *Déftérdar, mouhasébéji, mal mûdiri*,
The comptrollers of revenue and expenditure in Vilayét,
Sanjaq and Qaza (p. 352).

مکتوبجی، تحریرات مدیری، تحریرات کاتبی *Méktoubjou, tahrirat mûdiri, tahrirat kîâtibi*, The chief secretaries in Vilayét, Sanjaq and Qaza.

دفتر خاقانی مأموری، ٹاپو مأموری، ٹاپو کاتبی *Déftéri khaqani mémourou, tapou mémourou, tapou kîâtibi*, Registrar of Real-Estate or Title-deeds (in Vilayét, Liva and Qaza).

نفوس ناظری، نفوس مأموری، نفوس کاتبی *Noufous nazîrî, noufous mémourou, noufous kîâtibi*, Census-taker (in Vilayét, Liva and Qaza. (Who issue the *Tézkérés* and passports also.)

- فراغ قومیسونی *Féragh qomisiyonou*, The quit claim commission.
- تحصیلات قومیسونی *Tahsilat qomisiyonou*, Commission of taxes.
- تحصیلدار *Tahsildar*, Tax-collector.
- مہاجرین قومیسونی *Mouhajireen qomisiyonou*, Commission of immigrants.
- صندوق امینی *Sandîq émini*, Treasurer.
- مع تحریر ویرکو قلمی *Ma tahrir vérgi qalémi*, The bureau of cadasters.
- زراعت بانقہ سی شعبہ سی *Zira'at banqasî shûbésî*, A branch of the Agricultural bank.
- پولیس سر قومیسری *Polis sér qomiséri*, First commissioner of Police.
- قومیسر *Qomisér*, Commissioner.
- پولیس *Polis*, Police, policeman.
- مفتش *Mûfétish*, Inspector.
- محکمہ شرعیہ *Méhkémeyi shériyé*, The court of Canon-Law.
- مفتی (فتویٰ = افتاء) *Mûfti*, A judge of Canon-Law.
- محکمہ نظامیہ، محکمہ عدلیہ *Méhkémeyi nizamiyé, méhkémeyi adliyé*, The Judicial Court (pl. *Méhakim*).
- نائب؛ مرکز ناٹی *Nayib, mérkéz nayibi*, Deputy judge.
- قاضی، حاکم (قضیاء، حکم) *Qadî, hakim*, A judge, magistrate.
- ممیز، باش کاتب *Mûméyyiz*, Chief secretary.
- مسود، خلفا، مبض، مقید *Mûsévvîd, khouléfa, mûbéyyiz, mou-gayyid*, Clerk.
- بلدیہ مجلسی *Bélédiyé méjlisi*, Municipality.
- بلدیہ رئیس *Bélédiyé réyisi*, Mayor.
- بلدیہ طبیبی، - حکیمی *Bélédiyé tabibi*, Municipality doctor.
- آشیجی، آشی مأموری *Ashîjî, ashî mémourou*, Vaccinator.
- پوستہ مدیری *Posta mûdiri*, Post-master.

دیپلوماسی تعیراتی Diplomatic Terms

- سفیر، ایلچی، اورتہ ایلچی *Séfir, élchi, Orta élchi*, Minister.
- سفیر کبیر، بویوک ایلچی *Séfiri kébir, beôyûk élchi*, Ambassador.
- سفارت مستشاری *Séfarét mûstésharî*, The counsellor of legation.
- مصلحتگذار *Maslahatgûzar*, Chargé d'affaires.

- هیئت سفارت *Hiyéti séfarét*, The personnel of the Embassy.
 سفارتخانه *Séfarétkhané*, Embassy, legation.
 باش کاتب *Bash kiâtib*, The chief secretary.
 قونسولوسلر هیئتی *Qonsoloslar hiyéti*, The consular corps.
 قونسولوس 'شهبندر *Qonsolos, shéhbéndér*, The consul.
 باش قونسولوس 'شهبندر *Bash qonsolos*, The consul-general.
 قونسولوس وکیلی 'شهبندر وکیلی *Qonsolos vékili*, The vice-consul.
 قونسولوسخانه 'قونسولاتو *Qonsoloskhané, qonsolato*, General-consulate.
 قنچلاریا 'قانیچه لاریا *Qanchélarya*, The chancellery.
 تعاطی' تحریرات *Ta'atiyi tahrirat*, Exchange of correspondence.
 تحریرات رسمیہ *Tahriratî résmiyé*, Official correspondence.
 تحریرات غیر رسمیہ *Tahriratî ghayrî résmiyé*, Unofficial correspondence.
 صورت رسمیہ ده 'رسمیاً *Souréti résmiyédé, résmén*, Officially.
 صورت غیر رسمیہ ده *Souréti ghay'rî résmiyédé*, Unofficially.
 مبادلہ افکار *Mûbadéléyi éfkîar*, Exchange of opinions (views).
 مباحثہ افکار *Mûbayénéti éfkîar*, Divergency of opinions.
 مذکرہ عمومیہ *Mûzékkéréyi oumoumiyé*, Consular dispatch.
 مشترک نوطہ *Mûshtérék nota*, Collective note.
 تقریر شفاهی 'مذکرہ شفاهیہ *Taqriri shifahî, Mûzék-kéréyi shifahiyé*, } Verbal note.
 صوک و قطع تکلیف 'اولتیماتوم *Son vé qatit éklif, ûltimatoum*, Ultimatum.
 صلح 'مصالحہ *Soulh, mûsaléha*, Peace.
 قونفرانس 'قونفرہ *Qonsérans, qongré*, Conference, congress.
 مرخص *Mourakh'khas*, Plenipotentiary.
 معاہدہ 'عہدنامہ *Mouahédé, ahd'namé*, Treaty.
 صلح معاہدہ سی *Soulh mouahédési*, Treaty of peace.
 تجارت معاہدہ سی *Tijarét mouahédési*, Treaty of commerce.
 تضمینات *Tazminat*, Indemnity.
 تضمینات حربیہ *Tazminatî harbiyé*, War Indemnity.
 تسلیم اراضی *Téslimi arazi*, Cession of territory.

اشغال، استیلا *Ishghal, istiyla*, Occupation.

تخلیه *Takhliyé*, Evacuation.

مأذوناً *Méézounén*, On furlough.

حکومت مشروطه *Hûkûméti méshrouté*, Constitutional government.

حکومت مطلقه *Hûkûméti moutlaqa*, Absolute government.

جمهوریت *Jûmhouriyét*, Republic.

قانون اساسی *Qanounou ésassi*, The constitution.

مجلس مبعوثان، پارلامنتو *Méjlisi mébousan, parlaménto*, The Commons.

مبعوث *Mébous*, Deputy, delegate. M. P.

مجلس اعیان *Méjlisi ayan*, Senate.

مجلس اعیان اعضاسی *Méjlisi ayan azasî*, Senator.

نامزد، قانیددا *Namzéd, Qandida*, Candidate.

منتخب *Mûntakhib*, Elector.

رای، رأیلر، آرا *Rey, pl. ara, reylér*, Vote, votes.

اکثریت آرا *Éksériyétî ara*, The majority of votes.

اقلیت آرا *Aqalliyétî ara*, Minority of votes.

تکلیف، تکلیف ایتمک *Téklif, —ét'*, Motion, to move.

اکثریت *Éksériyét*, Quorum.

پولیتیکه فرقه‌لری *Politiqa fîrqalarî*, Political parties.

محافظه کاران فرقه‌سی *Mouhafazakîâran fîrqasî*, Conservative party.

ترقی پروران فرقه‌سی *Téraqqî pérvéran fîrqasî*, Progressive party.

حریت پروران فرقه‌سی *Hourriyét pérvéran fîrqasî*, Liberal party.

حکومت طرفدارانی *Hûkûmét tarafdaranî*, The supporters of the government.

حکومت خلافت‌گیرانی *Hûkûmét khilafgiranî*, The Opposition.

فرقه عوام *Fîrqayî avamm*, The Democratic party.

فرقه جمهوریه *Fîrqayî jûmhouriyé*, The republican party.

فرقه مخالفه رئیس *Fîrqayî moukhaléfé réyisi*, The leader of the Opposition.

- بحران وکلا *Bouhranî vûkéla*, A ministerial crisis.
 تبدل وکلا *Tébédûlû vûkéla*, Change of ministry.
 استعفا — ایتماک *Istifa, —étmék*, Resignation, to resign.
 عزل ایتماک *Azl, azl étmék*, Removal, to remove.
 نصب و تعیین *Nasbou tayin*, Nomination.
 ترفیع رتبه *Térfiyi rûtbé*, Promotion.
 توجیه نشان *Tévjihi nishan*, Decoration.
 رتبه، صنف *Rûtbé, sînîf*, Class, order.
 بودجه *Bûdgé*, Budget.
 آچیق *Achîq*, Deficit.
 حاصلات، واردات *Hasîlat, varîdat*, Income.
 مصارفات، مدفوعات *Mésarifat, médfouat*, Expenditure.
 فضلہ حاصلات *Fazlayî hasîlat*, Surplus.
 محاربه، حرب *Mouharébé, harb*, The war.
 محاربه بحریه *Mouharébéyi bahriyé*, Naval battle.
 محاربه بریه » *berriyé*, Land battle.
 محاربه داخله » *dakhiliyé*, Civil war.
 اعلان حرب *Ilanî harb*, A declaration of war.
 اداره عرفیه *Idaréyi êorfiyé*, A state of siege.
 اتفاق مثلث *Ittifaqî mûsêllés*, The Triple alliance.
 اتفاق تدافعی و تجاوزی *Ittifaqî tédafiyi vé téjavouzi*, An offensive and defensive alliance.
 محارب دولتر *Mouharib dévlétlér*, The Belligerent Powers.
 دولت معاونه *Dévléti mouaviné*, Allied Power.
 بی طرف دولت *Bitaraf devlét*, Neutral Power.
 مضاربه *Mûdarébé*, Battle.
 آبلوقه *Abloqa*, Blokade.
 محاسره *Mouhaséré*, Siege.
 هجوم *Hûjûm*, Attack.
 قلعه *Istihkiâm, qala, qalé*, Fortress.
 تسلیم مقاوله سی *Téslim mouqavélési*, Capitulation.
 غلبه *Ghalébé*, Victory.
 فتح *Féth*, Conquest.
 متارکه *Mûtaréké*, Armistice.
 بین الملل *Béynél milél*, International.

Festivals بايراملر و يورطولر

Allah Ta'ala Hazrétléri, Jénabî Allah, Jénabî Haqq, God, the Most High. الله تعالى حضرتلری، جناب الله، جناب حق

{Salousou Shérif} {Éqanimi Sélésé} The Holy Trinity. ثلاث شریف، اقانیم ثلاثه

Eesa-él-Mésih, Jesus Christ. عیسی المسیح

Rouhoul Qoudous, The Holy Spirit. روح القدس

Kilisé, Kiliséyi Mésihiyé, Church, Christian Church. کلیسه، کلیسه مسیحیه

Yévmi makhsous, Anniversary. یوم مخصوص

Sélamlîq résmi alisi, The ceremony of Sélamlîq (a public procession of the Sultan to mosque at noon on Friday). سلاملق رسم عالیسی

Bayram, Moslem or Jewish festival. بايرام، بیرام Eed, pl. ayad festival. اعياد، عيد

Yévmi véladét, The birthday. یوم ولادت

Isim gûnû, The name-day. اسم کونی

Sénébashî, yil bashî, The New Year's Day. سنه باشی، ییل باشی

Véladéti Hûmayoun, The Birthday of Sultan. ولادت همایون

Jûlousou Hûmayoun, The accession of H. I. S. جلوس همایون

Zatî Shahanéniñ qilij qoushanmasî, The investiture of H. M. with the sword of the Prophet. ذات شاهانه نك قیلیج قوشانمسی

Qilij alayî, The ceremony of investiture. قیلیج آلائی

Shahzadégîânîñ sûnnét dûyûnû, The circumcision feast of the Imp. princes. شهزادگانك سنت دوکونی

Khitan jémiyyéti, sûnnét dûyûnû, A circumcision feast. ختان جمعیتی، سنت دوکونی

Véleemé jémiyyéti, dûyûn, The wedding. ولیمه جمعیتی، دوکون

Léyléyi mübaréké, pl. léyalıyi mübaréké, The Holy night, — nights. ليله مبارکه، لیالی مبارکه

Mévloudoun nébi, mévloud, The birthday of the Prophet. مولود النبی، مولود

Léyletûl miraj, miraj géjési, The Night of the Ascent of the Prophet (26th Réjéb). ليله المعراج، معراج کیجهسی

Léylétûl Ragayib, léyléyi Ragayib, The Night of the first Friday of Réjéb, regarded as the anniversary of the conception of the Prophet. ليله الرغائب، ليله رغائت

برائت کیجہ سی *Bérat géjési*, The Night of Absolution, the Night of the 5th of Shaban, in which the revelation was communicated to Muhammed by the angel Gabriel.

قندیل کیجہ سی *Qandil géjési*, Any Night of general illumination for a Moslem festival, of which there are four: Muhammed's Birthday, Conception, Night-ascent and Absolution.

لیلہ قدر، قدر کیجہ سی *Léylét'ûl qadîr, léylé'yi qadîr, qadîr' géjési, Qadr géjési*, The Night of Power, name given to the 27th night of Ramazan.

لیلہ العید *Léylét'ûl eed*, The night preceding either of the two days of Bayram.

عرفہ *Aréfé*, The day preceding the two following Bayrams.

عید فطر، رمضان بیرامی، شکر بیرامی *Eedi fîtîr, Ramazan bayramî, Shékér bayramî*, The festival at the end of the fast of Ramazan. (The first three days of Shaban.)

عید اضحیٰ، قربان بیرامی، حاجیلر بیرامی *Eedi adha, Qourban bayramî, Hajîlar bayramî*, The Moslem festival of sacrifice, the Great Bayram falling on 10—13 of Zilhijjé.

خرقه شریف، خرقہ سعادت *Khîrqayî Shérif, Khîrqayî Sa-adét*, The mantle of Muhammed, given to the poet Kîâ'b.

صرہ ہمایون *Sourréyi Hûmayoun*, The Sultan's yearly gifts for Mecca and Medina.

موبک حج شریف *Mévkibi Hajjî Shérif*, The Sacred Caravan for the Holy Lands of Islam.

ایاد عیسویہ (یورتولر) Christian Festivals

میلاد عیسیٰ، کوچوک پاسقالیہ *Meeladî Eesa, Kûchûk Pasqalya*, Christmas.

میلاد عیسیٰ عرفہ سی، ختوم *Meeladî Eesa aréfési, Khîtom*, The Christmas Eve.

قارناوال، ات کسیجی، بارقاندان *Qarnaval, Ét késimi, Barqandan*, The carnival.

بویوک پرہیز *Béoyûk Pérhiz*, The Lent.

پاسقالیہ، بویوک پاسقالیہ، زادیک *Pasqalya, Zadig*, Easter.

عروج حضرت عیسا (عیسیٰ) *Ouroujou Hazréti Eesa*, The Ascension.

عید الخمسین، خمسین بیرامی *Eedûl Khamseen, Khamseen bayramî*, The feast of Pentecost.

قداس، قداس شریف *Qouddas, Qoudda'sî Shérif*, The Eucharist.

عشای ربانی *Asha'yî Rabbani*, The Lord's Supper.

Jewish Festivals (بایراملر) اعیاد یهودیه

- | | |
|----------------------|---|
| خامورسز بیرامی، فصیح | Khamoursouz bayramî, Fîsîh', The Jewish
Passover. (15 Nissan.) |
| چوراب بیرامی، کیپور | Chorab bayramî, Kipour, The feast of Atone-
ment. (10 Tishri.) |
| قامش بیرامی، سوککوت | Qamîsh bayramî, Soukkot, The feast of Taber-
nacles. (15 Tishri.) |
| قاره بیرام | Qara bayram, The Jewish fast for the des-
truction of Jerusalem. (9 Ab.) |
| کل بیرامی، صاووت | Gûl bayramî, The Jewish Pentecost. (6 Sivan.) |
| شکر بیرامی، پوریم | Shékér bayramî, Pourim, The festival of Purim.
(14 Adar.) |

Orders of the Ottoman Empire

سلطنت سنیة عثمانیه نیک نشان ذیشانلری

1. خاندان آل عثمان *Khanédanî Alî Osman*: Star in brilliants (*Mou-
rassa* مرصع), established by Sultan Hamid.
2. ارطغرل نشانی *Értogroul nîshanî*: Gold, established by Sultan
Hamid.
3. نشان افتخار *Nîshanî Iftikhar*: Star in brilliants, established by
Sultan Mahmoud.
4. نشان امتیاز *Nîshanî Imtiyaz*: Star in brilliants, established by
Sultan Hamid.
5. نشان عثمانی *Nîshanî Osmanee*: Star in brilliants, 1, 2, 3, 4,
established by Sultan Abdûl Aziz.
6. نشان مجیدی *Nîshanî Méjidee*: Star in brilliants, 1, 2, 3, 4, 5,
established by Sultan Méjid.
7. نشان شفقت *Nîshanî Shéfaqat*: The only order conferred on
ladies 1, 2, 3, established by Sultan Hamid.

Medals (مدالیه‌لر)

- | | |
|------------------------|---|
| لیاقت مدالیه‌سی | 1. Gold medal of <i>Liyaaqat</i> . |
| امتیاز مدالیه‌سی | 2. Gold and silver medals of <i>Imtiyaz</i> . |
| صنایع مدالیه‌سی | 3. » » » » <i>Industry</i> . |
| جان قورتاران مدالیه‌سی | 4. Silver medal for saving life. |
| افتخار مدالیه‌سی | 5. » » » <i>Iftikhar</i> . |

رتب مختلفه دولت عثمانيه Ottoman Empire Ranks in the Ottoman Empire

رتب ملکیه Civil Grades	رتب عسکریه Military Grades	رتب علمیه Religious Grades
وزارت ، وزیر p	مشیر لک ، مشیر p	صدر روم ایلی or ایلی روم ایلی
رتبه بالاب b, b		قاضی عسکری پایه b
رتبه اولی صنف اول b, b	فریق اول p	صدر آناتولی or آناتولی
or روم ایلی بکلربیکی پایه b, b		قاضی عسکری پایه b
رتبه اولی صنف ثانی b	فریق ثانی p	استانبول قاضی عسکری پایه b
or میر میران پایه p	میر لولا or لولا پاشا p	حریم شریفین مولویتی b
رتبه ثانیه صنف اول متاینری b, b	میر آلا b	بلاد خمس مولویتی b
or میر الامرا پایه b	قائم مقام b, b	مخرج مولویتی b
رتبه ثانیه صنف ثانی b	یکباش b, b	کبار مدرسین b
or اصطبل عامره مدیرلکی پایه b	قول اغاسی b	سلیمانیه مادوننده مدرسین b
رتبه ثالثه b	یوز باش a, b	خواجه b
or کاب همایون قاپوچی باشی b	ملازم a	
رتبه رابعه b		
رتبه خامسه b		

Note. 1. The title-holders are called p = pasha, b = *effendi*, b = *bey*, a = *agha*.
 2. *Rûtébi* is the plural of *rûtbé* 'grade, degree'. *Rûtébi Mîlkiyê* = *Mîlkiyê Rûtbêleri*.

Civil Grades *Milkiyé Rûtbéléri*

1. *Vézarét, Vézir*, The Rank of Vezir (the highest civil grade).
2. *Rûtbéyi Bala*, The Rank of Bala (*béy, éfféñdi*).
3. *Rûtbéyi Oula sînîfî évvél* (*béy, éfféñdi*) yakhod *Rouméli Béylér béyi payési* (*béy, éfféñdi*), The Rank of 1st grade, 1st class.
4. *Rûtbéyi Oula sînîfî sani* (*éfféñdi*) yakhod *Mirimiran Payési* (*pasha*), 1st grade 2nd class or the rank of Mirimiran.
5. *Rûtbéyi Saniyé sînîfî évvél Mûtémayizi* (*éfféñdi*) yakhod *Miyrûl ûméra payési*, 2nd class Mûtémayiz or the Rank of Miyrûl ûméra.
6. *Rûtbéyi Saniyé sînîfî sani* (*éfféñdi*) yakhod *Stabli Amiré Mûdirliyi payési*, 2nd class 2nd grade.
7. *Rûtbéyi Salisé* (*éfféñdi*) yakhod *Rikîabî Hûmayoun Qapoujou bashîlighî payési* (*éfféñdi*), 3rd class.
8. *Rûtbéyi Rabiya* (*éfféñdi*), 4th class.
9. *Rûtbéyi Khamisé* (*éfféñdi*), 5th class.

Military and Naval Grades *Askériyé Rûtbéléri*

1. *Mûshirlik, Mûshir* (*pasha*), Marshal = Admiral (p. 444).
2. *Fériq, Fériqi évvél* (*pasha*), General of Division I. rank.
3. *Fériqi sani* (*pasha*), Gen. of Division II. rank = Vice Admiral.
4. *Miriliva, Liva pasha*, General of Brigade = Rear Admiral.
5. *Miralay* (*béy*), Colonel = Captain.
6. *Qaymaqam* (*éfféñdi, béy*), Lieutenant Colonel = Captain of frigate.
7. *Biñbashî* (*éfféñdi, béy*), Major = Commander.
8. *Qol aghasî* (*éfféñdi*), Adj. Major = Lieutenant Major.
9. *Yûzbashî* (*éfféñdi, agha*), Captain = Lieutenant.
10. *Mûlazim* (*agha*), Sublieutenant = Sublieutenant.

Grades of Religious Hierarchy *Ilmiyé Rûtbéléri*

1. *Sadrî Rouméli* yakhod *Rouméli Qazaskérliyi Payési* (*éfféñdi*), The Rank of the Chancellor of Rouméli (corresp. to Archbishop): The Vice-Chancellor of Turkey (p. 438).
2. *Sadrî Anadolou* yakhod *Anadolou Qazaskérliyi payési* (*éfféñdi*), The rank of the chancellor of Anadolou (corresp. to Bishop).
3. *Istanbul Qadîlighî payési* (*éfféñdi*).
4. *Haréméyni Shériféyn payési* (*éfféñdi*).
5. *Biladî Khamsé mévléviyétî payési* (*éfféñdi*).
6. *Makhréj mévléviyétî payési* (*éfféñdi*).
7. *Kibarî Mûderriseen payési* (*éfféñdi*).
8. *Suléymaniyé Madounounda mûderriseen payési* (*éfféñdi*).
9. *Hoja, Khoja payési* (*éfféñdi*).

القاب رسمیه Official Titles

There are numerous expressions to denote 'His Imp. Majesty the Sultan', the followings are much in use:
 ذات حضرت پادشاهی ، ذات حضرت جهانداری ، ذات حضرت شهنشاهی ،
 ولی نعمتمیز ، ولی نعمتمیز پادشاهمز افندیز ، شوکتیآت افندیز ، شوکتلو پادشاهمز
 افندیز ، ذات شوکتسمات حضرت کیتی ستانی .

Zatî hazréti Padishahi, Zatî hazréti jhandari, Zatî hazréti shéhinshahi, Vélinimétimiz, Vélinimétimiz Padishahîmîz éfféndimiz, Shévkétméab éfféndimiz, Shévkétlou Padishahîmîz éfféndimiz, Zatî Shévkétsîmatî hazréti giyti sitani.

Imperial:

جهانبانی ، جهانداری ، سنیه ، خسروانه ، همایون ، ملوکانه ، شاهانه ، پادشاهی
 etc. شهرباریلری ، ملوکانه لری ، شاهانه لری ، پادشاهی لری or تاجداری ، شهنشاهی

Padishahi, Shahané, Mûlûkiâné, Hûmayoun, Khûsrévané, Séniyé, Jhandari, Jihanbani, Shéhinshahi, Tajdari or Padishahiléri, Shahanéléri, Mûlûkiâneléri, Shéhriyariléri etc.

Especial titles of the Mother-Sultana (*Validé sùltan aliyétûsh'shan hazrétléri*):

دولتو عصمتلو عظمتلو عنایتلو مرحمتلو افندم حضرتلری

Of Foreign Emperors and Kings:

هندستان ایمپراطوری و انکلتیره قرالی حشمتلو آلبرت ادوارد حضرتلری

Hindistan Impérou vè Ingiltérre Qîralî Hashmétlou Albert Edward hazrétléri. (H. M.)

Hashmétpénaha! Sire! حشمتپناها!

Of the Shah of Persia:

(H. M.) ایران شاهی شہامتلو مظفر الدین خان حضرتلری

Of the Imperial Princes:

(H. I. H.) دولتو نجابتلو افندی حضرتلری

Of the Khedive of Egypt, the Presidents of Republics and the Grand vizier:

فخامتلو دولتو افندم حضرتلری *Fékhamétlou dévlétlou Efféndim hazrétléri. (H. H.)*

ذات فخامتسمات حضرت صدر اعظمی *Zatî fékhamétsîmatî hazréti Sadrî Azami.*

Of the Ex-Grand viziers:

اہتلو دولتو پاشا حضرتلری *Ûbhétlou dévlétlou Pasha hazrétléri.*

Of Foreign Ambassadors:

اصالتلو سیر (نیقولاس اوقونور) جنابری

Of the Shérif (governor) of Mécca and Medina:

(H. H.) دولتو سیادتلو افندم حضرتلری

Of the Chief Eunuch of the Imperial Palace:

(H. H.) دولتو عنایتلو افندم حضرتلری

Of the Minister of War and the Husbands of Imperial Princesses:

(H. H.) دولتو عطوفتو افندم حضرتلری

Of the Grand Marshal (*Sérdarî Ékrém*):

(Excellency) دولتو رأفتلو افندم حضرتلری

Of Functionaries of Civil and Military Grades.

۱ Of Marshals and Viziers:

(Excellency) دولتو افندم حضرتلری

Of the Governors General (*Valis*):

(Excellency) دولتو عطوفتو افندم حضرتلری

۲ Of functionaries of *Bala*, of the Imperial Chamberlains, of the Premier Secretary of H. I. M. and of the President of the Council of State:

(Excellency) عطوفتو افندم حضرتلری

۳ Of Generals of Division (*Fériq*), Vice-Admirals, and of the functionaries of the First grade of the *Rûtbéyi Oula*, and of *Rouméli Béylér Bényiliyi*:

(Excellency) سعادتو افندم حضرتلری

۴ Of Brigadier-Generals (*Miriliva*), Rear-Admirals and the functionaries of the 2nd grade *Rûtbéyi Oula* and the *Mûtésarrîfs*:

سعادتو افندم

۵ Of Colonels, Captains of ships (*Miralay*), functionaries of *Mûtémayiz* and *Qaymaqams*:

عزتو افندم حضرتلری

۶ Of functionaries of *Rûtbéyi Saniyé*, of Lieutenant-Colonels, Captains of Frigates and the Director of the Imperial Stables:

عزت‌لو افندی or بك or اغا

۷ Of Majors (*Binbashî*), Commanders (Captains of Corvettes), *Mûdirs* and Intendants of Regiments (*Alay Eminî*):

رفعت‌لو بك or افندی or اغا

۸ Of Adjutant-Majors, functionaries of *Rabiya*, Lieutenant-Commanders and Captains:

فتوت‌لو بك or افندی or اغا

۹ To those who are below the above functionaries:

حمیت‌لو بك or افندی or اغا

Of Moslem Clergy.

Of the Sheiykh-ûl Islam:

دولت‌لو سماحت‌لو افندم حضرت‌لری

Given by Clergy:

معروض داعی دیرینه‌لری در که

Given by laymen:

معروض بنده دیرینه‌لری در که

Of each Ex-Shéykh-ûl Islam:

دولت‌لو فضیلت‌لو افندی حضرت‌لری

۱، ۲ Of the Judges of Rouméli and Anatolia:

سماحت‌لو افندم حضرت‌لری

۳ Of the Istanbul Qadîsî and the Judges of Canon Law:

فضیلت‌لو افندم حضرت‌لری

۴، ۵، ۶ Of the functionaries of Haréméyn etc.:

فضیلت‌لو افندی

۷ Of the functionaries of Mûderriseen (Doctors of Theological Seminaries):

مکرم‌ت‌لو افندی

۸، ۹ Of the functionaries of the 8th and 9th grade:

مودت‌لو افندی

Of Chélébi Effendi (the Shéykh occupying the post of Mévlana Jélaléddini Roumi at Iconium):

رَشَادَتَاو افندی

Non-Moslem Clergy.

Of the Catholicos, Patriarchs, Bulgarian Exarch and Grand-Rabbi:

رُتْبَیْنَاهَا ! رَتْبَلُو افندی حضرتلری *Rûtbétpénaha!*

Of the Chancellor of Protestants (*Millét Vékili*):

سَعَادَتَاو افندم حضرتلری

Of Archbishops and Bishops:

سَمَاحَتَاو افندم

Of Pastors, Missionaries, Chief Priests and Priests:

حَرَمَتَاو افندی ; given by Moslems فضیلتَاو افندی

Commercial Terms اصطلاحات تجاریه

Accept (to) <i>qaboul ét.</i>	bargain <i>pazarlıq.</i>
accepter <i>qaboul édén</i> ; - ted <i>maq-bouloum dour.</i>	barrel <i>varél, fîchî.</i>
account <i>hisab, mouhasébé</i> ; -current <i>hisabî jari</i> ; on- <i>alél hisab.</i>	bearer <i>hamil.</i>
acquittal <i>ibranamé, ibra sénédi.</i>	bill of exchange <i>qambiyyal, policha</i> ;
action <i>hissé sénédi.</i>	- of lading <i>irsaliyé qaymésé.</i>
address <i>adrés, khitab.</i>	blank indorsement <i>béyaz jiro.</i>
advance <i>péshin, téslimat.</i>	bonds <i>tahrîl, séhim</i> ; <i>éshamî ou-moumiyé, qonsolid.</i>
advise <i>ikhbar ét.</i> ; letter of advice <i>ikhbarnamé, ikhtarnamé.</i>	bottomry <i>gémîniñ térhîni.</i>
agent <i>agénta, vékil.</i>	brévété, chartered <i>bératlî.</i>
agio <i>aqjé farqî, bash.</i>	broker <i>déllal, sîmsar.</i>
agreement <i>ouzlashma.</i>	brokerage <i>déllaliyé, sîmsariyé.</i>
allowance <i>ikram.</i>	budget <i>irad masraf deştéri, bûdjé.</i>
amount <i>meblagh, para.</i>	bulletin <i>jédvél, pousoula.</i>
assets <i>mévjoud, -at</i> ; <i>matloubat.</i>	bureau <i>qalém, idarékhané.</i>
assurance <i>sigourta, tééminat.</i>	business <i>oumour, ish.</i>
average <i>avarya, -malî.</i>	buy <i>satîn almaq, ishtira.</i>
Bail, to be - <i>kéfalét, -ét.</i>	buyer <i>múshtéri, alîjî.</i>
balance <i>múvazéné, -diftéri, bilancho</i> ; <i>baqiyéyi hisab, borj.</i>	Capital <i>sérmayé, résúlmal.</i>
bank <i>banqa</i> ; -shares <i>ésham</i> ;	cargo <i>hamoulé, yúk.</i>
-note <i>gayimé, banqnot.</i>	cash <i>para</i> ; in - <i>péshin, naqdén.</i>
banker <i>bankér, sarraf.</i>	certificate <i>ilmoukhabér, shéhadet-namé.</i>
bankrupt, -cy <i>múflis, iflas.</i>	change <i>tébdil, bozma.</i>
	charter <i>bérat, imtiyaz.</i>
	chattel <i>émvalî ménqoulé.</i>

check *chék*; coin *sikké*, *para*.
 commerce *tijarét*, *akhzouita*.
 commercial *tûjjari*; -law *canonou tijarét*.
 commission *gomisiyon*; -er *gomisiyonjou*, -*tûjjar*.
 company *qoumpanya*, *shirkét*.
 consols *qonsolid*, *ésham*.
 contract *mouqavélé*, *qontourato*.
 copy *qopya*, *nûskhé*.
 correspondence *moukhabéré*; -dant *moukhabir*, *adém*.
 course of exchange *piatsa*.
 credit *qrédito*, *itibar*; *matloub*; on - *vérésiyé*.
 creditor *alajaqlî*, *dayin*.
 currency *rayij aqjé*, *para*.
 custom *gêomrûk*, *rousoum*; -house *gêomrûk*, *rousoumat dayirési*.
 customer *mûshtéri*, *bayi*.
 Damage *zarar*, *ziyan*, *khasar*.
 days of grace *mûsaadé*, *mûhlét*.
 dear *bahalî*, *fiyatli*.
 debt *déyn*, *borj*.
 debit *zimmét*, *dûyounat*; (to) *zimmét qayd ét.*
 debtor *médyoun*, *borjlou*.
 deduction *ténzil*, *tarh'*.
 deficiency *achîq*.
 delay *téekhir*; without - *bila téekhir*, *sériyan*.
 demurrage *îstalya*.
 deposit *émanét*, *déposito*.
 destination *mahallî maqsoud*.
 discount *îsqonto*, *ténzil*.
 dissatisfaction *khoshnoudsouz-louq*.
 dissolution *féskh*, *laghv*.
 dividend *hisséyi téméttû*, *kîardan dûshén hissé*.
 double *chifté*; -entry *mûzaaf*.
 draft *qambiyal*, *politsa*.
 draw a bill (to) *politsa chékmék*, -back *gêomrûk résminiñ iya-dési*.
 drawer *késhidéji*.
 due *téediyési lazîm gélén*.
 duplicate *nûskhéyi saniyé*.
 Endorsement *jiro*, *havalé*.
 error *séhv'*, *khata*, *yaneîsh*.
 exchange *éjnébi piatsasî*, -*politsasî*; *mûbadélé*, *trampa*.

exports *ikhrajat*.
 Factor *gomisiyonjou*.
 fair *panayir*.
 final *qati*, *soñ*.
 firm *tijarétkhané*.
 foreign *éjnébi*.
 forestaller *madrabaz*, *mûhtékir*.
 freight *hamoulé*, *yûk*; (to) *gémî yûklétmék*, *tahmil ét.*
 fund *méblagh*, *aqjé*; *sérmayé*, *résûlmal*.
 Gain *kîar*, *qazanj*, *téméttû*; net-*safi téméttû*, *safi kîar*.
 goods *ésh-ya*, *mal*.
 guaranty *kéfalét*, *kéfil*.
 Honour (*politsayî*) *qaboul ét.*
 Import(ation) *idkhalat*.
 imputable *ténzili lazîm gélén*.
 indemnity *tazminat*.
 indorsement *jiro*, *havalé*.
 indorser *jiranta*, *jiro édén*.
 insurance *sigourta*, *tééminat*.
 insured *sigourtali*.
 interest *fayiz*, *gûzéshté*.
 inventory *mûfrédât déftéri*.
 invoice *fatoura*, *qayimé*.
 Letter *tahrirat*, *méktoub*.
 liability *zimmét*, *borj*.
 licence *roukhsat*, *béhiyé*.
 loss *zarar*, *ziyan*.
 Maker *médyoun*, *késhidéji*.
 mark *marqa*, *alamét*.
 market *charshî*, *piyatsa*.
 maturity *vadéniñ ikmalî*.
 memorandum *hisab pousoulasî*.
 merchandise *mal*, *émta'a*.
 merchant *tûjjar*, *tajir*.
 money *aqjé*, *naqîd*.
 monopoly *inhisar*.
 mortgage *réhin*, *véfa*.
 Negotiable *géché*, *rayij*.
 net *safi*; *îsqontosouz*.
 Offer *satlîgha chîqarilan mal*.
 office *idarékhané*, *oda*.
 order *émr*, *sîparîsh*.
 Package *pakét*.
 partner *shèrik*, *ortaq*; -ship *shirkét*, *ortaqliq*.
 patent *bérat*, *imtiyaz*.
 pattern *mostra*, *êornék*.
 pawn, pledge *réhin*.
 payable *téediyési méshrout olan*.

- payee *aliyî, hamîl*.
 payment *têdîyê, lêda*. [*goulê*]
 personal property *emcalî mên-*
post posta, - raporou; - office
postahand; - order manda.
 power of attorney *elkîalêtsamê*.
 price *fiyat, qiyamê, baha; current*
fiyatî jari, rayîj.
 principal *sêrmayê*.
 protest *protêsto*.
 Quality *nêc, jînc*.
 Real estate *emcalî gayrî mênqoulê,*
mal mûlk.
 ratification *tastîq*.
 receipt *ilmouhabêr, maqbouz; on-*
ba ilmouhabêr.
 reference *bir tijarêtkhand haq-*
qinda rêvîlên malûmat, shêha-
dêt.
 reimbursement *têstîm, têdîyê*.
 rent *ijar, kira*.
 responsible *mêscoul*.
 responsibility *mêscouliyê*.
 retail *pêrakêndê satîsh*.
 return *ardêt, îyadê*.
 Sale *satîsh, sarfîyat, sêrûm*.
 sell *satmaq, firokht êtmêk*.
 seller *bayî, satîjî*.
 satisfaction *mêmnoumîyê*.
 security *kêfîl, kefalêt*.
 S. G. D. G. (*sans garanti du*
gouvernement; hükûmêtiâ tê-
emînati olmaqizin).
 ship *gemi, sêfinê; -ment tahmîl,*
yâklêrmê; (to) tahmîl êt. yâk-
lêtmêk.
 simple *safi; adi*.
 sign *imzalamaq*.
 signature *imza*.
 smuggled *qachaq (mal, tâlûn)*.
 solid *mûtêbêr, qarec*.
 stamp: postage- *posta poulou;*
 revenue- *damga poulou, sêned*
poulou.
 stock *hissê, hissê sênedî*.
 superior *ala, aghêr (mal)*.
 Titled deed *tapou sênedî*.
 trade mark *alamêti fariqa*.
 trustee *casi, mûtêvêlli*.
 Ultimo *mahî sobîq, gêchên ay*.
 usury *têfêjîlêk*.
 Warehouse *maghaza*.
 warranty *kêfalêt*.
 weigh *tartmaq, vêzn êt.*
 weight *aghêrlîq, aqlê*.
 wholesale *topdan satîsh*.

لغتچی

Vocabulary.

Abandon (to) *braqmaq*, a. *térk ét.*"
 abate (to) *ashaghî varmaq*, *châ-qarmaq*, a. *ténzil ét.*"
 ability a. *qabiliyét*, *iqtidar*; *qou-drét.*
 able a. *qadir*, *mûqtédir.*
 ablution p. *abdést.*
 abode év, p. *khané*, a. *méskén.*
 abolish (to) a. *laghv*, *mahv*, *im-ha ét.*"
 abominable p. *napak*, *mourdar.*
 about a. *dayir*; *taqribén.*
 above *yoqarî*, *yoqarda*; *ûstûn.*
 absence a. *ghayboubét*; *fîqdan*, *yoqlouq.*
 absent a. *ghayib*, *namévjoud.*
 absolute a. *moutlaq*, *mûstaqil.*
 absolutely a. *qatiyan*, *kûllyén*, *as'la.*
 abstain (to) a. *ijtinab ét.*", p. *pér-hiz ét.*", *pérhiz toutmaq.*
 abstinence a. *ijtinab*, p. *pérhiz* *kîarlîq*; a. *imsak*, *orouj.*
 abundant *bol*, *choq*, a. *késir.*
 abuse (to) a. *ifsad ét.*", *bozmaq.*
 abyss a. *varta*, *lûjjé*, *q'ar.*
 academy p. *énjûméni danish*, f. *aqadémiya*; a. *méktébi ali.*
 accept a. *qaboul*, *akhz ét.*", *al-maq*, a. *razee olmaq.*
 access a. *téqarroub*, a. *doukhoul.*
 accident a. *qaza*, *vouqouat*, *hadisé.*
 acclivity *yoqoush*, *bayîr.*
 accompany a. *rifaqat*, *arqadash-lîq ét.*"
 accord (to) a. *ittifaq ét.*"; *vérmék.*
 according (to) . . . a. *gêoré*, *binaén*, *nazarén.*
 account a. *hisab*, *mou'amélé.*
 accumulate (to) *birikdirmék*, a. *jém ét.*"; *yîghmaq*, *toplamaq.*

accurate *doghrou*, p. *dûrúst*, a. *sahih'.*
 accusation a. *shikiâyét*, *ittiham.*
 ache *aghrî*, a. *véj'a.*
 acid *ékshi*; a. *hamiz.*
 acknowledge a. *iqrar*, *îtiraf*; *tanîmaq*; a. *tasdiq étmék.*
 acorn *palamout.*
 acquire (to) *tahsil ét.*"; *éoyrén-mék.*
 across *tarafîndan*; *arqîrî.*
 act (to) a. *harékét ét.*"; *étmék*, *yap-maq.*
 act, action *ish*, a. *f'il*; p. *jéng.*
 active *ishgûzar*; (verb) a. *f'ili* *mûtéaddi.*
 actually a. *filhaqîqa*, *sahihén*; (now) *shimdi.*
 acute *sivri*, *késkin*; a. *fétin*, (angle) a. *zaviyéyi haddé.*
 adamant *polad.*
 adapt (to) *ouydourmaq*, a. *mouva-fiq qîlmaq.*
 add (to) *qatmaq*, a. *zamm*, *ilavé ét.*"
 adder *éngérék yilanî.*
 addition *'ilavé*; (arith.) *jém'.*
 adieu! a. *éyvallah*, *Allaha ismar-ladîq*, f. *adiyo.*
 adjective a. *sîfét*, *vasf.*
 administer a. *idaré étmék*; *vérmék.*
 admiral *amiral*, *bahriyé mûshiri.*
 admire (to) *béyénmék*, a. *tahsin ét.*"
 admit (to) a. *qaboul ét.*"
 adore (to) *tapînmaq*, p. *pérés-tish ét.*"
 adult *bêoyûk*, *aqla baligh.*
 adultery a. *zina*, *fah'shiyat.*
 advantage a. *fayidé*, *kîar*, *istifadé.*
 adversary a. *khasim*, *'adou*, p. *dûshmén.*

- advice a. *nasihat*; *khabér*.
 advocate, f. *avoqat*, *dava vékili*.
 — (to) a. *iltizam*, *istis-hab*, *térvijét.*"
 affair *ish*, a. *maslahat*; p. *jéng*.
 affection a. *mouhabbet*, *houbb*; illét.
 affiance (to) a. *aqdî nikûah ét.*"
 affray *ghavgha*, a. *niz'a*.
 affront a. *tahqir*, *haqarét ét.*",
 t. *gujendirmék*.
 aforesaid a. *salif iz zikr*, *mézkûr*.
 afraid (to be) *qorqmaq*, a. *khafv*
ét."
 after *soñra*, a. *badéhou*, *badéma*.
 afternoon *ikindi*, a. *badéz zéval*.
 again *bir daha*, a. *tékrar*, *tékrarén*.
 age *yash*, a. *sinn*; a. *asr*, *dévr*,
éyam.
 agent a. *vékil*, *adém*, f. *agénta*.
 agitator a. *mouharrik*, *mûfsid*.
 agony a. *iztirab*; *halétûn néz'*.
 agree a. *qavl*, *ittifaq ét.*", *razi ol.*"
 agriculture a. *zira'at*, *rénjbérlik*.
 ague *sitma*.
 ah! *akh!*, *aman!* *vakh*.
 aid *yardim*, a. *mouavénét*, *imdad*.
 aim (to take) p. *nishan almaq*.
 air a. *hava*, *havayi nésimi*.
 alarm *qorqou*, a. *iztirab*, *héyéjan*.
 alas! *éyvah!* *yaziq!*
 alderman a. *ayan*, *sahibi noufous*.
 algebra a. *ilmi jébr*, *jébr*.
 alien a. *éjnébi*, t. *yadîrghî*.
 alike a. *mûshabih*, *béñzér*.
 alive *diri*, *sagh*, a. *hayy'*.
 all *hép*, a. *jûmlé*, *jémi*, *kûlli*.
 alleviate (to) a. *takhfif ét.*"
 alley *dar soqaq*, *chîqmaz*.
 alliance a. *ittifaq*, *ittihad*.
 allow a. *izin*, *roukhsat vérmék*.
 allowance a. *tayin*, *tayinat*.
 almanac a. *taqvîm*, p. *salnamé*.
 almond *badém*.
 almost *héman*, *az qaldî*.
 alms a. *sadaqa*, *eeyané*, *zékiât*.
 alone p. *ténha*; *yalîñiz*.
 aloud *pék*, p. *avazî bûlénd ilé*.
 alphabet *élifbé*, a. *houroufou héja*.
 already a. *zatén*; p. *hénouz*.
 also *da*, *dakhi*, a. *kéزالik*.
 altar a. *mézbah*.
 alter (to) a. *taghyir*, *tébdil ét.*"
 t. *déyishdirmék*.
 although *hér néqadar*, p. *éyérchi*.
 altitude *yûkséklik*, a. *irtifa*.
 altogether a. *jûmlétén*, *témamén*.
 alum *shab*, *shéb*.
 always a. *dayima*, p. *hémishé*.
 ambassador p. *élchi*, a. *séfir*.
 amber p. *kéhrûba*, *kéhribar*.
 ambergris a. *'anbér*, *ambér*.
 ambition a. *hîrsi shan*, *iqbal pé-*
réstlik.
 amble (to) *rahvan*, *éshkin*, *yorgha*
gitmék. [gîah.
 ambushade t. *pousou*, p. *kémin-*
 amiable a. *latif*, p. *khosh*, t. *tatlî*.
 ammunition p. *jébhané*.
 amount a. *yékûn*; *méblagh*.
 ample *bol*, *joshgoun*, a. *késir*.
 amulet a. *nouskha*, *tîlisim*, *hama-*
 amuse (to) *éyléndirmék*. [yil.
 ancestor a. *jédd*; (pl.) *aba ou éjdad*.
 anchor *démir*, *lengér*.
 anchovy *sardéla*, *sardalya*.
 ancient a. *qadim*, t. *éski*.
 ankle *topouq*, a. *kîab*.
 anecdote a. *hikiâyé*, *latifé*, *qissé*.
 angel a. *mélék*, *mélayiké*.
 anger a. *hiddét*, *khîrs*, t. *êofké*.
 angle a. *zaviyé*, p. *kêôshé*.
 angry *darghîn*, p. *ghazabnak*.
 animal a. *hayvan*.
 annals a. *tarikh*, (pl.) *tévarikh*.
 annoy (to) a. *tajiz ét.*", *osandir-*
 annual *yîllîq*, a. *sénévi*. [maq.
 answer a. *jévab*, p. *pasoukh*.
 ant *qarînja*, p. *mourché*.
 antagonist a. *moukhasim*, *raqib*.
 antelope *jéyran*, *jéylan*, p. *ahou*.
 antichrist a. *déjjaî*.
 anvil *êôrs*, *sal*.
 anxiety p. *éndishé*, a. *vésvésé*.
 ape *maymoun*, p. *kébi*.
 apology *êôzûr*; a. *tarziyé*; *mûda-*
 apoplexy *damla*, a. *nûzûl*. [fa'a.
 apostate a. *mûrtédd vulg. mourtad*.
 apostle a. *résoul*, *havari* (of
 Christ). [méydanda.
 apparent a. *zahir*, p. *ashikûr*.
 appeal a. *khitab*; *mûnajat*.
 appear (to) *géôrûnmék*; a. *zahir*,
 p. *nûmayan ol.*"
 appearance *géôrûnúsh*, a. *sourét*,
shékl; *zouhour*.

appendix a. 'ilavé, zamimé.
 appetite a. ishtiha, vulg. ishtah.
 apple élma, (of eye) géôz bébéyi.
 appoint (to) a. nasb, tayin ét."
 apprentice oushaq, p. shayird.
 apricot (dry) zérdali, (fresh) qa-
 yîsi.
 apron p. péshtimal, fota.
 Arabian, -bic arabi, arabja.
 arch kémér, p. taq.
 archbishop mitropolit, arachnort.
 archer p. kémankésh, tiréndaz.
 architect a. mimar, qalfa, p. ousta.
 aright doghrou, a. salim, sahih.
 arithmetic a. ilmi hisab.
 arm qol, p. bazou; a. silah.
 army ordou, p. léshkér.
 arrange a. tértib ét., t. dizmék.
 arrival gélish, a. vûrûd, vûsûl.
 arsenal f. térsané.
 art a. fénn, pl. fûnûn, sana'at.
 artery shah damar, a. shéryan.
 artichoke énginar, gangar.
 artificer a. ésnaf, éhli sana'at.
 artificial yapma, a. soun'i; taqlid.
 artillery toplar, topjou éslîhasî.
 ascend a. sou'oud ét.", chíqmaq.
 ascertain a. tahqîq ét."; yoqlamaq.
 ashamed (to be) outanmaq, a. hî-
 jab ét."
 ashes kûl, p. rémad.
 ask sormaq, a. istifsar, sival ét."
 ass éshék, p. khar, a. mérkéb.
 assassin qanlî, a. qatil, p. khoun-
 riz.
 assist yardîm, a. mou'avénét, iané.
 assuredly a. filhaqîqa, haqiqatén.
 astray yoldan sapmîsh, gûmrah.
 astrologer a. mûnéjjim, t. baqîjî.
 astronomy ilmi hiyét.
 atom a. zérré, jérhér; jûz.
 atone a. kéfarét ét."
 atrocity a. zûlm, mézalim.
 attack a. hûjûm, hamlé. [ét."
 attempt (to) chalîshmaq, a. téjribé
 attend, (upon) a. khîzmét ét."; (to)
 a. hazîr ol."
 attention a. diqqat; khass dour!
 attract a. jézb ét.", chékmék.
 auction a. mézad, mûzayédé.
 augment artîrmaq, a. téksir ét."
 August (month) avosdos, okosdos.

aunt (paternal) a. émé; (maternal)
 téyzé, a. hala.
 Austrian némché, némtsé.
 author mûéllif, mûharrir.
 auxiliary yardîmji; (verb) a. fiyli
 iyané, fiyli 'amm (§ 272, 309).
 avenge a. t. intiqam almaq.
 avenue a. jaddé.
 await béklémék, a. mountazîr ol."
 awake ouyanmaq.
 awe qorqou, a. déhshét, héybét.
 axe balta, girébi.
 axis a. mihvér.
 axle dingil.
 azure lajivérd, achîq mavi, géov.
 Baby bébék, chojouq, chagha.
 bachelor érgén, a. azab, békiar.
 back arqa, sîrt, a. véra.
 backgammon tavlou.
 bacon doñouz pasdîrmasî.
 bad a. féna, p. béd, t. kéôtû.
 bag a. késé, chouval; khourj, héybé.
 baggage pîrî pîrtî, pîrtî, a. éshya.
 bail a. kéfil. bait yém.
 bake pishîrmék, a. tabkh ét."
 baker ékmékji, fourounjou.
 balance a. térazi, p. mizan.
 balcony f. balcon, p. shahnishin.
 bald daz bashlî, daz, p. kél.
 ball top, gûllé; gourshoun; f. balo.
 balloon f. balon.
 ballot a. gour'a.
 band bagh, p. bénd; taqîm;
 bandage sarghî. [f. banda.
 bank sou kénarî, qîyî; a. sédd;
 f. banka.
 banker a. sarraf, f. bankér.
 bankrupt a. mûflis, méohlûz.
 banner bayraq, a. além.
 banquet a. ziyafét.
 baptism f. vâftiz, a. ta'mid.
 bar choubouq, sîrîq.
 barbarian a. vah'shi, yabani.
 barber bérbér.
 bare chîblaq, a. ûryan, t. achîq.
 barefooted yalîn ayaq, p. bérhéné
 bargain pazarlîq. [pay.
 barge mavouna; mayét vaporou.
 bark aghaj qaboughou; (of dog)
 ûrûmék, havlamaq.
 barley arpa, a. shayir.
 barn a. p. anbar, ambar.

- barometer a. *mizan ûl hava*,
 f. *baromètre*.
 barracks *qîshla*.
 barrel *fîchî*, f. *varél*, *varil*.
 barrow *él arabasî*.
 barter *trampa*, *déyish toqoush*.
 base *alchaq*, a. *édna*, *déni*, p. *khor*;
 (foundation) *daban*, a. *ésas*;
 f. *baso* (sés).
 bashful *outanjaq*, a. *mahjoub*.
 basin p. *léyén*; a. *kîasé*, *chanag*.
 basket *sépéd*, a. *zénbil*.
 bastinado *dayaq*, a. *falaga*.
 bastion a. *ta'biyé*, *tabya*.
 bat *chomaq*; *yarasé*, *géjé qoushou*.
 bath a. *ham'mam*, *sîjaq*.
 battalion *tabour*. [*ghavgha*.
 battle a. *mouharébé*, p. *jéng*,
 bay (gulf) *kêorféz*, (colour) *dorou*.
 bayonet *sûngû*, p. *nizé*.
 beacon a. *minaré*, p. *nishan*.
 beam *kirish*; (of sun) p. *pértév*.
 bean a. *baqla*; f. *fasoulya*.
 bear *ayî*; (to) *dayanmaq*, *gêôtûr-
 mék*, a. *tehammûl ét.*"
 beard *saqal*, p. *rish*.
 bearer a. *hamil*.
 beast a. *hayvan*; p. *janvér*.
 beat *dêôymék*; *bozmaq*.
 beautiful *gûzél*, p. *dîlbér*.
 beaver *goundouz*.
 bed *yataq*, *dêôshég*.
 bee *arî*, a. *zénbour*.
 beef *sîghîr éti*.
 beet root *panjar*, *chûkûndûr*.
 beggar *dilénji*, a. *sayil*.
 begin *bashlamaq*, a. *iptidar ét.*"
 behead *bashînî késmék*, a. *qatl*.
 behold! *ishté*, *nah!*, *na!*
 believe (to) *inanmaq*, *iman ét.*"
 bell (small) *chîngîrdaq*; (large)
chañ, *qampana*; (of a time-
 bellows *kêôruk*. [piece) *zil*.
 belly *qarîn*, a. *batn*, *batîn*.
 beloved a. *mahboub*, *mashouq*;
 (fem.) a. *mashouqa*, *mahboubé*.
 belt *kémér*, *gayish*.
 bend *éymék*, *éyilmék*.
 benediction *bérékét dou'asî*.
 benefactor *éfféndi*, a. *véli niymét*.
 bereave (to) a. *mahroum ét.*"
 berry p. *dané*, a. *habbé*.
 beseech *yalvarmaq*; a. *istid'a*, *réja
 ét.*"
 besides, -*dan ma'da*, -*dan bashqa*.
 besiege a. *mouhaséré ét.*"
 better *éyi*, *daha éyi*, p. *bih'tér*.
 bible a. *kitabî mouqaddés*.
 big *bêôyûk*, *iri*, *qojaman*.
 bile *safra*, *êôd*; a. *ghazab*.
 bill a. *hisab*, f. *pousoula*; a. *sénéd*.
 billet f. *pousoula*, *bilét*.
 bind *baghlamaq*, p. *bénd ét.*"
 bird *qoush*, p. *mûrgh*.
 biscuit f. *béksimét*, *galéta*, *gévrek*.
 bishop f. *épiscopos*, *mérkhasa*.
 bit a. *jûz*, p. *parcha*; a. *loqma*.
 bite (to) *isîрмаq*, *dishlémék*.
 bitter *aji*. —ness *ajîliq*.
 black *qara*, p. *siyah*, a. *ésvéd*.
 blacksmith *démirji*, p. *ahéngér*.
 bladder a. *mésané*.
 bleed (to) *qanamaq*; *qan almaq*.
 bless (to) *mûbaréklémék*, a. t. *béré-
 két oqoumaq*.
 blessing a. *khayr dou'a*, *bérékét*.
 blind p. *kêôr*, a. *a'ma*.
 blood *qan*, p. *dém*. — money
 a. *diyét*. — thirsty p. *khounriz*.
 blossom *chichék*, p. *ghonché*.
 blow (to) (wind) *ésmék*; (mouth)
ûflémék.
 blow a. *darbé*, *vouroush*.
 blue (light) *mavi*, *gêôv*; (deep)
lajivérd.
 blunt *kêôr*, *késméz*.
 board *tahta*; a. *méjlisi idaré*.
 boat *qayiq*, f. *filiqa*, *sandal*.
 body *gêôvdé*, a. *vûjûd*, *bédén*, p. *tén*.
 boil (to) *qaynamaq*, *qaynatmaq*;
pishirmék, *hashlamaq*.
 boiled souda *pishmish*, *hashlan-
 mîsh*; *qaynar* (sou).
 bold a. *jésour*, p. *dilavér*.
 bolster *yasdîq*, *yûz yasdighî*.
 bolt *sûrmé*, *sûrgû*.
 bombshell f. *qoumbara*.
 bone *kémik*. book a. *kitab*.
 boot *chizmé*. border p. *kénar*.
 bore (of a gun) *chap*; (to) *délmék*.
 borrow (to) *êôdûnj almaq*, a. *isti-
 graz ét.*"
 bosom *gêôkûs*, p. *siné*; *qoyoun*.
 bottle *shishé*; bottom *dib*.

bountiful *bol*, a. t. *bérékétli*.
 bow (to) *bashéymék*, a. *inqiyadét*.
 bow *yay*; a. *téménna*, *sélam*.
 bowels *baghîrsaq*.
 bowl a. *tas*, *kîasé*; *lûlé*; f. *qavata*.
 bowstring *kirish*, p. *zih*.
 box (chest) *sandîq*; (desk) *chék-méjé*, (small) *qoutou*; (on the ear) *sillé*, *toqat*; (tree) *shimshir*.
 boy *oghlan*, *chojouq*.
 brace (pair) *chift*; (braces) *asghî*.
 brain *béyin*, *béyn*.
 bran *képék*. branch *dal*.
 brandy *raqî*. brass *pirinj*.
 brave *yigit*, a. *jésour*, f. *péhlivan*.
 bread *ékmék*, f. *pidé*.
 breakfast *qahvaltî*. [maq.
 break *qîrmaq*, a. *késrét*."; *qîrîl-*
 breast *gêokûs*; *mémé*.
 breath *néfés*, *solouq*; a. *ténéffûsét*.
 bribe a. *rishvét*; (to) *rishvét vér-*
 brick *toughla*, *kirémid*. [mék.
 bride *gêlin*, a. *arous*.
 bridegroom *gûvéyi*, *damad*.
 bridge *keoprû*. bridle *bashlîq*.
 brigade *liva*. brigadier *miri liva*.
 bright *parlaq*, p. *roushén*.
 brilliant *pîrlantî*; *parlaq*.
 brimstone p. *kûlkûrt*.
 bring (to) *gétirmék*.
 broad *énli*; *génish*.
 brook *chay*, sou. broth *ét souyou*.
 brother *qardash*, p. *biradér*.
 bronze *touj*. brush *fîrcha*.
 buck *géyik*. bucket *qova*.
 buffalo a. *jamous*, *manda*.
 bug *tahta bitî*; *bêôjék*.
 build (to) a. *binaét*.", *yapmaq*.
 building a. *bina*; a. *tamir*.
 bull *bougha*. bullock *tosoun*.
 bullet *qourshoun*.
 bunch *salqîm*; *démét*, p. *désté*.
 burden *yûk*, p. *bar*, a. *hamoulé*.
 burial a. *jénazé alayî*, *défn*.
 buried *défn olounmoush*, a. *méd-foun*.
 burn (to) *yaqmaq*, a. *ihraqét*.";
 t. *yanmaq*.
 burning-glass p. *pértévsouz*, *khour-débeen*.
 burst (to) *patlamaq*; *patlatmaq*.
 bury a. *défnét*.", *gêommék*.

bush *chalî*, *chalîlîq*. [sab.
 busy a. *méshghoul*. butcher a. *gas-*
 butter *téré yaghî*, *kéré yaghî*,
 p. *kéré*; (clarified) *saghî yaghî*
 vulg. *say yaghî*.
 button *dûymé*, f. *qobja*.
 buy (to) *satîn almaq*, a. *ishtiraét*."
 buyer a. *mûshtéri*, a. *bayî*.
 buzz *vîzlamaq*, *vîz-vîz étmék*.
 Cabbage *lahana*, *kélém*.
 cabin (in ship) f. *qamara*.
 cage *cafés*. cake *qourabiyé*.
 calamity a. *afét*, *mousibét*; *béla*,
 calculate a. *hisabét*. [qaza.
 calendar a. *taqvim*, p. *salnamé*.
 calf *dana*. calico *chit*, *basma*.
 call *chaghîrmaq*; a. *tésmiyéét*."
 calm a. *asoudé*; (weather) a. *mûla-*
 calumny *iftira*, *bûhtan*. [yim.
 camel *dévé*, a. *jémél*, p. *ûshtûr*.
 camp *ordou*. candle *moum*.
 cane *qamîsh*; *déynék*.
 cannon *top*. canvass *yélkén bézi*.
 cap *fés*, p. *kûlah*, f. *kép*.
 capital p. *paytakht*; (money) *sér-*
mayé.
 captain (army) a. *zabit*; (navy)
 p. *sûvari*, f. *qaptan*.
 captive a. *ésir* vulg. *yés'sir*.
 caravan p. *kérvan*, a. *qafilé*.
 carcass *lésh*, p. *lashé*.
 card a. *mouqava*; f. *kart*.
 carder (of cotton) a. *hallaq*.
 caress *oqshamaq*, *taltifét*.
 cargo *yûk*, a. *hamoulé*.
 carnal a. *jismanî*, *néfsanî*.
 carpenter (house) *dûrgér*; (joiner)
doghramajî; (ship's) *maranqoz*.
 carpet *halî*, *khalî*, *kilim*; a. *séjjadé*
 (prayer-carpet).
 carriage *araba*.
 carrier *éshékjî*, *qatîrjî*; a. *hammal*.
 carrot *havouj*, a. *késhour*.
 carry *tashîmaq*, *gêôtûrmék*.
 cart *araba*, *qañlî*, *qañnî*.
 cascade *chaghlayan*, a. *shélalé*.
 case *sandîq*. cash a. *naqd*.
 cask *fîchî*. cast (to) *atmaq*.
 castle a. *qala'*. cat *kédi*.
 catch (to) *toutmaq*. catgut *kirish*.
 catholicos *qatoghigos*.
 cattle a. *hayvanat*. *davar*, *sîghîr*.

cauliflower *qarnabit*. [yiri.
causal (verb) a. *mûtéaddiyi tas-*
cause a. *sébéb, moujib, bayis, badi.*
cavalry *atlî, p. sûvari.*
cavern *maghara, in, a. ghar.*
ceiling *tavan; celery kéréviz.*
cell a. *hûjré. centre a. mérkéz, orta.*
cement *toutqal, zamq; alchî.*
certain a. *mouhaqqaq, a. t. shûbhé-*
chaff *saman. chain zénjir. [siz.*
chair *sandalya. chalk tébéshir.*
challenge *méydan oqoumaq.*
chamber *oda; (of mine) a. khaziné.*
change *déyishmék; déyishdirmék.*
channel *sou yolou, a. méjra.*
chapel a. *p. ibadétkhané, a. mabéd.*
character a. *siyrét (moral); (writ-*
ten) *yazî, a. khatt; (quality)*
a. *kéyfiyét.*
charcoal *kêômûr. [gûzar.*
chargé d'affaires a. *p. maslahat-*
charity a. *khayrat, sadaqa.*
charming a. *latif, p. dilbér,*
t. *gûzél.*
cheap *oujouz. cheek yanaq.*
cheat *aldatmaq, dolandirmaq.*
cheerful p. *shén, shénshoukh, kéyfli.*
cheese *péynir. chess p. satranj.*
chemise *qadîn géomléyi, a. qamis.*
cherry *kiraz; (morella) vishné.*
chestnut *késtané. chew chiynémék.*
chicken *pilij. child chojouq.*
chief *bash, sérgérdé, shéykh.*
chimney *ojaq, baja; lamba jamî.*
chin *chéñé. chip yonga.*
chisel *qalém. cholera qoléra.*
choice a. *ikhtiyar, yédi ikhtiyar.*
chop (cut) *késmék; (mince) qîymaq.*
Christ *Hazréti Isa, Kristos.*
Christian *khristiyan; isavee, mé-*
sihi; *mûmin, dindar.*
church f. *kilisé.*
cigar *sigara; (-case) tabaqa.*
cinnamon *tarchin. circle a. dayiré.*
circular *youvarlaq, a. mûdévvér.*
circulate *déônémék, a. déveran ét."*
circumcise (to) *sûnnét, khatn et."*
circumstance a. *hal, kéyfiyét.*
city p. *shéhir, shéhr.*
civil a. *nazik, zarif, térbiyéli.*
civilisation a. *médéniyét, téméd-*
dûn.

class a. *sînîf. clean a. t. témiz.*
clear *témiz; a. bérraq; t. achîq.*
clergyman a. *rouhani, rouhban*
girouhou. (Moslem) ouléma.
clerk a. *kîâtib, t. yazîjî, p. mirza.*
climate p. *ab ou hava, a. iqlim.*
cloak *qapoud, aba; clock a. sa'at.*
close *qapalî; yaqîn.*
cloth *béz; chouha. cloud boulout.*
clover *yonja. coal kêômûr.*
coarse *qaba, qalîn, bayaghî.*
coast *qîyî, yalî, p. kénar, a. sahil.*
coat f. *sétrî, sûrtougo.*
cobbler *éskijî, paboujjou.*
cobweb *êôrûmjék aghî.*
cock *khoroz; mouslouq.*
coffee f. *qahvé. coffin a. tabout.*
coin a. *sikké; (pl.) méskûkiât.*
cold *sovouq; a. névazil.*
colic *sanjî; collar yaqa.*
collect (to) *toplamaq, jém étmék.*
collection a. *méjmou'a.*
college a. *médrésé, méktébi ali.*
colonel a. *t. miralay.*
colour p. *réng. colt tay, sîpa.*
comb *taraq, p. shané. [p. jéng.*
combat a. *mouharébé, ghavgha,*
come *gélémék, a. vasîl olmaq.*
comet *gouyrouqlou-yîldîz.*
commend a. *émr, émir; f. gomanda.*
commence *bashlamaq, a. ibtidar*
commentary a. *téfsir, shérh'. [ét."*
commerce a. *tijarét, akhzou ita.*
common'oumoumi, amm; (-people)
avamm, avam'mî nas, éhalî.
communion a. *ûnsiyét; (Holy-)*
Ashayî-rabbani.
community a. *jéma'at; millét.*
companion *argadash, a. shérik.*
company a. *rûféqa, argadashlar.*
compare a. *mouqabélé, tatbiq ét."*
compass f. *pousoula; (pl.) pérgél.*
compatriot p. *hémshéhri.*
complain a. *shikîâyét, ishtikîa ét."*
complete a. *tékmil, tamm, kîâmil.*
compose a. *tértib, tasnif ét."*
composition a. *meqalé.*
comrade *argadash, a. réfiq.*
condition a. *hal; shart, shourout,*
shérayit.
conduct a. *harékét; tavrou haré-*
confidence a. *itimad, émniyét. [két.*

congratulate a. *tébrîk ét.*
 conquer (to) *zabt, fét-h ét.*
 consent a. *razi olmaq, qaboul ét.*
 consider *dûshûnmék, a. mûtala'a*
 consist (to) a. *ibarét olmaq. [ét.]*
 console (to) a. *tésélli ét.*
 consul f. *qonsolos, p. shéhbéndér.*
 consulate f. p. *consoloskhané,*
 p. *shéhbéndérkhané.*
 contain *almaq, a. mûhtévi ol.*
 content a. *razi, p. hoshnoud.*
 contraband *qachaq, yasaq.*
 contrary a. *khilaf, zidd.*
 controversy a. *mûbahasé, bahs.*
 convenient a. *mûnasib.*
 convent f. *manastîr.*
 convert a. *mûhtédi.*
 cook *ashjî; (to) pishirmék.*
 cool *sérin.* cooper *fîchîjî.*
 copper *baqîr; qazan.*
 copy a. *sourét, ayn.*
 coral *mérjan.* cord ip.
 cork *mantar.* corn a. *zakhiré.*
 corner p. *kêoshé, t. boujaq.*
 corporal *onbashî. [ét.]*
 correct *doghroutmaq, a. tas-hîh*
 correspondence *méktoublashma,*
 a. *moukhabéré.*
 correspondent a. *moukhabir.*
 corrupt *bozouq, chûrûk.*
 corsair *goursan, — gémisi.*
 cottage f. a. *goulîbé, tounjik.*
 cotton *pamouq.*
 cough *êoksûrûk; êoksûrmék.*
 council a. *méjlîs, shoura.*
 counsel a. *nasihat; — vérmék.*
 count *saymaq, ta'dad étmék.*
 counter p. *péshtahta.*
 counterfeit p. *sakhté, a. qalb.*
 country a. *mémlekét, p. êolké; kêdy.*
 couple *chift.*
 courage *yigitlik, a. jésarét.*
 courier *tatar, p. chapar.*
 courtyard *havli, havlou.*
 cover *êörtû; êörtmék.*
 coverlet *yorghân.*
 cow inék. coward *qorqaq.*
 cream *qaymaq, sùd yûzû.*
 creation *khîlqatî 'além.*
 credit a. *itibar; alajaq.*
 creditor *alajaqli, a. dayîn.*
 crescent *yarim ay, a. hilal.*

crime a. *jinayét.* crier a. *déllal.*
 criminal a. *jani.* cripple *cholaq.*
 crooked *éyri, gambour.*
 cross p. *hach, khach, a. salib.*
 crowd *qalabalîq.*
 crown a. *taj; (of head) dépé.*
 cruel a. *zalim, mérhamétsiz.*
 crumb *ékmék ichi, ékmék oufan-*
tisi.
 crust *qabouq.*
 cry (to) *baghîrmaq, aghlamaq.*
 crystal a. *billor, billour.*
 cucumber *khîyar.* cudgel *sopa.*
 cup *finjan; — board dolab.*
 cure *shifa vérmék, éyilétmék.*
 curiosity a. *méraq; a. tohafiyé.*
 currants *fréng ûzûmû.*
 curse a. *lanét, vulg. nallét.*
 curtain p. *pérdé.* cushion *yasdîq.*
 custom a. *adét; (tax) résmi géom-*
rûk, résm (pl. rousoum).
 customer *mûshteri.*
 customhouse *géomrûk dayirési.*
 cut *késmék, a. qat étmék.*
 cypress p. *sérv, sélvi.*
 Dagger a. *khanchér, qama.*
 daily *gûnlûk, a. yévni.*
 damage *saqatliq, a. zarar, ziyan.*
 damp p. *ném, némnak.*
 dance a. *raqs ét., t. hora tépmék.*
 danger a. *téhliké, moukhatara.*
 dark *qaranliq, a. zoulmét.*
 darling a. *mahboubé, mahboub.*
 date a. *tarikh; (fruit) khourma.*
 dated a. *tarikhli, mûvérrakh'.*
 daughter *qîz, p. dúkhtér, a. bint.*
 dawn *chinsabah, a. shafaq, féjr.*
 day a. *yévm, t. gûn, p. rouz.*
 deacon a. *shémmas, f. sargarak,*
diaconos.
 dead *êolû, p. mûrdé, jansîz.*
 deaf *saghîr, ishîtméz.*
 dear *bahalî, p. giranbaha; a. aziz*
(loved). My-, azizim.
 death *êolûm, a. mévt, mémat.*
 debt *borj, a. déyn (pl. dúyoun, -at).*
 debtor *borjlou, a. médyoun.*
 deceitful *aldadîjî, p. hiylékîâr.*
 deceive (to) *aldatmaq.*
 decide (to) *qarar vérmék, qarar-*
lashdirmaq.
 deck f. *géovérté. (It. cuverta.)*

- declare a. *i'lan ét.*, *néshr ét.*
 decline a. *zéval*.
 decree p. *férman*; a. *fétva*.
 dedicate (to) *taqdis*, a. *takhsis ét.*
 deep *dérin*; *qoyou* (colour).
 deer *géyik*, *qaraja*. [mék.
 defeat (to) *yénmék*, a. *ghalib gél-*
 defence a. *mouhafaza*, *mûdafa'a*.
 defendant a. *mûd'dayi aléyhi*.
 deficient *éksik*, a. *noqsan*.
 deformed *bichimsiz*, *bodour*.
 degree a. *déréjé*.
 deign a. *kérém*, *loutf ét.*
 delay (to) a. *tévaqqouf*, *téékhir ét.*
 delicate a. *nazik*, t. *injé*.
 delicious a. *léziz*, *lézzétli*.
 delight *sévinj*, a. *sûrour*.
 deliver (to) *qourtarmaq*, a. *khélas*
 deluge a. *toufan*. [ét."
 demand a. *istid'a*, *dava*.
 demolish *yénmék*, *bozmaq*.
 den in, a. *maghara*.
 deny a. *inkîâr ét.*
 depart (to) *ayrîlmaq*, p. *révan ol.*
 depend a. *tabi ol.*, *baqmaq*.
 deprive a. *mahroum étmék*.
 depth *derinlik*, a. *oumq*.
 deputy a. *vékil*, *nayib*.
 derision a. *istihza*, *zévglénmé*.
 derogatory *yaqîshmaz*.
 descend *énmék*, a. *nazil ol.*
 describe a. *tarif étmék*.
 desert *chéôl*, *béyaban*; (to) *qach-*
maq, a. *firar ét.*, *térk ét.*
 design a. *niyét*, *méram*.
 despair *ûmidsizlik*, a. *yés*, *fûtûr*.
 destiny a. *qadér*, *qîsmét*.
 detach *ayîрмаq*.
 devil a. *shéytan*, *iblis*.
 devote (to) *takhsis ét.*
 dew *chih'*, p. *shébném*.
 diamond *élmás*.
 diarrhæa a. *is-hal*.
 diary a. t. *mûkhtiré déftéri*.
 dice *tavlou zarî*, *zar*.
 dictionary *loughét kitabî*.
 die (to) *éôlmék*, *véfat ét.*
 difference a. *farq*, *ikhtilaf*.
 different *farqlî*, *bashqa*.
 difficult *gûj*, a. *mûshkil*.
 dig (to) *qazmaq*, a. *hafr ét.*
 digest (to) a. *hazm ét.*, *siñdirmék*.
 dignity p. *shan*, a. *mansîb*, *izzét*.
 dike *sédd*, *séd*, *khéndék*.
 diligent *chalîshqan*, a. *ghayour*.
 dine (to) *yémék yémék*, a. *ta'am ét.*
 dinner *yémék*, a. *ta-am*.
 dirt *kir*, *mourdarlîq*.
 disabled a. *saqat*. [khosh.
 disagreeable p. *namaqboul*, *na-*
 disappear (to) *gêôrûnméz ol.*
 disappoint (to) *aldatmaq*.
 discharge (to) *boshaltmaq*.
 discipline a. *téédib*, *inzibat*.
 disease *hastalîq*, p. *dérd*, a. *illét*.
 disgrace a. *rézalét*.
 disgust (to) a. *néfrét étmék*.
 dish *tabaq*; *qab*; *yémék*.
 dishonest a. *mûrtékib*, t. *khîrsîz*.
 disorder *qarîshîqlîq*.
 disperse (to) *daghîتماq*.
 distance *ouzaqlîq*, a. *mésafé*.
 distant *ouzaq*, *iraq*.
 distinguish a. *téfriq ét.*
 ditch p. *héndék*, *khandék*.
 divide (to) *bêôlmék*, *taqsim ét.*
 divine a. *ilahi*, *réb'bani*.
 do (to) *étmék*, a. *ijra ét.* (p. 128).
 doctor a. *hékim*, *tabib*.
 dogma a. *aqidé*, p. *aqayid*.
 doll *bébék*, *qouqla*.
 door *qapou*, *qapî*, a. *bab*.
 dormitory *qovoush*, f. *nînjaran*.
 double *iki qat*; *chifté*.
 doubt a. *shûb'hé*; *shûbhé ét.*
 doubtful *shubhéli*; -less *shûb-*
hésiz.
 dough a. *hamour*, *hamîr*.
 downy *tâylû*, *havli*.
 dragon *azhdérha*; *atlî*.
 drain *laghîm*, *gériz*.
 draughts (game) *dama*.
 drawers *ich donou*; *chékméjé*.
 draw (to) *chékmék*; a. *résm ét.*
 drawing-room, *mûsafir odasî*.
 dream a. *rouya*, t. *dûsh*.
 dress f. *rouba*, t. *ûstbash*.
 drink *ichmék*.
 drop *damla*; *damlamaq*.
 dropsy a. *istisqa*, vulg. *sîsqa*.
 drown (to) *boghmaq*; *boghoulmaq*.
 drum *davoul*.
 drunk p. *sérhosh*, *sérkhosh*.
 dry *gourou*, a. *yabis*.

duck *êordék*. dumb *dilsiz*.
 dung *gûbré*, *fishqi*.
 dungeon p. *sindan*.
 dust *toz*.
 Dutch *filéménk*.
 duty *vazifé*, *khizmét*.
 dwarf *jûjé*; *bodour*.
 dye *boya*; *boyamaq*.
 dynasty a. *sûlalé*, p. *khanédan*.
 dysentery *qanli is-hal*.
 Each *hér bir*, p. *béhér*.
 ear *goulaq*, a. *ûzn*.
 earn *qazanmaq*, a. *késb ét.*"
 earth *topraq*; a. *dûnya*.
 earthquake a. *zélzélé*, vulg. *zérzélé*.
 ease a. *rahat*; *qolayliq*.
 east *gûndoghrou*, a. *sharq*.
 Easter f. *pasqalya*.
 easy a. *rahat*; *qolay*, *souhoulétli*.
 eat *yémék*, a. *ékl ét.*"
 echo *yanqo*, a. *aksî séda*.
 eclipse (*gûnésh*, ay) *toutoulma*.
 economic a. t. *idaréli*.
 edge p. *kénar*, *ouj*; *aghîz*.
 education a. *talim ou térbiyé*.
 effect a. *nétijé*, *séméré*, *téésir*.
 effort a. *say*, *ghayrét*, *jéhd*.
 egg *youmourta*, a. *béyza*.
 either *ikisindén biri*.
 elbow *dirsék*.
 electricity f. a. *éléktriq*, *-iyét*.
 element a. *ûnsûr*, pl. *anasîr*.
 elephant *fil*.
 embark *gémîyé binmék*, *-bindir-mék*. a. *tahmil étmék*.
 embassy a. *séfarét*, — *khané*.
 embrace *sarîlmaq*, p. *dér aghoush ét.*" *qoujaqlamaq*.
 emerald a. *zûmûrrûd*, *zûmrût*.
 eminent a. *mésh-hour*, *shêôhrétli*.
 emperor f. *impérator*.
 empire a. *dévlét*, *saltanat*.
 employ (to) *qoullanmaq*.
 empty *bosh*, a. *khali*.
 enamel *miné*; *-ed minéli*.
 enclose *chévirmék*; a. *dakhil*, *léff ét.*"
 end *soñ*, *ouj*; (to) *bitmék*.
 endure *dayanmaq*; a. *téhammûl*.
 enemy a. *dûshmén*, p. *khasim*. [*ét.*"
 energy a. *qouvvét*, *ghayrét*.
 engaged a. *méshghoul*.

engagement a. *méshghouliyé*.
 engine f. *makina*; (fire) *touloumba*.
 engineer a. *mûhéndis*; f. *makinist*.
 English *ingiliz*; *ingilizjé*.
 engrave *qazmaq*, a. *hékk ét.*"
 engraver a. *hak'kiâk*, p. *kalémkiâr*.
 enigma a. *mou-amma*, t. *bilméjé*.
 enlarge a. *tévsee ét.*" *génishlétmék*.
 enmity a. *adavét*, p. t. *dûshménlik*.
 enough *elvérir*, a. *kiâfi*.
 ensign (flag) *sanjaq*; *bayraqdar*.
 enter *girmék*, a. *dakhil ol.*"
 entire *hép*, *bûtûn*, a. *jûmlé*.
 envelope a. *zarf*.
 envy a. *haséd*, t. *qisqanjliq*.
 equal p. *bérabér*, a. *mûsavi*; *aqran*.
 equator a. *khatti istiva*.
 equip *donatmaq*.
 error *yanlish*, a. *khata*, a. *séhv*.
 escape *qachmaq*, *qourtoulmaq*.
 especially a. *khousousa*.
 eunuch *khadîm*; *harém aghasî*.
 Europe *Avropa*.
 European *Avropali*.
 evacuate a. *takhliyé ét.*"
 evangelist a. *mûbésh'shir*.
 even *bilé*, a. *hatta*.
 even (adj.) *chift*; *dûz*; *doghrou*.
 evening *akhsham*, *aqsham*.
 evil *féna*, *kêôtû*; *fénaliq*.
 ewer *ibrîq*; (— bason) — *léyén*.
 exact a. *tamm*, *témam*, *doghrou*.
 examine a. *téftish*, *imtihan ét.*"
 examination a. *imtihan*.
 excellent a. *ala*, *aliyûl ala*.
 except — *dan ma'da*, *bashqa*.
 exchange *trampa*.
 excuse (to) a. *mazour toutmaq*, *roukhsat vérmék*.
 execute (to) a. *ijra ét.*" *qatl ét.*"
 expect a. *mémoul ét.*" *béklémék*.
 explain a. *iyzah ét.*" *añlatmaq*.
 extensive a. *vasi*, *génish*.
 exterminate *bitirmék*, a. *mahv ét.*"
 extol a. *médh ét.*" *t. êôymék*.
 extraordinary a. *févq-él-adé*.
 extravagant a. *mûsrif*.
 extremely a. *ghayét*, t. *pék*.
 eye *gêoz*. eyebrow *qash*.
 eyelash *kiprik*, p. *mûzhgiân*.
 Fable a. *hikâyé*, *masal*.
 face p. *chéhré*, t. *yûz*, a. *souret*.

- facilitate a. *tés-hil ét.*, *qolaylatmaq.*
 fact a. *haqiqat*; (in-) a. *fil haqîqa.*
 factory f. *fabriqa*, *kîarkhané.*
 faint (to) *bayîlmaq.*
 fair f. *panayir*; t. *gûzél.*
 fairy p. *péri*, a. *jinn.*
 faithful a. *sadîq*, *émin.*
 falcon *doghan*, a. *shahin.*
 fall (to) *dûshmék*, a. *souqout ét.*"
 false *yalan*; -jî, a. *kîazib.*
 fame a. *shêôhrét*, p. *shan.*
 family f. *familya*, p. *khanédan.*
 famine *qîtliq*, a. *qaht.*
 fan *yélpazé.*
 far *ouzaq*, p. *dour*, a. *bayid.*
 farewell a. *véda*; *él véda!*
 farm *chiftlik.*
 farmer *chiftji*, p. *rénjbér.*
 ferrier a. p. *nalband.*
 fast *chapouq*, p. *téz*; a. *orouj.*
 fat *sémiz*, *yaghli*; *yagh.*
 fate a. *qadér*, *qaza*, *qismét.*
 fathom *goula*j.
 fatigue *yorghounlouq.*
 fault *gousour*, a. *qabahat.*
 fear *qorqou*, a. *khavf*, p. *déhshét.*
 feast a. *ziyafét*, p. *bézm.*
 February *shoubat*, *pédîrvar.*
 feeble a. *zayif*, t. *zaboun.*
 feed (to) *béslémék*, *yédirmék.*
 feel (to) a. *hiss ét.*", *douymaq.*
 felt *kéché*, *kébé.*
 female *dishi*, p. *madé.*
 fever a. *hûmma*; *hararét.*
 few *az*, a. *qalil.*
 fidelity *sadaqat*, *véfa.*
 field a. *sahra*; t. *tarla.*
 fierce *azghîn*, *sért.*
 fife *dûdûk*, *qaval.*
 fig *injir*, *aydîn yémishi.*
 fight *ghavgha (qavga)*; p. *jéng.*
 figurative a. *méjazi.*
 figure a. *raqam*, *adéd*; *shékl*, *résim.*
 filbert *fîndiq.*
 file *yéyé*; *sîra*, a. *saff.*
 fill (to) *doldourmaq*; *dolmaq.*
 filth *mourdarliq*, *pislik.*
 filthy *mourdar*, *pis*, p. *napak.*
 final *soñ.* -ly a. *én nihayé.*
 find *boulmaq.*
 fine *injé*, *nazik*; a. *khalis*, *khass.*
 finger *parmaq*, p. *éngûsht.*
 finish (to) *bitirmék*, a. *khitam vér.*"
 fire p. *atэш.* fish *balîq.*
 flag *bayraq.* flame *aléf.*
 flat *dûz*, *yassî.*
 flea *piré.* fleet *donanma.*
 flesh *ét.* flood a. *sél*, a. *toufan.*
 flint *chaqmaq tashî.*
 floor *dêôshémé.* flour *oun.*
 flower *chichék*, p. *shúkûfé.*
 fluxion (cold) a. *nevazil*, *zûkkîam.*
 fly *sinék*; (to) *ouchmaq.* [*lamaq.*
 foal *tay*, *gouloun*; (to) *gouloun-*
 fodder *ot*, *arpa-saman*, *alaf.*
 foe p. *dûshmén*, a. *khasim.*
 fog *douman*, p. *mih*, *migh.*
 fond *méraqlî*, a. *haris.*
 food *yémék*, *yéyéjék.*
 foot *ayaq*, p. *pa*, a. *qadém.*
 forage *ot*, *arpa-saman.*
 force p. *zor*, a. *jébr*; *gouvvét.*
 ford *géchid*, *sîgh.*
 forehead *alîn*, *ann.*
 foreigner a. *éjnébi.*
 forerunner p. *péshrév*, t. *qilavouz.*
 foresight a. *basirét*, *frasét.*
 forest *orman*; a. *méshjéré.* [*ét.*"
 forget *ounoutmaq*, p. *framoush*
 forgive a. *afvét.*", t. *baghîshlamaq.*
 fork *chatal.*
 form *bichim*, a. *sourét*; (to) *yap-*
 fortifications a. *istihkiâmat.* [*maq.*
 fortnight *iki hafta.*
 fortress a. *qala*, *qalé.*
 forward *iléri*; *iléridé.*
 foundation f. *témél*, a. *ésas.*
 fountain *pouñar*; (jet) *fisqiyyé.*
 foul *tavouq.* fox *tilki.*
 fraud a. *hiylé.* free p. *azad*, *sérbést.*
 freedom *azadliq*, a. *hûrriyét.*
 freemason *farmason.*
 freeze (to) *doñmaq*; *doñdourmaq.*
 freight a. *naqliyé*, p. *navloun.*
 frequent *sîq*, *choq*, a. *késir.*
 fresh p. *tazé.* friend p. *dost.*
 Friday a. *jouma'a*, *jouma'.*
 frigate f. *fîrqateen.*
 fringe *sachaq.* froth *kêôpûk.*
 frog *qourbagha.*
 frontier p. *serhadd*, a. *houdoud.*
 frozen *doñmoush.*
 fruit p. *méyvé*, t. *yémish.*
 fry (to) *tavada pishirmék.*

frying-pan *tava*.
 fugitive *qachaq*, a. *firari*.
 full *dolou*, a. *mémlou*.
 funeral a. *jénazé alayî*, *jénazé*.
 fur *kûrk*.
 furious *azghîn*. furnace *ojaq*.
 furlough a. *izin*, *mézouniyét*.
 furniture a. *éshya*, f. *mobilia*.
 fury a. *hiddét*, *ghazab*.
 fuse *tapa*; (to) *éritmék*.
 future *géléjék*, a. *mûstagbél*.
 Gain p. *kîâr*, t. *qazanj*; *qazanmaq*.
 gallant a. *zarîf*, *nazik*, *kîbar*.
 gallows *dar aghajî*.
 game *oyoun*; (prey) *av*, p. *shikîâr*.
 garden p. *bahjé*, *baghché*.
 garlic *sarmîsaq*.
 garnet a. *lal*. gate *qapou*.
 gather (to) *toplamaq*.
 general a. *oumoumi*; f. *général*.
 generous *jéômérd*, a. *ali jénab*.
 genius a. *firasét*, *zékîâvét*.
 gentiles a. *tayifé*, p. *poutpérést*.
 gentle a. *mûlayim*, *halim*, t. *tatli*.
 genus a. *jins*, pl. *éjnas*.
 geography *joghrafiya*.
 geometry *ilmi héndésé*.
 get *almaq*; b. *hasîl ét.*"
 ghost a. *khayal*; *rouh*, p. *jan*.
 (the Holy ghost) *Rouhoul qouds*.
 gift (divine) a. *mévhibé*, *dadî haqq*;
 (superior to inferior) p. *bakhshish*, a. *ihsan*, *atiyé*; (inf. to sup.) a. *hédiyé*, p. *péshkésh*;
 (brought back from a journey) *armaghan*.
 gipsy *chingîané*, *posha*.
 girl *qîz*. girth *qolan*.
 give (to) *vérmék*, a. *ita ét.*"
 glad a. *mémnoun*, p. *shadman*.
 glass p. *jam*; a. *qadéh*.
 globe a. *kûré*.
 gloom *qaranlîq*; a. *gham*, *kédér*.
 glory *shan ou shéréf*, p. *jélal*.
 glove *éldivan*. glue *toutqal*.
 go *gitmék*. good *éoyéndéré*.
 goat *kéchi*. gold *altoun*.
 God a. *Allah*, *Allah Ta'ala*, *Jenabî*.
 Godhead a. *oulouhiyét*. [*Haqq*.
 good *éyi*, a. *ala*. goose *gaz*.
 gospel a. *injl*, pl. *énajil*, *bésharét*.
 gourd *qabaq*, *qantar qabaghî*.

gout a. *nigris*.
 grace a. *létafét*; *inayét*, *loutf*.
 grape *ûzûm*. grass *ot*.
 grateful a. *mûtéshékkir*.
 gratis a. *méjjanén*; *mouft*.
 grave a. *mézar*, *qabr*.
 grease *yagh*, ich *yaghî*.
 great *béoyûk*, a. *azim*, *jésim*.
 greedy a. *oubour*, *shish boghaz*.
 green *yéshil*.
 greyhound *tazî*.
 gridiron *îsqara*.
 grief a. *kédér*, *élé*m, *gham*.
 grocer a. *baqqal*.
 groom *séyis*. ground *yér*; 'arsa.
 growl *khîrlamaq*.
 guard *nêôbétji*; a. *khasa askéri*;
 (to) *béklémék*.
 guardhouse *qoullouq*.
 guess (to) a. *zann*, *qîyas ét.*"
 guest a. *mûsafîr*.
 guilt a. *qousour*, *qabahat*.
 gulf *kêôrféz*. gum *zamq*.
 gums *dish étî*.
 gunpowder *barout*.
 gutter *héndék*, *olouq*.
 gymnastic f. *jimnastîq*.
 Habit a. *adét*, p. *khoy*; a. *résm*;
 hail *dolou*, *ghîrji*. [*tabiyat*.
 hair *sach*; *qîl*, *tûy*.
 half *yarîm*, *nîm*, a. *nîsîf* (§ 207).
 halt *dourmaq*, *éylénmék*.
 hammer *chékîj*; (sledge) *varya*.
 hamper *sépéd*.
 hand *él*; (hour-) a. *agréb*; (minute-) *yélqovan*.
 handkerchief *méndil*.
 handle *sap*, a. *qabzé*.
 handsome *gûzél*, *yaqîshîqlî*.
 hang *asmaq*; (-down) *sarqmaq*.
 happy a. t. *sa'adétli*.
 harbour f. *liman*.
 hard *sért*, *pérk*; *gûj*.
 hare *tavshan*.
 harem a. *harém*, *zénané*.
 harm a. *zarar*, *ziyan*.
 harness *araba taqîmî*, *qoshoum*.
 harvest *bichin*; (-time) *hasad*,
hasad vaqtî, *orag vaqtî*.
 hasten a. *ajélé ét.*" hat f. *shapqa*.
 hatchet *balta*, *qirébi*.
 hate (to) a. *ikrah ét.*"

- haughty a. *maghrour*, *kibir*.
 have (to) a. *malik olmaq* (§§ 119 to
 hawk *atmaja* (*qoushou*). [122].
 hay *qourou ot*.
 hazard p. *bakht*, a. *qaza*, *qadér*.
 haze *sis*, *douman*.
 head *bash*; p. *sér*; a. *rés* (§ 203).
 headlong *bash ashaghî*, *sérnigûn*.
 heal (to) *éyilétmék*, a. *shifa vérmék*.
 health a. *kéyf*, *mizaj*, *sîh'hét*.
 heap *yîghîn*; (to) *yîghmaq*.
 hear (to) *diñlélmék*, *ishitmék*.
 heart *yûrék*, a. *qalb*, p. *dîl*.
 heat *sîjaqlîq*, a. *hararét*.
 heaven *gêok*, a. *séma*, (pl.) *sémavat*.
 (paradise) a. *jénnét*, p. *firdévs*.
 heavy *aghîr*, a. *saqil*.
 Hebrew *Ibrani*, *Yéhoudi*.
 hedge-hog *kipri*, p. *khar-pûsht*.
 heel *êokjé*, a. *aqab*.
 height *yûkséklîk*, a. *irtifa'*.
 hell a. *jéhénném*.
 help *yardîm*, a. *imdad*, *mou'avénét*,
iyane; (to) *yardîm*, *mou'avénét*
ét.
 hemorrhoids *mayasîl*, a. *basour*.
 hen *tavouq*. herb *ot*.
 herd *sûrû*. hero a. *qahriman*.
 hesitate (to) a. *téréd'dûd étmék*.
 hide *déri*; (to) *saqlamaq*.
 high *yûksék*, a. *mûrtéfi*.
 highway a. *jaddé*, p. *shah'rah*.
 hill *dépé*. hip *galcha*.
 hinge *rézé*, *méntéshé*.
 hire *kira*; (to) *kiralamaq*.
 history a. *tarikh*, pl. *tévarikh*.
 hit (to) *vourmaq*. hoarse *boghouq*.
 hold (to) *toutmaq*; (ship's) *ambar*.
 hole *délik*. holiday a. *tatil*.
 hollow a. *khali*, *téhi*, *ichi bosh*.
 holy a. *aziz*, *mouqaddés*; (of God)
 a. *gouddous*; (-Spirit) *Rouhoul*
Qouds.
 home *év*, a. *ayilé*; *vatan*, *mémlekét*;
 (to go —) a. *silâ étmék*, *silaya*
gitmék.
 honest a. *émin*, *sadiq*, t. *doghrou*.
 honey *bal*, a. *asal*, p. *mikh*.
 honour a. *izzét*, *itibar*, *shéréf*,
namous; (to) *izzétlémék*, *ihtiram*
hoofîrnaq. hope p. *ûm'id*. [ét.]
 hook *chéngél*; *qanja*, *ilik*.
 horizon a. *oufouq*, (pl.) *afaq*.
 horrible a. *makhouf*, *déshshétli*.
 horse *at*, p. *ésb*; *béygir*; (-man)
atlî, p. *sûvaree*.
 hospital p. *khasta-khané*.
 hostile p. *dûshmén*. hot *sîjaq*.
 hound *kêôpék*, *zaghar*, *tazî*.
 hour a. *sa'at*.
 house *év*, p. *khané*, a. *béyt*; *qonaq*.
 humanity a. *insaniyét*, *mûrûv'vét*.
 humble a. *mûtévasi*, *halim*; *khîm*.
 hunger *ajlîq*. hungry *aj*. [bîl].
 hurry (to) a. *ajélé ét.*
 hurt (to) *injitmék*, *ajîtmaq*.
 husband *goja*, a. *zévj*.
 hymn a. *ilahi*.
 hypocrisy a. *riya*, *mûrayilik*.
 hypocrite a. *mûrayi*, *mûnafîq*.
 Ice *bouz*. icy *bouzlou*.
 idea a. *fikir*, *tasavvour*.
 idiom a. *istilah*, p. *shiyvé*.
 idle *ishsiz*, *témbél*, *bosh gézén*.
 idol p. *pout*, a. *saném*, (pl.) *asnam*.
 ignorance a. *jéhalét*, *jéhl*.
 ignorant a. *jahil*, p. *nadan*.
 ill *kéyfsiz*, p. *hasta*, a. *mériz*.
 illness *hastalîq*, a. *maraz*.
 imagine (to) a. *tasav'vour ét.*
 imitate (to) a. *tagleed*, *iqtida ét.*
 impartial p. a. *bitaraf*, *insaflî*.
 impatient a. t. *sabîrsîz*.
 implore (to) *yalvarmaq*; a. *rija*,
niyaz ét.
 important a. *mouhimm*, *mûtébér*.
 impression a. *tééssir*; *éfkîâr*.
 imprison a. *habs*, *mahbous ét.*
 inch *parmaq*. incline (to) a. *méyl*.
 incognito a. *tébdil*, — *qîyafét*. [ét.]
 income a. *irad*. increase *artmaq*.
 indebted *borjlou*, a. *médyoun*.
 indeed a. *haqiqatén*; *êôylé mi!*
 industry a. *hîrfét*, *sana'at*.
 inform (to) a. *khabér vérmék*, *ikh-*
bar ét.
 ingratitude p. t. *nankêôrlûk*.
 inhabit (to) *otourmaq*, a. *sakin ol.*
 injury a. *zarar*; *saqatlîq*.
 ink a. *mûrékkéb*. (-stand) *divit-*
inn khan. inquire (to) *sormaq*.
 insane p. *divané*, t. *chîlghîn*.
 insect *bêôjék*. insert a. *dakhil ét.*
 inspect (to) *yoglamaq*.

- instruct(to) *êoyrétmék*, a. *talim ét.*
 integrity a. *témamiyét*; t. *dogh-roulouq*, a. *istiqamét*.
 intercede a. *rija*, *shéfa'at ét.*
 intercession a. *shefa'at*.
 interest a. *ménfa'at*, f. *éntéréso*; a. *fayiz*.
 interesting *mérak jélb édiyi*, *jalib*.
 internal a. *dakhili*.
 intimate *sîqî*, a. *mahrém*.
 intolerable a. *téhammûlû naqabil*.
 invitation a. *davét*.
 iron *démir*.
 irregular a. *nizamsîz*; (soldier) *bashî bozouq*.
 irrigate *yiyyqamaq*.
 island *ada*, a. *jéziré*.
 itch (to) *gijishmék*.
 ivory *fil dishî*.
 ivy *sarmashîq*.
 Jackal *chaqal*, *ghîyab*.
 jacket f. *chakét*; *mintan*. [var.
 January *kîanounou sani*, *Houn-jar qavanos*, *désti*, *kûp*.
 jaw *chéné*.
 jealous *kisqanj*, a. *hasoud*.
 jealousy a. *haséd*, t. *kisqanj*.
 Jehovah *Yéhova*.
 Jesus *Isa-él-Mésih*, *Isa*.
 Jew *yéhouidi*, *chîfit*.
 jewel a. *jévañir*, *mújévhér*.
 join (to) *bitishmék*, *bitishdirmék*.
 joke a. *shaqa*, *lateefé*.
 journal p. *rouznamené*. f. *journal*.
 journey *yol*; *séyahat*, *yoljoulouq*.
 joy *sévinj*, a. *sourour*, *shazlîq*.
 judge a. *hakim*, *qadî*.
 jug *désti*, p. *gûzé*.
 juice *sou*; (grape-) p. *shira*.
 jump (to) *sîchramaq*.
 Jupiter *mûshtéri yîldîzî*.
 just a. *adil*, *mounsif*.
 justice a. *adalét*, *haqqaniyét*.
 justify a. t. *haqqî chîqarmaq*.
 Keep (to) *saqlamaq*, a. *mouhafaza ét.*
 kettle *gûgûm*; f. *chaydan*.
 key f. *anakhtar*, a. *miftah*.
 kick (to) *tépmék*, *chifté atmaq*.
 kid *oghlaq*. kidney *béôbrék*.
 kill *êoldûrmék*, a. *idam ét.*
 kind a. *jins*, t. *soy*, *dûrlû*; *tatlî*.
 king *gral*, p. *padishah*, *hûkûmdar*.
 kiss p. *bousé*, *êôpûsh*; (to) *êôp-mék*.
 kitchen p. *ashkhané*, a. *matbakh*.
 kitten *kédi yavrousou*, *pisik*.
 knee *diz*, p. *zanou*.
 kneel (to) *diz chéôkmék*.
 knife *bîchaq*; (pen-) *qalémtrash*.
 knit (to) *êôrmék*.
 knock (to) (*qapou*) *chalmaq*.
 knot *dûymé*; *dûyûm*.
 know (to) *bilmék*.
 kuran *gouran*, *kélamî qadim*.
 Label *yafta*.
 labour a. *amél*, t. *ish*, p. *kîar*.
 labourer a. *amélé*, t. *ishji*.
 lace (gold-) *sîrma*; (false-) *qîlab-dan*; (thread-) f. *dantéla*; (tape-) *shérid*.
 lad *oghlan*, *chojouq*, *déliqanlî*.
 ladder *mérdivén*, p. *nérdûban*.
 lady *hanîm*. lake *gêol*.
 lamb *qouzou*. lamp *lamba*.
 lance a. *mîzraq*, p. *nizé*.
 land *qara*; (to) *qaraya chîqmaq*.
 language a. *lisan*, p. *zéban*, t. *dîl*.
 lantern f. *fénér*, *fanos*.
 lap *qoyoun*, *qoujaq*.
 large *béôyûk*, *îrî*.
 last *soñ*; (— night) *duñ géjé*, (to) *dayanmaq*, *sûrmék*.
 late *géj*; *sabîq*; *mérhoum*.
 lattice *qafés*. laugh *gûlmék*.
 laundry *chamashîrkhané*.
 laundress *chamashîrjî qarî*.
 law a. *qanoun*; *shériyat*, *shér'*.
 lawyer f. *avoqat*, a. *dava vékili*.
 lay (to) *yatmaq*; *yatîрмаq*.
 lazy *témbél*, *ténbél*, *ayar*.
 lead *qourshoun*; (to) *gêôtûrmék*.
 leaf *yapraq*, a. *varaq*.
 lean *zaboun*; (to) *dayanmaq*.
 leap (to) *sîchramag*, *hoplamaq*.
 learn (to) *êoyrénmék*, a. *tahsil ét.*
 leather *méshin*, *sakhtiyan*.
 leave (to) *braqmaq*; *chîqmaq*.
 led (horse) *yédék*.
 leech *sûlûk*; leek *prasa*.
 left *sol*. leg *bajaq*.
 legation a. *séfarét*, — *khané*.
 legend a. *hikîâyé*, *masal*.
 legislator a. *vaziyi qanoun*.

leisure *bosh vaqit*, a. *foursat*.
 lemon *limon*. length *boy*.
 lend (to) *êdûnj vérmék, vérmék*.
 leopard *qaplan*. lesson a. *dérs*.
 letter *yazî*, a. *harf*; *méktoub*.
 lettuce *maroul*. level *dúz*.
 lever *manavéla*.
 liberal *jêômérd, jivanmérd*.
 liberate (to) *qourtarmaq*, a. *khélas*.
ét."
 liberty a. *hourriyét*, p. t. *azadlîq*.
 library p. a. *kitabkhané*.
 lick (to) *yalamaq*. lid *qapaq*.
 lie *yalan*, a. *kizb*; — *sêôylémék*.
 (— down) *yatmaq, ouzanmaq*.
 life p. *jan*, a. *rouh*; (-time) a. *êômûr*.
 lift (to) *qaldirmaq*, a. *réf ét.*"
 light a. *nour*, t. *îshîq*; a. *khafîf*.
 lightning *shimshék*, a. *barq*.
 like *béñzér, gîbi*; (to) a. *hazz ét.*"
 lime *kiréj*. limited a. *mahdoud*.
 line *chîzgî*, a. *khatt*; *satîr*.
 linen *kétén bézi*; lining *astar*.
 linseed *kétén tohoumou, zéyérek*.
 lip *léb, doudaq*.
 listen (to) *diñlémék, qoulaq vér-*
mek.
 litter (for the sick) *téjgéré*.
 little *oufaq, kûchûk*, a. *saghir*.
 live (to) *yashamaq*.
 lively *janlî; qanî sîjaq*.
 liver *jîyér, qara jîyér*.
 living *géchim*, a. *téay yûsh*.
 load *yûk*; (to) *yûklémék*.
 loaf *somoun; kéllé shékér*.
 lock f. *kilid*; (to) *kitlémék*.
 locksmith *chilingir*.
 log *kûtûk*. long *ouzoun, boylou*.
 longitude a. *toul*.
 look (to) *baqmaq; bakîsh*.
 loom *dézgîah*. loose *géвшék*.
 lose (to) *yitirmék*, a. *ghayb ét.*"
 lord *éfféndi*; a. *Rabb*.
 love a. *ashq, mouhabbét; sérmék*.
 lover a. *ashîq*. low *alchaq*.
 luck p. *bakht*, a. *tali, taléh*.
 luggage a. *éshya, pîrî pîrtî*.
 lump *parcha*. lunch *qahvaltî*.
 lute a. *'oud, 'oud chalghî*.
 luxury f. *fantazi*.
 lynx *vashaq, êôshék*.
 Macaroni f. *maqarna*, p. *érishté*.

mace *topouz, gûrz, chomaq*. [a. *alét*.
 machine f. *makina*, p. *charkh*;
 mad *déli, divané*; (-dog) *goudouz*.
 madam f. *madama, hanîm, qoqona*.
 magazine f. *maghaza*, p. *ambar*;
 (powder-) p. *jébhané*; (periodi-
 cal) a. *résaléyi mévqouta*.
 magician a. *sihirbaz*, a. *sahhar*.
 magic lantern a. *sihiri siraji*.
 magistrate a. *zabit, hakim*.
 mahomedan a. *mûsliman, mou-*
hammédee.
 maiden a. *bakiré, t. qîz*.
 mail f. *posta*; p. *zirkh*, a. *silah*.
 maintain (to) *béslémék*.
 major *biñ bashî*.
 make (to) *yapmaq*, a. *imal ét.*"
 mallet *toqmaq*. mamma *anné*.
 man a. *adam, adém, insan*.
 manage (to) a. *idaré, zabt ét.*"
 mane *yélé*. manger *yémlik*.
 mankind a. *béni adém, névi insan*.
 mantle f. *qapot*, a. *férajé*.
 manufacture (place of-) f. *fabrika*;
 (article) a. *mal*; (to) *yapmaq*.
 manure *gûbré*, a. *zibil*, t. *térs*.
 manuscript *él-yazîsî*.
 many *choq*. map f. *kharta*.
 marble *mérmér*.
 march (musical) f. *marsh*; (sol-
 diers) *yêôrûmék*; (command)
 f. *arsh!*
 mare *qîsraq*.
 marine a. *bahri, bahriyé*.
 mark a. *isharét*, p. *nishan*.
 market p. *pazar; charshî*.
 marriage a. *nikîah, izdivaj*.
 marry (to) *évlénmék, évléndirmék*.
 martyr a. *shéhid*.
 masculine *érkék*; a. *mûzékkér*.
 master *éfféndi, agha; ousta*.
 mat *hasîr*. maxim a. *gayidé*.
 matches a. *kibrit*. [ziyé.
 mathematics a. *ouloumou riya-*
 meadow *chayîr*, p. *chimén, -zar*.
 meaning a. *ma'na*.
 measure *êôlchû*, a. *mîqyas*.
 measles *qîzamouq*. meat *ét.*"
 medicine a. *ilaj, déva*.
 meet (to) a. *tésadûf ét.*" *rast gélmék*.
 melon (musk) *qavoun*; (water)
garpouz.

melt (to) *érimék*.
 member *aza* (pl. *azavat*).
 memory a. *gouvvéyi hafîza*, *fikir*.
 mend (to) a. *tamir*, *térmim ét.*"
 merchant a. *tajir*, *tûjjar*.
 mercy a. *mérhamét*, *rahmét*.
 merely *dûzjé*, a. *adéta*.
 merit a. *istihqaq*, *liyaqat*.
 merry a. t. *kéyfli*, p. *shén*. [*dén*.
 message a. *khabér*. metal a. *ma-*
 method a. *ousoul*, *qayidé*, t. *yol*.
 microscope p. *khourdébeen*.
 middle *orta*, a. *vasat*.
 middling *orta*, a. *évsat*.
 midsummer *yaz ortasî*.
 might *goudrét*, *iqtidar*.
 mighty a. *qadir*, *mûqtédîr*.
 mild a. *mûlayim*, *hafîf*.
 milk *sûd*. mill *déyirmén*.
 mind a. *aqîl*, *fikir*, *zihin*.
 mine a. *ma'dén*, (pl.) *mé-a-dîn*.
 minute a. *daqîqa*; *mazbata*.
 mischief a. *zarar*, *ziyan*.
 miser a. *khasis*, a. p. *tamakîâr*.
 mist *sis*, *douman*.
 mistake a. *khata*, t. *yañlîsh*.
 mix (to) *qarîshdîrmaq*, a. *mézi ét.*"
 mob *galabalîq*, *ayaq taqîmî*.
 mock (to) *zévqlénmék*, a. *istihza ét.*"
 model p. *nûmouné*, f. *êornék*.
 modern *yéni*, a. *jédid*.
 modest a. *mahjoub*, *térbiyéli*.
 moist p. *ném*, t. *yash*.
 momentous a. *mouhimm*, *éhémm*.
 monarch p. *hûkûmdar* *padishah*.
 Monday *pazar értési*.
 money *para*, *aqjé*, a. *naqd*.
 monkey *maymoun*.
 month *ay*, p. *mah*, a. *shéhr*.
 moon *ay*, p. *mah*, a. *qamér*.
 moral a. *akhlaqi*; *hissé* (p. 119).
 more *daha*, a. *ziyadé* (p. 101).
 morning a. *sabah*.
 morrow *érté*, a. *sabah*.
 mosque a. *jami*, *mésjid*.
 most *éñ*, a. *ziyade* (p. 101).
 moth (flying) *pérvané*; *gûvé*.
 mother *ana*, p. *madér* (p. 58).
 motion *harékét*.
 mould *topraq*; a. *qalîb*.
 mound *dépé*, *tépé*.
 mount *dagh*; (to) *chîqmaq*, *binmék*.

mountain *dagh*, a. *jébel*.
 mourn p. *fighan ét.*" ; *yas toutmaq*.
 mournful p. *ghamkin*, a. *mahzoun*.
 mouse *sîchan*, a. *faré*.
 mouth *aghîz*, p. *dîhan*.
 move (to) *qîmûldanmaq*, a. *haré-*
két ét."
 mow (to) *bichmék*. mud *chamour*.
 mug a. *mashrapa*. mule *qatîr*.
 multitude *galabalîq*. [*ét.*"
 multiply (to) *choghaltmaq*; a. *zarb*
 murder (to) *êoldûrmék*. a. *qatl ét.*"
 murderer *qanlî*, a. *qatil*.
 museum f. *mûzékhané*.
 music a. *naghmé*, f. *mousiqâ*.
 musician f. p. *mousiqî shinas*,
mousiqajî.
 mosquito *sivri*, *sivri sinék*.
 mustache *bîyîq*.
 mustard *hardal*.
 mutton *qoyoun éti*.
 mystery a. *sirr*, *ésrar*.
 Nail (finger) *tîrnaq*; (iron) *éksér*,
chivi, *mîkh*; (to) *mîkhlamaq*.
 naked *chîplaq*, a. *ûryan*.
 name *ad*, a. *isim*, p. *nam*.
 named a. *mûsémma*, p. t. *namînda*.
 namely a. *yani*; *naphtha néft*.
 narrow *dar*, *énsiz*.
 nasty *pis*, a. *mékrouh*, *mourdar*.
 nation a. *millét*, *qavm*, *ûmmét*.
 native *yérli*. natural a. *tabiyî*.
 naughty *yaramaz*. navel *gêôbék*.
 naval a. *bahri*, *bahriyé*.
 navigation a. *séyri séfayin*, *gézmé*.
 navy *donanma*. near *yaqîn*.
 necessary a. *lazîm*, *mouqtazi*.
 necessity a. *hajét*, *zarourét*.
 neck *boyoun*. need a. *ihitiyâj*.
 needle *iyné*. negro a. *zénji*, *arab*.
 neighbour *qonshou*.
 nest *youva*. net *agh*.
 never p. *hich*, a. *asla*, a. *qat'an*.
 new *yéni*, p. *név*, a. *jédid*.
 news a. *khabér*, *havadis*.
 next *yandaki*, a. *atidéki*; *soñra*.
 nice *gûzél*, a. *ala*. night *géjé*.
 no *khayr*; *hich*, *hich bir*.
 noble a. *néjib*; *jins*.
 noise *sés*, *shamata*, *gûrûltû*.
 nonsense *sachma*, *bosh laf*.
 noon *êôylén vaqtî*, *êôylén*.

- noose *ilmék*.
 north a. *shimal*, f. *poryas*; (due-) *yıldız*; (-west) *qara yél*.
 nose *bouroun*. not *déyil*.
 nourish (to) *béslémék*, p. *pérverdé ét.*"
 now *shimdi*, a. *hala*, *élan*.
 number *sayî*, a. *adéd*, *mîqdar*.
 nurse (wet-) *sud-ana*; (dry-) *dada*; (sick-) *hastajî*.
 nut *fîndîq*.
 nutmeg *hindistan jévizi*.
 Oak *méshé*, *pélit*.
 oar *kûrék*. oath a. *yémin*.
 obedience a. *ita-at*. [ét."
 oblige (to) a. *kérém ét.*"; *méjbour*
 obscure *qaranlîq*; a. *moughlaq*.
 observe (to) a. *diqqat ét.*"; *baqmaq*.
 obstinate a. *inadjî*, *mouannid*.
 obtain *élé gétirmék*, a. *istihsal ét.*"
 occupy (to) a. *zabt ét.*", t. *toutmaq*.
 ocean *bahrî mouhit*, *oqianos*.
 odd *ték*; a. *touhaf*.
 ode a. *ghazél*, *qasidé*.
 offence a. *qabahat*, *gousour*, *souch*.
 offer (to) a. *taqdim ét.*"; *sounmaq*.
 oft, often a. *éksériya*, *choq défa*.
 oil *yagh*, p. *roughén*.
 old *ésgî*; (-man) *ikhtiyar*, *qoja*.
 olive *zéytoun*, *zéytin*.
 omelet *gayghana*.
 omen *fal*. on (p. 105).
 once *bir kerré*; (at-) *birdén*.
 onion *soghan*. only salt.
 open *achîq*; (to) *achmaq*.
 opinion a. *réy*, *éfkiâr*, *zann*.
 opium p. *afiyon*, *tiryaq*.
 opportunity a. *foursat*.
 opposition a. *moukhaléfét*.
 oppose (to) *qarshî qomaq*, a. *mani ol.*" [ét."
 oppress (to) *zoulm ét.*", p. *jéfa*
 orange *portougal*, p. *narénj*.
 oration a. *khitab*, *noutq*.
 order a. *émr*, *iradé*; *nizam*, *intizam*.
 ordinary *bayaghî*, a. *adi*.
 organize (to) a. *téshkil ét.*"
 original a. *asîl*, *aslee*.
 ornament *sûs*, a. *ziynét*, *haliyé*.
 orphan *êöksûz*, a. *yétim*.
 outrage a. *haqarét*.
 oven *fouroun*.
 overtake *yétishmék*, *toutmaq*.
 ox *êokûz*. oyster f. *îstridya*.
 Pace *adîm*, a. *qadém*; *yêôrûyûsh*.
 pack p. *désté*, f. *basta*; *déng*;
 (-horse) *yûk hayvanî*, *béygir*;
 (-saddle) *palan*.
 padlock *kilid*, *asma kilid*.
 page a. *sahifé*. pain *aghrî*, *sîzî*.
 paint *boya*; (to) *boyamaq*.
 painter a. *naqqash*, *réssam* (§ 610).
 pair *chift*. palace p. *saray*.
 palate *dimagh*, *damaq*.
 pale *réngsiz*, *dounouq*, *solghoun*.
 palm (tree) *khourma aghajî*; (—of
 the hand) *él ayasî*, *avouj*.
 pan *tava*, *saplî*.
 pantry *kilér*, f. *maghaza*.
 paper *kîûghîd*, vulg. *kéhad*.
 parasol a. *shémsiyé*.
 parcel (bundle) *boghcha*, *bohje*.
 pardon a. *afv*; (to) — *ét.*"; *baghîsh-*
lamaq.
 parsley f. *maghadanos*, *maydanos*.
 part p. *parcha*, a. *qîsîm*; *taraf*.
 partake p. *hissédar olmaq*.
 partial a. *khousousi*; *tarafgir*.
 partner *ortaq*, a. *shérik*.
 partridge *kéklîk*, p. *kébk*.
 party *taqîm*; a. *taraf*.
 pass *géchîd*; (to) *géchmék*. [ré.
 passage *yol*; *géchîd*; p. *bénd*, a. *iba-*
 passion a. *ghazab*; *mouhabbét*.
 passport *yol tézkérésî*, f. *pasaport*.
 past *géchmish*, *gechén*, a. *mazi*.
 pastry *hamour ishi*; f. *pasta*.
 patch *yama*; (to) *yamalamaq*.
 path *yol*, a. *jaddé*, *tariq*.
 patience a. *sabr*, *tehammûl*.
 patient *sabîrlî*; p. *hasta*.
 patriarch f. *patriq*; a. *ébûl aba*.
 patriot p. *vatan pérvér*.
 patriotism — *lik*, a. *houbbou vatan*.
 pattern a. *nûmûné*, *êornék*, *qalîb*.
 pavement *tash déôshémé*, *sal*.
 pavillion *kêôshk* a. *qasr*.
 paw (fore-) *pénché*; (hind-) *ayaq*.
 pay a. *ûjrét*; t. *gûndélik*; *aylîq*;
yîllîq; (to) *êôdémék*, a. *éda ét.*"
 peace *barîshîq*, a. *mûsaléha*.
 peach *shéftalî*.
 peacock *tavous qoushou*.
 pear *armoud*.

pearl *inji*. peasant *kêôylû*.
 pebble *chaqîl tashî, chaqîl*.
 peculiar a. *makhsous*; *touhaf*.
 pedlar *qoltouqjou, chértji*.
 peel *qabouq*; (to) *soymaq*.
 pen a. *qalém*; (-knife) *qalémtrash*.
 pension a. t. *téqa'ûd ma'ashî*.
 people a. *éhalî*; *millét, qavm*.
 pepper *qarabibér, bibér*.
 perceive (to) *gêormék, a. féhm ét.*"
 perfect a. *kîâmil, tamm*; *témam*.
 perform (to) a. *ijra ét.*" *étmék*.
 perfume *hosh qoqou, a. rayiha*.
 period a. *múddét, vaqît, zéman*.
 perish (to) *hélaq ol.*" ; *bitmék*.
 permanent a. *dayimi, qadim*.
 permission a. *roukhsat, izin*. [ét."
 permit (to) — *vérmék, mûsa'adé*
 perpetual a. *dayim, démirbash*.
 persecute (to) *qovalamaq*.
 Persia *Ajémistan, Iran*.
 Persian *ajém, irani*; (lang.) *Farisi*.
 person a. *shakhs, zat*; *adém*.
 persuade (to) *qandirmaq, a. iskiât*
 perverse *térs, a. mou'annid*. [ét."
 pest a. *véba, t. baba, youmourjaq*.
 petition a. *arzouhal, istid'a*.
 petticoat f. *miso fistan, miso*.
 pharmacy a. p. *éjza-hané*.
 pheasant *sûylûn qoushou*.
 philosopher a. *féylésof, hakeem*
 (pl. *hûkéma*).
 philosophy a. *ilmi hikmét, hikmét*.
 photograph *fotograf*; -er -ji.
 physician *hékim, tabib* (pl. *atibba*).
 pick *qazma*; (to) *qoparmaq*.
 picture a. *résim, tasvir*.
 piece *parcha*. pierce (to) *délmék*.
 pig *doñouz*. pigeon *gêôyérjin*.
 pile *yighîn; hav, khav*.
 piles *basour, mayasil*.
 pilgrim (to Mecca) *haji* (§ 409).
 pillow *yûz yasdighî*.
 pin *toplou, toplou iyné*.
 pinch (to) *chimdiklémék*.
 pious a. *dindar, mûtédéyin*.
 pipe (smoking) *chibouq, choubouq*;
 (water) *borya*.
 pistachio f. *fistiq*.
 pistol *tabanja*.
 pit *qouyou, chouqour*.
 pitcher p. *désti*. place *yér*.

pity a. *mérhamét*; (to) — *ét.*"
 plague *véba, (vulg.) baba*.
 plain *dûz ova*; a. *sadé, safi*.
 planet a. *séyyaré*. plant f. *fidan*.
 plaster *souva, sîva*; *yaqî*. [maq.
 play *oyoun*; (to) *oynamaq*; *chal*.
 pledge a. *réhin*; (to) — *qomaq*.
 plot a. *fitné, fésad*. plough *saban*.
 plum *érik*. plump *dolgoun, sémiz*.
 plunder *yaghma*. pocket *jéb*.
 poem a. *sheer*; *ghazél, qasidé*.
 poet a. *shayir*. poetry *shir*.
 point *ouj*; *bouroun*; *gêostérmék*.
 poison a. *zéhir*: poke (in) *sokmaq*.
 pole (of heavens) a. *qoutb*; *sîrîq*.
 policy f. *politiga*; a. *ousoul*.
 polish *perdah, a. jila*; (to) — *vérmék*.
 polite a. t. *nézakétli, térbiyéli*.
 pomegranate *nar*.
 pond *gêol, havouz*.
 pony *midilli*. poor a. *faqir*.
 porcelain f. *chini, farfourî*.
 pork *doñouz éti*.
 porte *qapou*; *Babî Ali*.
 portion a. *hissé, p. pay*.
 portrait a. *résim*.
 possess (to) a. t. *malik olmaq*.
 possible *olour, a. mûmkin*.
 post *dirék; posta*; a. *mémouriyét*,
 p. *post*. pot *qab, chanaq*.
 potato *patatés*. potter *chêomlékji*.
 pound *libra; lira £*; (to) *dêôymék*.
 pour (to) *dêôkmék*.
 poverty a. *fouqaraliq, zarourét*.
 powder (dust) *toz*; (gun-) *barout*.
 power a. *qouvvét; dévlét, hûkûmét*.
 practice p. *méshq, f. pratica*.
 praise a. *médh, séna, hamd*.
 prayer a. *niyaz, rija; dou'a*.
 preach a. *vaz ét*.
 preacher a. *vayiz, vazji*.
 precedent a. *émsal*.
 prepare a. t. *hazirlamaq, hazîr ét.*"
 present (time) *shimdi, shimdiki*;
 (gift) p. *bakhshish*; (to) a. *taqdim*
ét."
 preserve (to) a. *hîfz ét.*" ; *saqlamaq*.
 president a. *réyis, t. bash*.
 pretence p. *béhané, mahana*.
 pretty *gûzél, p. dilbér*.
 pride a. *kibr, ghourour*.

- priest f. *papas*, *késhish*.
 prince *béy*; p. *shahzadé*; f. *préns*.
 princess a. *soultan*; f. *prénsés*.
 principle a. *ésas*, *ousoul*, *qayidé*.
 print *basmaq*, a. *tab ét.*"
 printed *basma*, a. *matbou*.
 prison a. *habs*, *mahbés*.
 privilege a. *imtiyaz*.
 probably a. *ihhtimalén*, p. *belki*.
 professor a. *mouallim*, *mûdérri*s.
 profit p. *kîar*, a. *fayidé*.
 progress *ilérlemé*, a. *tégaddûm*.
 promise *vad*, *sêôz*.
 proof a. *isbat*, *délil*, *bûrhan*.
 proper a. *mûnasib*, p. *shayésté*.
 prophet p. *péyghambér*, a. *nébi*.
 proposal a. *téklif*.
 prose a. *nésir*, *shir olmayan*.
 proselyte *déônme*, a. *mûhtédi*.
 protect (to) a. *himayé*, *siyanét ét.*"
 proud a. *maghrour*, *kibirli*.
 proverb a. *darbî mésél* (p. 208).
 province a. *vilayét* (pl. *vilayat*).
 provisions a. *zakhiré*, *zahra*.
 pull (to) *chékmék*.
 pulley *maqara*. pulse *nabz*, *navz*.
 pump *touloumba*.
 punish (to) a. *tékdir*, *mûjazzat ét.*"
 purchase (to) *satîn almaq*.
 pure a. *saf*, *safi*, *khalis*, *témiz*.
 purple *mor*.
 purpose a. *niyit*, *méram*, *maqséd*.
 purse a. *késé*. pursue *kovalamaq*.
 push *yitmék*, *sûrmék*, *qaqmaq*.
 put (to) *qomaq*, a. *vaz' ét.*"
 puzzle a. *mouam'ma*; *loughéz*,
 (to) *shashîrtmaq*.
 Quadruped *déôrtayaqli*, p. *charpa*.
 quail *bîldîrjin*.
 quality a. *khassiyét*, *kéyfiyét*; *jins*.
 quantity a. *mîqdar*.
 quarantine f. *garantina*.
 quarrel *qavga*, a. *niza*, *mûnaza'a*.
 quarry *tash-ojaghî*, *tashlîq*.
 quarter *roub*, *déôrtde bir* (§ 208).
 quarters *yér*, a. *sémt*, *nahiyé*.
 queen f. *qralicha*, a. *méliké*.
 quench (to) *sêôndûrmék*.
 question *sival*; (to) — *ét.*" *sormaq*.
 quick *chapouq*, *téz*. (-silver) *jiva*.
 quicken (to) *chapouq ét.*" a. *istîjal*
ét."
 quiet p. *asoudé*, a. *rahat*, *ouslou*.
 quince *ayra*, vulg. *hayra*.
 quinine f. *qîna qîna*; *solfato*.
 quire p. *désté*; *êôzbé*.
 quite *bûsbûtûn*, a. *kûllyén*.
 quiver p. *tîrkésh*, t. p. *oqdan*.
 Rabbit *ada tavshanî*.
 race (running) *yarîsh*; a. *mûsaba-*
gat.
 radish *tourp*.
 rag *pachavra*, *chapout*.
 railroad, -way *démir-yol*.
 raiment f. *rouba*, a. *élbisé*, *ésvab*.
 rain *yaghmour*, a. *rahmét*; (to) —
yaghmaq; (-bow) *éléyim-saghma*.
 raise (to) *qaldîrmaq*, a. *térfi ét.*"
 raisins *qourou ûzûm*, f. *chamich*.
 rake *daraq*, *dîrmîq*.
 ram *goch*; (to) *sîqî doldourmaq*.
 ramble (to) *gézinmék*, *sûrtûnmék*.
 random (at-) *tésadûfén*.
 ransom a. *fidiyé*.
 rapid p. *chapouq*, a. *séri*, t. *hîzlî*.
 rare a. *nadir*. rascal *chapqîn*.
 raspberry *aghaj chiléyi*, *îzma-*
voula.
 rat *iri sîchan*, *gél él*, *pospol*.
 rather (somewhat) *bir az*; (in
 preference) *daha éyi*.
 ravage a. *khasarat*; (to) *talan ét.*"
 raw *chiy*, *pishmémish*.
 razor *oustoura*. reach *yétishmék*.
 read (to) *oqoumaq*, a. *mûtala'a ét.*"
 ready a. *hazîr*, *mûhéy'ya*.
 real *gérchék*, a. *haqiqi*.
 reality a. *haqiqat*.
 really *gérchékdén*, a. *filhaqîqa*, *fil-*
vaqî.
 reap (to) *bichmék*. rear *géri*.
 reason a. *aql*, *sébéb*, *hikmét*; *rajon*.
 rebel *asî*, *zorba*; (to) *isyan ét.*"
 rebellion a. *isyan*, *toughyan*.
 receipt a. *maqbouz sénédi*, *ilmou*
habér.
 receive (to) *almaq*, a. *akhz ét.*"
 reckon (to) *saymaq*, *hisab ét.*"
 recognize (to) *tanîmaq*.
 recommend (to) a. *tavsiyé ét.*"
 reconcile (to) *barishdîrmaq*.
 record (to) a. *qayd ét.* red *qîrmîzî*.
 redeem (to) *qourtarmaq*, a. *khélas*
ét."

- redeemer *qourtariji*, *khélastiâr*.
 reed *qamîsh*. (-pen) — *qalem*.
 refuge *sîghînajaq yér*, a. *mélja*.
 regard *nazar*; *itibar*; (to) — *ét.*"
 regeneration *yéni doghoush*.
 register *déftér*. regular *mûntazam*.
 regularity *nizam*, *intizam*, *ittirad*.
 reign (to) *saltanat ét.*", *hûkûmêt*
 reins *dizgin*, *térbiyé*. [*sûrmék*.
 rejoice (to) *sévinmék*, p. *shaz ol.*"
 relative a. *khîsim*, *aqriba*.
 reliance a. *itimad*, *émniyét*.
 religion a. *din*, *mézhéb*.
 remainder a. *baqîyyé*, *mabaqî*.
 remarkable a. *mésh'hour*.
 remember (to) *dér khatîr ét.*"
 remove (to) *qaldirmaq*.
 renegade *déônme*, *mûrtéd*.
 renewal a. *téjdid*, *yéniléme*.
 rent (to) *ijara vérmék*, — *tout-*
maq, *istijar étmék*.
 repair (to) a. *tamir ét.*" [*lamaq*.
 repeat (to) a. *tékérrûr ét.*" *tekrar*-
 repent (to) *tévbé ét.*" *pûshman ol.*"
 reply (to) a. *jéwab vérmék*.
 report *raporto*; (to) — *vérmék*.
 republic a. *jûmhouriyét*.
 reputation a. *izzét*, *itibar*, *shêôhrét*.
 resemblance a. *mûshabéhét*.
 resemble (to) *béznémék*.
 residence *qonaq*, a. *mékîân*, *év*.
 resist (to) a. *mouqavémét ét.*"
 resolve (to) a. *qarar vérmék*,
tasmim ét."
 respect a. *hûrmét*, *riayét*.
 rest *galan*, a. *baqî*; *rahat*.
 retire, retreat (to) *géri chékilmék*.
 return (to) *déônme*, a. *avdét ét.*"
 revenge a. *intiqa*, t. *êoj*.
 review a. *tékérrûr*; *résmi géchid*.
 reward a. *mûktâfat*, *ûjrét*.
 rheumatism *yél*, f. *rûmatizm*.
 rhyme a. *qafiyyé*.
 ribbon f. *qordéla*, *shérid*.
 rich *zengin*; *yaghli*, *sémiz*.
 ride (to) (*hayvana*) *binmék*.
 right *doghrou*, *haqq*; *sagh taraf*.
 ring *yûzûk*; (to) *chalmaq*.
 ripe *olmoush*, *yétgîn*. [*chîqmaq*.
 rise (to) *qalqmaq*, *yûksélmék*;
 rival *éngél*, a. *raqib*.
 river *irmaq*, a. *néhr*; *sou*, *chay*.
 road *yol*; a. *jaddé*.
 roast (to) *qavourmaq*, *kébab ét.*"
 (-meat) *qîzartma*, *rosto*.
 robber *khîrsîz*, *haydoud*, *harami*.
 roll (to) *youvarlamaq*.
 roof *dam*. room *oda*.
 root *kêok*. rope *ip*, *halat*.
 rose p. *gûl*. rotten *chûrûk*.
 rough *qaba*, *pûrûzlû*.
 round *youvarlaq*, top; a. *mûdévver*.
 royal a. p. *mûlûkiâné*, *shahané*.
 rub (to) *ovalamaq*, *sûrmék*.
 rude a. t. *térbiyêsiz*, *édébsiz*.
 rug *kéché*, *kilim*, *séjjadé*.
 ruin a. *kharabé*, *kharabiyét*.
 rule *gayidé*, *qanoun*.
 run (to) *qoshmaq*; *aqmaq*.
 rust *pas*. rye *chavdar*.
 Sabbath a. *sébt*, f. *shapat*; *giragi*.
 sabre *qîlij*. sad *kédérli*.
 sacred a. *mouqaddés*, *aziz*.
 sacrifice a. *qourban*, *fidiyé*.
 saddle *éyér*. saddler a. *sarraj*.
 safe a. *émin*; *sagh*, *saghlam*,
 a. *salim*.
 sage *aqilli*, *ouslou*; *ada chayî*.
 sail *yélkén*; *yola chîqmaq*.
 salt *touz*. salutation a. *sélam*.
 salute (to) *sélam vérmék*, — *almaq*.
 sand *qoum*. satellite p. *péyk*.
 sausage (dry) *soujouq*; (fresh)
boumbar.
 savage p. *yabani*, a. *rahshi*.
 save (to) a. *khélasét.*", *qourtarmaq*.
 saw p. *déstéré*. say (to) *démék*.
 scarce *nadir*. school a. *méktéb*.
 science a. *ilm*. scissors a. *maqas*.
 scold (to) *azarlamaq*, a. *tévbikh ét.*"
 scoundrel *oughoursouz*, *chapqîn*.
 scourge *qamchi*, *qîrbaj*.
 screw *vida*. scythe *tîrpan*.
 sea *déniz*. seal p. *mêôhûr*. [*sim*.
 seam *dikish yéri*. season a. *mév-*
second a. *saniyé*.
 secret a. *sîrr*; *gizli*.
 see (to) *géôrmék*. seed *tohoum*.
 seek (to) *aramaq*.
 seem (to) *géôrûnmék*; *béznémék*.
 seize (to) *yaqalamaq*; *qapmaq*.
 select (to) *séchmék*; *séchmé*.
 sell (to) *satmaq*; *vérmék*.
 send (to) *géôndermék*, a. *irsaî ét.*"

- separate *ayri*; (to) *ayirmaq*.
 series *sîra*. serious *aghîr*.
 sermon a. *v'az*. serpent *yîlan*.
 servant *oushaq*, *khîzmétji*.
 serve (to) p. t. *khîzmét ét.*"
 set *taqîm*; (to) *qomaq*; *dikmék*.
 settle (to) *hisablashmaq*; *yérlésh-mék*; *iskîân étdirmék*.
 sew (to) *dikmék*. shade *gêolgé*.
 shake (to) *sallanmaq*.
 shallow *sîgh*; *sachma*, *dibsiz*.
 shame a. *hijab*. shame! *ayîb!*
 shape *bichim*. share *hissé*.
 sharp *késkin*. shave p. *trash ét.*"
 sheath *qîn*. sheep *qoyoun*.
 shell *qabouq*. shepherd *choban*.
 shield *qalqan*. shine *parlamaq*.
 ship *gêmi*. shirt *gêomlék*.
 shoe f. *qoundoura*; p. *pabouj*.
 shoot (to) *atmaq*, *vourmaq*.
 shop a. *dûkkîân*, f. *maghaza*.
 shore a. *kénar*, *sahîl*, t. *yali*, *qîyî*.
 short *qîsa*. shoulder *oumouz*.
 shut (to) *qapamaq*; *qapali*.
 sick *hasta*, *kéyfsiz*, p. *namizaj*.
 side *yan*, a. *taraf*, *janib*.
 siege a. *mouhaséré*, f. *abloc*.
 sieve *qalbour*, *élék*.
 sight a. *nazar*, *baqîsh*; *témasha*.
 signal a. *isharét*. signify (to) *démék*; a. *délalét étmék*.
 silence a. *sûkût*. silk *ipék*.
 silver *gûmûsh*. sincere a. *samimi*.
 sing (to) *térén'nûm ét.*"; (bird) *éotmék*.
 single *yalin qat*; *ték*, p. *yégîané*.
 sink (to) *batmak*; *batirmaq*.
 sit (to) *otourmaq*; a. *jûlûs ét.*"
 situated a. *vaqî*. size *boy*, a. *qîta*.
 skill p. *hûnér*, a. *marifét*.
 skin *déri*. sky *gêok yûzû*.
 slave *yésir*; *kêôlé*; a. *jariyé*.
 sleep *ouyqou*; (to) *ouyoumaq*.
 sling *sapan*. slip (to) *qaymaq*.
 slow *aghîr*, *yavash*, a. *bati*.
 small *kûchûk*, *oufaq*, a. *saghir*.
 small-pox *chichék*.
 smell *qoqou*; (to) *qoqmaq*; *qoqla-smile* (to) a. *tébéssûm ét.*" [*maq*.
 smith *démirji*. smooth *dûz*.
 smoke *dûman*, *tûtûn*; (to) *tût-mék*, (tobacco) *tûtûn ichmék*.
 snake *yîlan*; *nargilé marpoujou*.
 sneeze (to) *aqsirmaq*.
 snow a. *qar*; (to) *qar yaghmaq*.
 snuff *énfiyé*; (-box) — *qoutousou*.
 soap *saboun*.
 society *dayiré*, *souhbét*; (company) *shirkét*; *ortaqliq*.
 soft *youmshaq*.
 soil (to) *kirlétmék*.
 solder *léhim*; (to) *léhimlémék*.
 soldier a. *askér*, (private-) a. *néfér*.
 song *tûrkû*, a. *sharqi*, *mani*.
 sorrow a. *kédér*, p. *dérd*, a. *qasarét*.
 sort *soy*, *dûrlû*, *chéshid*.
 soul p. *jan*, a. *rouh*. soup *chorba*.
 sound *sés*; *saghlam*; (to) *sés-lémék*; *yoqlamaq*.
 south *qiblê*, a. *jénoub*; (-east) *késh-ishlémé*; (-west) f. *lodos*.
 sow (to) *ékmék*.
 space *yér*, *méydan*; *araliq*.
 spade *bél*. span *qarish*.
 spark *qighîljim*, p. *shéraré*.
 spectacles *gêozlûk*.
 speech a. *noutq*, *kélam*; *khîtab*.
 spell (to) *héjélémék*. (-ing) a. *imla*.
 spend (to) *kharjamaq*; *sarf*, *téléf*.
 spice *bahar* (Ar. pl. *baharat*). [*ét.*"
 spider *êôrûmjék*.
 spinage *ispanaq*.
 spirit a. *rouh*; (liquor) f. *ispirto*; (courage) a. *jésarét*; (Holy —) a. *Rouhoul Qouds*.
 spiritual a. *rouhani*. (-ity) *-yét*.
 spittle *tûkûrûk*. spleen *dalaq*.
 spoil (to) *bozmaq*, *bozoulmaq*.
 sponge *sûngér*. spoon *qashîq*.
 spot *léké*; (place) a. *mérqi*, *yér*.
 spread (to) *yaymaq*, *sérmék*.
 spring *bahar*, *ilk bahar*; *yay*. (-wagon) *yayli araba*.
 spur *mahmouz*. spy a. *jasous*.
 squadron f. *filo*, t. *donanma*.
 square *dêôrt kêôshé*, a. *mûrébba*.
 stable *akhîr*; *tarla*.
 stain *léké*. stag *gêyik*.
 stair *basamaq*; (pl.) *mêrdivén*.
 stale *bayat*. stalk *sap*.
 stammerer *pélték*, *kéké*.
 stamp *damgha*, *poul*; (revenue-) *sénéd poulou*; (postage-) *posta poulou*, *méktoub poulou*.

stanza a. *béyit*, *béyt*.
 stand (to) *dourmaq*, *ayaqda dourmaq*; a. t. *gayim olmaq*.
 standard (flag) *sanjaq*, *bayraq*.
 star *yıldız*, a. *kévkéb*, p. *sitaré*.
 starch *qola*. start (to) *yola chîqmaq*; *mûtévéjjihén harékét ét.*"
 state a. *hal*; *dévlét*; *béylik*, *miri*.
 stay (to) *qalmaq*, *otourmaq*, *éylénmék*.
 steady *mûhkém*. steal (to) *chalmaq*; *sîrقات* *étmék*.
 steam a. *boukhar*, vulg. *boughou*, *islim*.
 steamer f. *vapor*. steel *chélik*.
 step *adîm*. steward *vékilkharj*.
 stick *déynék*; (to) *saplamaq*.
 stir (to) *qîmîldanmaq*, a. *harékét ét.*; *qarîshdîrmaq*, *altûst étmék*.
 stirrup *ûzéngi*. stockings *chorab*.
 stomach a. *mî'dé*, t. *qarîn*.
 stone *tash*; (of fruit) *chéyirdék*.
 stool *iskémlé*; *chouqali*, *havroz*.
 stoop (to) *éyilmék*; *méyillénmék*.
 stop (to) [intr.] *dourmaq*, *éylénmék*; [trans.] *alîqomaq*, *dourdourmaq*.
 storage *maghaza kirasî*; *ardiyé*.
 store a. *dûk'kîân*, f. *maghaza*; (pl.) a. *zakhiré*; (-room) *kilar*, a. *makhzén*, a. *ambar*.
 stork *léylék*, *haji léylék*.
 storm f. *fourtouna*. storey *qat*.
 story a. *naqliyét*, *hikîâyé*; *masal*.
 stove f. *soba*. strange a. *gharib*.
 stranger a. *gharib*; *éjnébi*; *yabanjî*.
 strangle (to) *boghmaq*.
 straw *sap*; *saman*. (-berry) *chi*.
 stray *yoldan sapmaq*. [lék.
 stream *chay*, *sou*, *aqîndî*.
 street a. *soqaq*, *mahallé*.
 strength a. *gouvvét*.
 strengthen (to) *gouvvétléndirmék*, *taqviyé ét.*"
 stretch (to) *gérmék*; *gérilmék*.
 stretcher *téjgéré* (*déstkéré*).
 strike (to) *vourmaq*; *chalmag*.
 string *ip*, *sijim*.
 strip (to) *soymaq*; *soyoulmaq*.
 strong a. *gouvvétli*, t. *sért*.
 stupid *sûrtûk*, *boudala*; *shashqîn*.
 submission a. *ita'at*, *inqîyad*.
 substance a. *jism*; *jévhér*.

substantive a. *ism*, *ismi moutlaq*.
 suburb f. *varosh*, *kéoy*, a. *jivar*.
 succeed (to) a. *mouraffaq ol.*" ; *yériné géchmék*, a. *khaléf olmaq*.
 suck (to) *émmék*. suet *ich yaghî*.
 suddenly *nagéhan*, *birdén biré*.
 suffer (to) *chékmék*, *zahmét chékmék*; (trans.) *qomaq*, *braqmaq*.
 suffocate (to) *boghmaq*; *boghoul-*
 suffix a. *édât*. [maq.
 sugar *shékér*.
 suit (of clothes) *qat*.
 summer *yaz*. sun *gûnêsh*.
 superior *fayiq*, *ala*, *éfzal*; *béoyûk*.
 supper *akhsham ta'amî*.
 (Lord's -) *Ashayi Rabbani*.
 support (to) *dayanmaq*; *arqa olmaq*, a. *iltimas*, *iltizam étmék*.
 suppose (to) a. *zann*, *farz étmék*.
 sure (to be) *éyi bilmék*, *émin olmaq*. surety a. *kéfil*.
 surely a. *élbétté*, *moutlaqa*.
 surface a. *sath* (*sat-h*), *yûz*.
 surgeon a. *jér'rah*.
 surgery *jér'rahliq*.
 surname a. *laqab*, *kûnyé* (§ 669).
 surprise a. *té-ajjûb*; (to) *basqîn vérmék*; *shashirtmaq*.
 surrender (to) a. *téslim ét.*" - *ol.*"
 suspect (to) *shûbhélmék*.
 suspicious *shûbhéli*, a. *méjhoul*.
 swallow *qîrlangîj*; (to) *youtmaq*.
 swear (to) *yémin ét.*" sweat *tér*.
 sweep (to) *sûpûrmék*, sweet *tatlî*.
 swell (to) *shishmék*, *qabarmaq*.
 swelling *shish*. swift *téz*.
 swim (to) *yûzmék*.
 sword *qîlij*. syllable a. *héjé*.
 sympathy a. *rîqqat*, *tévéjjûh*.
 symptom a. *alamét*, *ésér*.
 syntax a. *nahv*. system a. *ousoul*.
 Table *sofra*, f. *masa*; a. *jédvél*.
 table cloth *sofra bézi*.
 tail *gouyrourq*. tailor p. *térzi*.
 take (to) *almaq*; (- by force) *zabt ét.*"; *jébrén almaq*.
 tale a. *hikîâyé*, *masal*, *fiqra*.
 talk *laqîrdî*; (to) - *ét.*" , *laflashmaq*.
 tall *ouzoun boylou*.
 tallow *don yaghî*.
 tame *alîshîq*, *alîshqan*, *mazloun*.
 tar *qatran*. target p. *nishangiâh*.

- tariff a. *narkh*. Tartar Tatar.
 taste a. *lézzét*, t. *tad*; (to) *tatmaq*.
 tavern p. *méyhané*, *qoltouq*.
 tea f. *chay*. (- pot) *chaydan*.
 teach (to) *êoyrétmék*, *talim étmék*.
 teacher p. *hoja*, a. *mouallim*.
 tear (to) *yîrtmaq*; *gêoz yashî*.
 telegram *télégraf*.
 telegraph *télégraf*; (to) - *vour-*
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 telescope p. *dourbin* vulg. *dûldûl*.
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 temper a. *mizaj*, *méshréb*, *tabiyat*.
 tempest f. *fourtouna*, *bora*.
 temple a. *héykél*, *ma'béd*; (of the
 face) *shaqaq yéri*.
 tender a. *nazik*, t. *younshaq*,
 a. *mûlayim*.
 tent *chadîr*. tepid *îlijaq*.
 terrace f. *taratsa*; *dam*, *baja*.
 terrible *qorqounj*, a. t. *déhshélli*.
 terrify (to) *qorqoutmaq*.
 thank (to) a. *téshékkûr ét.*" (- you)
téshékkûr édérin, *mémnounoum*
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 thimble *yûksûk*. thin *injé*.
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 threshold *gapou éshiyi*, p. *asitané*.
 throat *boghaz*. throne *takht*.
 throw (to) *atmaq*, *éndakht ét.*"
 thumb *bash-parmaq*.
 thunder *yîldîrim*.
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 timber *kérésté*. till (to) *hérg ét.*"
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 timid *qorgaq*. timidity - *lîq*.
 tin *galay*; *ténéké*.
 tinder *qav*. tithe *êôshûr*, *ondalîq*.
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 toe *ayaq parmaghî*.
 together *bérabér*. token p. *nishan*.
 tomb a. *mézar*; *tûrbé*, *marqad*.
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 tooth *dish*. top *dépé*.
 torrent a. *sél*. torch a. *méshala*.
 torment a. *azab*. tortoise *tosbaghî*.
 torture p. *iskénjé*, a. *éziyyét*.
 total a. *yékûn*. -ly a. *kûllyén*.
 touch (to) *doqounmaq*, *déymék*.
 touchstone a. *méhékk*, *méhéng*
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 towel *havli*. tower a. *koulé*; *bourj*.
 town a. *qaryé*; *shéhir*.
 toy *ojounjaq*.
 trade a. *tijarét*, *alîsh vérish*.
 trademark *alaméti farîqa*, *marqa*.
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 treasure a. *khaziné*, *mal*.
 treaty a. *mou'ahédé*, *ahdnamé*.
 tree *aghaj*. tremble *titrémék*.
 trench *méteris*, *héndék*.
 triple *ûch qat*. tribute *vérgi*.
 trinity *salousou shérif*.
 troop *sûrû*, *kêômé*; pl. *bêolûk*.
 trouble *sîqintî*, a. *zahmét*.
 trousers *don*; p. *shalvar*.
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 Venus a. *outarid*.
 veranda *tahtaposh*, f. *taratsa*.
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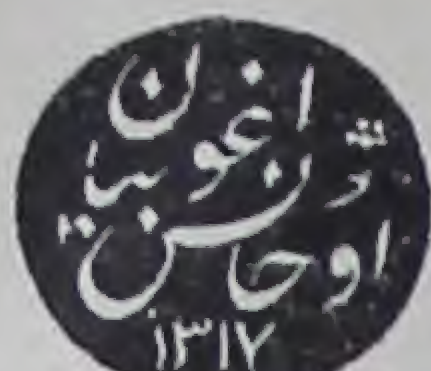
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خط جلی دیوانی - بجاف - Jélee Divanee

بسم الله الرحمن الرحيم
 الحمد لله رب العالمين
 والصلاة والسلام
 على سيدنا محمد
 وآله الطيبين الطاهرين
 أجمعين

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 أجمعين

جنا فالح كورده مكا
 روتی قزاقی فصول وازمان
 بادشاه سعید قسزان
 درین شاه عجمی لادشاه وادی لغت
 بسوی سوره امیه .

خط - رقه

Riqa

وَأَنزَلَ مِنَ السَّمَاءِ مَاءً فَسَلَطَ بِهِ الْأَشْجَارَ فَأُخْضِرَ اللَّهُ بِهَا الْبَلَدَ الْمَيِّتَ وَصَدَّقَ الْمَذْكُورَ
فَالْأَرْضُ خَضِرَةٌ وَأُولَئِكَ أَهْلُ الْإِيمَانِ

وَأَنزَلَ مِنَ السَّمَاءِ مَاءً فَسَلَطَ بِهِ الْأَشْجَارَ فَأُخْضِرَ اللَّهُ بِهَا الْبَلَدَ الْمَيِّتَ وَصَدَّقَ الْمَذْكُورَ
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Nésikh

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فَالْأَرْضُ خَضِرَةٌ وَأُولَئِكَ أَهْلُ الْإِيمَانِ

Sûlus

سُورَةُ

ستایش حضرت پادشاهی

تالیف

Taliq

ویرمیش بزه رازدان ادوار

بر پادشاه ستوده اظوار .

هر در لوستنایشه سزاوار

بر حامی بی بهانه مزوار

بزل آیتدیکمی لطفه غایت اولما

بوندن ده بیوک سعادت اولما

ای عرش سر بر سره سایه

سنسن بزی ایلین وقایه .

کلمکده در اهل التجایه

سایه کده صفای بی نه پایه

فرق صفاده خط حقایق

سلطانلغه حق بیله احق حسین

لَقَدْ عَلَّمْنِيكَ بِرُفْعِ جَانِبِي

Ijazét

فَضْلُ اجَازَتِ

أَيُّ ضَائِحٍ جَوْدٌ ، حَامِضٌ كَمَرٌ . أَيْ سَكَانٌ مَعْتَبُودٌ ،
مَتَعًا لِبَيْتِكَ . عِبَادٌ رَكْدَنُ أَيْ سَيِّدٌ يَكْبِي مَظْهَرُ
الْحَسَنَانِ فِي بَابِ إِزَالَةِ سَيِّئِكَ ، ذِي كَلَدٍ يَكْبِي دُرُوحًا
خَيْرُكَ وَحَيْرُكَ أَيْ لَيْسَ بِكَ .

خُلُقُهُمُ ، التَّحْطُّطُ كَأَهْمُ النُّجَى سَيِّئِكَ ، عَمِيرُ حَالِ الْفَقْرِ
يَسِيرُ الْفَقْرُ سَيِّئًا مُرَاجَعَتٌ أَيْ دَرَمٌ سَكَا يَا الْفُقَارَ رَمَزَ
الْأَهْلِي : أَلَا رَجِيهِمْ كُنَّا هُمْ يُؤَكِّدُونَ فَقَطْ سَيِّئِكَ عَفْوُكَ
أَوْنَدُكَ هَذَا يُؤَكِّدُ كَلِمَتَهُ .

دیوانه

نیا
بیا

Divanee

رتبه ثانیه

باب سرسری ترجمه و تخریصه از فیه فیض
سند و افتخار و مآجد و اهل کارم
مهری از فندی و لام مجده شایسته عافیه
سینه بولند یغنه بناء شاد و صبر
بورسله و امرو و امرو و امرو
جناب شهنشاهی موجب رحمت و عفو
ملوکانه مدد مومی از لیه و لیه و لیه
رتبه ثانیه توجیه و لند و ی

۱۳۲ ریح و لند و لند و لند و لند

مرد صوم . صوم بوم . حضرت نری . حضرت صوم . اولاد اولاد
اولوب اولوب . اولاد یقینه اولاد یقینه . بولما بولما

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کتاباً فرائض و معانی بسیار است - طلبه بطلان کلنجی به قدر کلیه لری بطلان
علی العباد باز به جبهه تمییز کلنجی که هر یک از این جبهه است - بر این فکری نزدیک
قال بسأله یاری . سأل محمداً کلنجی بطلان به سأل محمداً
محمداً کلنجی بطلان

فَقَدْ بَايَسَنِي بِكَ عَسَلَى كَوْشَرِهِ هَالِكُ رُوحِهِ بَرِيدِي نُوْدِكِهِ بَايَسِرْ اَوْلِيَّيْ
عَفْوَ مَسْقُومِ اَوْ زَيْنِهِ دِيْزِي كَبِيْ اَوْلِيَّيْ

مدرسہ معارف اسلامیہ جامعہ صدیقی افسری محکمہ افسانہ

عجم فائده مملکت . برید پانچم

معلمز ماہی صدی افندی محمورہ سارہ عجم حاتمہ شکرانہ

ایک بائیسہ ایک لطیف و طریفار لہو . مناسب و سرکشہ لری بمضا

استفادہ حاصل ہوا و ات عالی صحت استعجازی

وَأَعْلَىٰ صُلْبِهِ عَاجِزِي كَيْسٍ بِأَيْدِيهِ سَاحِرٌ .

مرکز پژوهش‌های بنیاد ملی حکمت‌های خفیه در راهی

ربانی جانب عالیہ

معروضہ خاکہ لکھ دے۔

ماہی بالی مجلسی شکار بندہ سراج طور و سوانغا زمنہ بالحوال

غير ان تسليم اوتوز التي عدد لبرای صفافی مطلوب عہد ایم

اولوب و عده صند و ابکی آی سر و انجمنه اب و ده کهنه زانفای

دیه پنجمه اولد یغده مبلغ مذکور ک مع فائضه و مصارف محاله

تحت حكم النفس ضئله . ايجاب هالك اهداير ليس استر هام اولو

اولیادہ امر و ارادہ اقصیٰ حقیرینکد ۹۱ ماریشہ

الحمد لله الذي هدانا لهذا

فَعَفِطْنَاهُ سَتَعْمَلُ بَعْضُهُ كَأَمَّا تَكُنْ

اسکال موضوعی

طا. ح. ك. ب. د. ه. ز. ح. ط. ي. ي.

سی کے . مال مال . بول بول . بوم بوم . افسی افسی

افتم افتم افتم . افندی . افندی . افندی . افندی . افندی .

مکتبہ ماکر دانتک سنوی استخانی پورفہ قسام برلوب ماه
 حالک اور برنجی صالی کوی قبل الزوال ساعت برنجیہ ارده لریه
 نریع طافات رسمی اجرا ابدیه مکنده جمعیت عاجزانہ منہ
 مینو۔ عالی شرفینا ہلیریدہ۔ ونقیاب اولی اور۔ ہوم
 مذکور۔ وہ لطفاً و تدریاً تریف بہ راعیہ ریک و بار
 مفرحت و مار پور۔ لسی۔ جاسید عصہ صدامانہ ساعیہ
 اولو۔ اقدم ۱۲ عربیہ

عرصہ خالار

عارف عمریہ نظام علیہ

دولتہ اقدم حضرتی

سودہ سی اسراستد عای جاکری بد معانقدیم قلنہ ،
 انطیز جہ وہ ایسیجہ بہ لغت کتابی نام اثر عا جہانہ مک
 طبع و نسیہ دائرہ بر قلعہ ر فضنامہ مک اعطانی پابندہ
 امر و فرمانہ مضمت مسہ الامر کد س ۱۰ طو لک لک لک لک

اوہانسی

تذکرہ اول ولیمہ جمعیت و عورت تذکرہ سی

افتم: بلفظ نقالی اولکڑہ کی تحفہ کوئی ساعت بسہ
قرا لکڑہ بندہ خانہ دہ ولیمہ جمعیت اجماعی مسلم اولکڑہ
ذات عالی برادرانہ لکڑہ رضی جمعیت مذکورہ بی تشریف اید
بندہ لکڑہ اصحابی پورہ لکڑہ افص نیاز مخلصہ ایتھم
۷۲ موسیٰ شاہ

عائدہ جمعہ بر جمعیت و عورت نامہ

ماہ مال و دینک پنجی جمعہ ایتھم اضافی ساعت پر دہ
بندہ خانہ کڑہ عائدہ جمعہ بر جمعیت انصاری حکم اولکڑہ
ذات عالی لکڑہ رضی عائدہ جمعہ تشریف لکڑہ بالخاصہ رہا اولکڑہ ایتھم

جواب سوافقت

تذکرہ علیہ لکڑی کمال ممنونیتہ اوقووم و عورت برہ کڑہ

اجابت ایدہ جاسی عصر ایدہ رسم ایتھم ۷۲

و عورت تذکرہ سی

معارفہ و ایتھم

مذرتام

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مکتوب بر کزده جواب ویره مدیکده طرولوی نه درجه آما مساک
کوستردیکسی بنده کزده بیلیم . فقط ما غلامک کترتی بیلک
بنی نصریر اتمز صنی طالع امیریکز . به دیواره برییه محاسم
اوده محکزه . دست محکزی بنده حاکمک زانآ دوجار اولم
آلوی تشید اتمک دیکده . مکتوب کزده جاریمه منظم .

برادر م اقدم

توصیه نامه

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 مرهم تعدیل اوله صبر عیل - بایک برآه آفدم قلوب مستدینه
 در وید مکتوبتجه الم اوله سی جناب می لایمونه بالضرع
 نیاز ایلکده بر اقام ۶۲ شش

هده دیکنی : یفوجا

الایسی هده سندیه و دلاوی

بر دوسه نکر نامه

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هده کرطایرینی کمال منورینه الدم. سزی تأسیه بدیم کم
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 توجهاتکرا استد عاونه بر وسیله منه عدایده رم اقام

۱۷۲ ۴۱۹

فخر سرفا بلرم .

نه لر تجدد انید که عبودیتیم تراید انجمله ؛ افندیمزده وای
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 سزی کمال حاصله سوده ؛ وجهیم ؛ دعای نمازی عمر و فبال
 عالیکز ابد مفرور . هر حالده توجیهات سامیه و انجلیزیه
 بقاسنی اسرار مایه فتنم کلام ایلم اقدم ۲
 محد و مکز ؛ صدفیم

از دوایج تبریکات

کریم کزیک تر و جندنه و ولای تبریکاتی عصه ابد افتخار ایدیم
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 ناسفم جناب رحمانه طرفینی معور اید سیه اقدم ۲
 محبه کز ؛ مانیا .

تبریکات

قار راسم اقسام !

نمره نمای فضل و عفت اولد خاندانه عالیه کزیک دست بید

فتوہ واریات اجازت نامہ سے معادل اولیہ ائیر علوم علیہ
 سارا دتاریخی صاحب المدیریہ طرفزدہ بالامضا افندی موی الہ
 بدینہ اعطا قلندی ۱۲۸۵ نمونہ ۱۲۸۵

انٹولہ قولہ جی لہیت مدیری
 طرفزدہ او وارو ریسی

انٹولہ قولہ جی لہیت معامونی طرفزدہ
 یسی چارینز ترانی

حاصل ویتہ زیور بہ ہضرا افندیک دست نہ مکتبہ
 مدو صلا علوم والہ تدریس کردہ بی نظماً تدریس و تحصیل
 انجسہ و جو مدت طرفزدہ متوالیا ابراہیم معارضہ سیرتہ آبا
 تاد بالہجہ اول یعنی بیہ ائیر سارا دتاریخی موی الہ
 بدینہ اعطا قلندی ۱۲۸۵ نمونہ ۱۲۸۵
 برہامہ رقی مکتبی مدیری

صفت

مکتوبات شری

سال جدید تبریک نامہ

سویلیہ یدرم!

نجدید سال مناسبہ حیات مکرانہ و صدیقی مکرانہ کتب

زکریا به يوسف اغناک بتصرف اولیٰ فی ۴۶ نومردی برب
 انصاب سزنی مع باغچہ بکری دت یک غمده بدل ایل استر
 مبابه ایدہ جک اولطه سترئ مرقومک تبعه دولتعلہ
 اید وکنی مشر اشو علم وضرایه قلصا مدر نما
 ل ۱۸ کوریلے فردی مومجوت

مقدما یکنی اردوی همایونہ بیادہ برنجی آدیک برنجی بلوکنک
 بوز پایی ستونا صالح اغناک بیواہ اوله ری ترک ایلدی
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 بر حیات اوله قلربی و مرقومانده خدیجه نک لهوزاره وری
 میده اشو علم وضرایه بالتره اعط قلندری هخرانه
 مختار محله مای بالی

مها و نام لک

رازده وبقه والکاهه کفام افندی مکتبرک علوم والند
 مقررہ ہی ترتیب مخصوصی وجهه تدیس و تحویل انجمنه
 واخلادہ عیدہ بیلہ لکیت معلومک توجهه مظهر اولیٰ بقه

والتاسم

باری نظیر والتاسم لله

در سعادته نور عثمانیه ده رازی افندی خاتمه مقیم و طریقی
 فائل اعادته اوله بنده عدد برای عثمانی مطلوب
 استخلاصه طرفه تسلیم شده هر چه بجا باید رسد کند نام و
 طرفه اوله ده اجرا ایتک اوزره ارغاد خاتمه
 ۶ نومرونی اوطه ده مقیم برخی صنف دعوا وکیلانده غرض
 مار غار بوس افندی به وکیل طاعه نصب و نیجه ایدیمی به
 اسیر والتاسم بالامضا افندی سوی الیه اعطای

۷ نومرونی در سعادته و کلبه خاتمه مقیم
 و نظیره اغریه

بالا ده مروضه امضایک و نظیره اغریه افندی کند
 امضای اولیغی نصیب اوله

در سعادته و طریقی

علم و خبر

محل از شملکله مار و بروس ولد سرکبی اغا صوری قیاده

ص و معلوم فاللاریفی بایه اولونمک ۹۹ لایله
و انکله ناز

کفالتام

صافع دولت و مملکت مضر اولیایه هر نوع کتب و رسائل
طبع و تمیل اتمک اوزره بر طبع کتایه طالب اولاننده
دولت علیه ده معادل و آغوش ما طوبیایه افسانیک طبعاً
نظامنامه سی اعطانه توفیقاً حرکت ایدیه بکنه شافل اولدیجه
اسیر کفالتام م جانب مکتب سیه بر تقدیم قلمص ۱۸
استیاده طار و یکایه

قونطراطو

مر ز بفرنگ باشاره سی موقوفه واقع معلوم الحد و
جمعاً التي روغم نریومی و و خنده لهره استرایه زرع اتمک و
موجود اتمارک سیه روی رخی کندی عائد اولی اوزره
نه طالب قاسمی ابتدا سینه کله جک منه و نه هضیه قدر
بر نه مدله وینا ناریه اولمق اوزره و سیه لایله اتمارک
باغجوانه علی انما به اجماع ایلیم ۲ بر سیه سیه

بوز اوج نسی ایلوی اتداسنه سباطی نهانته دن انی الیوه
مکتب اجرئی اولو سکر عدد بیری عثمانی مقبوضه ۶۲ لایله لایله

مرد بفرنده واقع انطویه

فوله جی قرینه داری

جوامع لکوانین

اشیر بیک اوجیون اومه لکون نسی تموز معاشم اولو دین
بوز غرضه معارف دینه سده مقبوضم اولعه اوج سده اوله

۲۱ بوز بدی فله ارسنی مکتب

۲۲ زکی معاشم داری

چک تحریر

a Check

د. سعادته قره دی لیون بانقه سته

اشیر سدن ابرازنده بابا بیاضه بدروس افندیه بوز عدد

عثمانی براس نادر ایدیه سکر ۶۲ لایله لایله

ابرا نامه

an acquittal

تاریخ ابراهامه دیکه بازارچی او هانی اغا دنده اولون

موقوفه کافه سی افندوا سیمفا ایلیمه اولوب آرسه کدینه کتبا

و یا امریه بر وجه بالا بابت آنست که عدد برای عثمانی تأدیه شد
 حسابی که بجهت سکنه بیدار نقداً افتاد و بحدود ۱۰ هزار تومان
 فروخته

Indorsement

عبره

لایحه عثمانی معالی مری افندی تأدیه ابیه سکنه بدل حساباً
 مأخوذ در « ۲ » هزار تومان کبار بابت کبرک

امرندی پنهان بولون

مبایع عثمانی

a Note

فهرده تاجری در مقابل کریم افندی به حساب ابیه بیکم مال بدی
 اولری بر وجه بالا بابت آنست که عدد برای عثمانی دریم
 اولوب تار بجهت اولون بر کوه مرور شده کنده امریه اولی
 ابیه بیکم « ۲ » هزار تومان مراد بانست

a Receipt

مقبوضه سند

مکتب طلبانده قیصری علی خا با طهر افندی که اسبوی با طهر

سَدَانَكْ اَنَواعِي سَ.

بِجَانِي كِي پِي سَتِي كِي

۹۰

..... عَزْوَسَد

تَارِجَمَدِه اَعْبَاراً طَفَافَه بِرَكُوَه وَبِهَر لِيَرِيه شَهَرِي بِكَرْمِيه
بَارِه فَارُضَه تَجَارَه مَقْبَرَاغَه اَزِير لِيَاوَه اَو حَانَسِ افَذِي
بِدَغَه بِرَوَجِ بِلَا بِالْأَزْدَتِ بِكْ عَزْوَسَدِه افَذِ وَاسَدَا

الْبَدَم ۱۷ اَمْسُو سَاحِ الْمَدِينَه

نَصِيب

بُولِي سَدَف

بِي عَمَلَانَا

a Draft

فِيصَرِيه وَنِيَر فَاتَدَه بِالْبَغِيَانِ اَرِيْمَه افَذِيه مَارِيْمَه اَوْرِي
كُوَه مَسْكُوَه اَسُو بُولِي مَكْ مَاعِلِي بُولِي كِبَارِيه كِبَر كُوَه اَعْلَا

P.30

مطالعه

۱. فوسه بره بونکده .

سوال

سه زنگه ميه ؟

قار داسه فقير ميه ؟

او غلامه اي ميه ؟

سه ابو ميه كرنو ميه ؟

قير قار داسه اي ميه ؟

بر داغ بو كك مي ؟

اونلر كنج ميه ؟

بیر فقير ميكن ؟

آه دكيز بر بونك مي ؟

آه بابا بر بونك بر فوسه ميه ؟

جواب

اونت زنگه ميم .

اونت فقير در .

اونت او غلامه اي در .

به اي بم .

اونت قير قار داسه اي قير .

اونت بو كك .

اونت ! كنج در .

بیر زنگه ميم اين .

قاره دكيز كو بونك در .

اونت بر بونك بر فوسه

—

۱. او . او بویوکدر . ۲. برآدم . آه برآدم
 آه آدم ۳. قاره دگیر . قاره طاع . آه دگیر .
 آه طاع . ۴. برآه کل . آه کل . قیرمیزی کل .
 ۵. کورتو برچوچو . پو برکورتو چوچو .
 کورتو چوچو بود . ۶. ارباقسه . اولقیه
 شهر اوزاق . ۷. شهر اوزاق . ۸. برآت . برتسه
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 آه . بوفسه آند . بوفسه آه مید .
 قاره . ۱۰. قاره دسه کج . کج . اولی
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 بوفسه . فوشد . اوقوسه کوزل برقاره
 فوسد ۱۲. آه دگیر . بویوک بر دگیر .

۱. ابد کویوک ایم . ۲. سه کجیه ۳. اولر زنجیه در
 ۴. بابا ایل . ۵. آت کورتو . ۶. او شهر اوزاق .
 ۷. شهر اوزاق . ۸. هوا صبا . ۹. اوت صبا .

۸ بوبوك طاع . داغ . بوطاخ بوبوك مبد . بر
 بوبك طاع . ۹ ابو بوبوك . ابی بوبوك بوبوك
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 بو برای آتد . برای آت . ات ابی د . ۱۱ او
 بر شهر . بر یاقبه شهر . شهر یاقبه مبد . شهر
 او اقدر . ۱۲ هوا ابی د . هوا بجا مبد . هوا
 صفوقد . صوغوقد . ۱۳ قرداسه قار داسه
 قار داسه وقیز قار داسه زکیمه دلسر . قار داسه قیز
 قار داسه . بابا . و آنا . ابی دلسر ۱۴ سه بوبوك .
 صیبه ؟ کوبوك صیبه ۱۵ قره ، قاره ، قاره صیبه
 قره طاع . قره دکیز . دکیز . دکیز . ده دکیز آف
 دکیز . آف بابا . آف طاع .

ترجمه ۲

۱ . آت . برآت . ابی برآت . ابی آت . برآت
 و بر او کوز . ۲ بر او . بوبوك بر او . بوبوك

صحیفہ ۱۷ بونی آہٹک

طام . طای طامه . ال الی . الله قول قول

کولی . کورہ . چولہ . قولہ . کورہ . کولسہ .
آنا . آناہ . آرا . آریسہ . فہرہ . سہو و کیسہ و لمہوت

سَوَه . بَوَلَوَه . قَبَلَنَدِي . قَبَلَنَدِي . قَبَلَنَدِي . قَبَلَنَدِي
 اِسْتَمَك . بِسَهْ كَلَرِي . كَطِم . بِاَسَار . اَوَّلِيك . آسَو .
 اَوَه . سَاكِر . كَوَز . بِهَرَل . فَوَل . كَوِيك . كَلْ اَوَلَو .
 قِسْمِ اَوَّلِ صَرْفِ تَرْكِي

صحیفہ تعلیم = ۱

۱ بر صوبه ، صوبه ۲۰ بر قوسه . قوسه ۳ اوکوز
بر اوکوز ۴ شوره . برده ۵ . بر پاقه کوی
پاقه بر کوی ۶ بر کسک بر طاع (داغ) بر یوکا
داغ ۷ او زاف شهر . شهر او زافده . او شهر او زافده

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صحيفة ١١ ندي

صا لا اوس . ص د ر ت . ص د ت . ص ل ت . ص ل ت .

P.22

صحيفة ١٢ تعليم ط

ج ر ا ح . ح م ا ل . ف ر ا ن . ص ر ا ف . ه ت ا و . ش ا ح .

ب ق ا ل . س ق ا . س م ا س . ر ل ا ك . ه ت ا . ه ت ا

ق م ا . م ح ر ك . م ك ر م

صحيفة ١٣ ص د

§ 47

ا ن . ا ن . ا ن . ا ن . ا ن . ا ن . ا ن . ا ن . ا ن . ا ن .

ا و . ا و . ا ل . ا ل . ا ل . ا ل . ا ل . ا ل . ا ل . ا ل . ا ل .

ا ك . ا ك . ا ن . ا ن . ا ن . ا ن . ا ن . ا ن . ا ن . ا ن . ا ن .

صحيفة ١٤ نوري

ت . ت . ت . ت . ت . ت . ت . ت . ت . ت .

ن ط ا م ا . ق ر ط ا . ص ا ف . ع ق ا . ح د ل ط ف ا . ب ر م ا

Accent

صحيفة ١٥ ا ك ت

§ 49

ا و . ك ر م . ا غ د ا و . ص ا لا ا و . ص ر ف ا ب ص ر

ن ق د م . م ا ه ل ك ر م . ا ن س . م ص و ص ا ل ب ر ا ل ل ه . ف ر و ه

تعلیم . ۲ .

ساعت . روی . طاق . جو صوف . جو صوف .
 صاحب . قاسم . جالس . رخت . صیحت . دیک
 صیحت . وخت . کلدی . کندی . کندی . بقیع
 کتاب II اقسام . اسلام . اقرار . اقبال . ایاب
 اسراف . اتانہ . تبدل . تریف . تعریف . تسلیم
 تقسیم . مخصوص . مظلوم . مشہور . مکتوب . محسوس

III

P.21

کتاب . کتابی . کتابہ . قوی . قوی . قویہ
 بالی . بالی . بالی . بارہ . بارہ . بارہ
 بابا . بابا . بابا . آنا . آنا . آنا
 قار . قاری . قارہ

IV

P.21

ترجمی . کتابت . کتابت . کیاچی . ہارہی مجاہد
 مکتبہ . سرمایہ . ہر دار . دولتی . لکھلی . مظاہر
 باغی . رہنمائی

تعليم ز

قار . قار . آفس . الملك . الملك . آلمو . قول .
 كول . قار . كار . اك . اك . الك . قيو قيونك
 بده . بده كز . باز دس . باز دكز . كول . قول
 كات . او كور . او كوز . دكرمه . بكمز . دكك
 بك . بيت . كورمه . طوكوز . طقوز . كوكزه

كوكريجه . صوكره .

§ 35

معلوم . عاليه . آغا . اوغلان باغ . اوغلا
 قوغه . صغوق . صوغوق . قوغق . اوغلا
 هوغو . غلا زيسويه . غار دباسه . غزه غاز

§ 38

اول . امر . امر . ال . ال . آيت . آيت .
 آلمو . آلمو . آت . آت . تأير . مأمور .
 قائل . دائر

جزم

§ 42

ملك . بربر . ملك . باليو . باليق

قوتون اوقو قوتو اوقور اوموز اوتوز
 اوجوز قورو اودون چوروك بوغو
 چوللا سولوك كوتوك

P15

صيف ١٥ — و ١٨

آت ايت اوت . بال ، بايس ، اور و باغلا
 سولي ، عيسا ، عيسى ، باشا ، آيه ، آبار
 او ، وقت ، آلر ، پول ، لوندره ، دست
 محوره ، خواجہ خوانده

P16

§ 31

بل سیر می : قبه ، دیلیسه ، بیر ، والجب
 لهنر ، قهوه ، آصه ، بنده ، کله چاکم ، آصه :

P17

§ 34 عطا ، عطایه ، عطایت .

قوجاهه ، قامه ، قابیه ، کیده چاک ، کتاب کور
 کول : کور کول ، کل ، طغده ، کامل ، آله
 دکنز ، دکنز ، بالکنز ، بالکنز ، سنک ، دکل
 دکیل ، اکری ، بک

بَابِي بُو ، مَامِي مَو ، نَانِي نُو ، سَاسِي
 سَو ، دَارِي دُو ، قَافِي فُو ، غَا
 غَدِي غُو ، دُولِي لُو ،

—

قَلِي قَال ، قِلِي قِيل ، قُول قُل ، قَسِي
 قَاسِي ، قَسِي قَبِي ، قَسِي قُوسِي ، لَاف
 لَيْف ، لُوف ، بَال ، بِيل ، بُول ، غَام ، غِيم
 غُوم ، غَام ، مِيم ، مِوم .

—

صُول قُول ، چُول چُوب ، بُول مَال ، يُول
 وَار ، قُوپ ، كِيَت ، مُوم صُنَات ، دَام
 يُول ، چُوق ، طُول

—

هَافِي يَافِي ، يَاسَا ، يَالِي ، يَانَا ، يُولُ
 قَرَانِي قُورَانِي ، مَالِي ، مَارِي ، مِوَرِي ، مَانِي
 مَرُولِي ، مَرُغَانِي ، يَارِي ، دُولِي ، يُولُ ، يُولُ

ن ن ن ج ج ح ذ ز ر ع ف
غ و ي

تعليم . ج .

P.12

و ك ذ م ر س ز ن ز ل و ر و ج
و ك ذ م ر س ز ن ز ل و ر و ج
و ك ذ م ر س ز ن ز ل و ر و ج
ر ف ر ف ر ف

تعليم . ه .

P.13

ب س ه ب س ه ب س ه ب س ه
ن م ن م ن م ن م ن م ن م
س ه س ه س ه س ه س ه س ه
ك م ك م ك م ك م ك م ك م
ق م ق م ق م ق م ق م ق م

تعليم . و .

P.14

تعاليم . ا .

ا ب ت ث ج ح د ه
 ه ز و ز ر با ع ط ي
 ك ك ل م ن با س ع ف
 ص و ر س ت با د غ
 ص ط غ با

ايچي كوز عطى كاسه سغنه فرست
 تحذ ضلع

تعاليم . ب .

ح ح خ ه ه ه ه ه ه
 س س س س س س س س
 ت ت ت ط ط ط ط ط

عبد الحليم

عبد فناء عثمانيه

غ	غ	ر	ر	ا	ا
ف	ف	ز	ز	ب	ب
ق	ق	ز	ز	ب	ب
ك	ك	س	س	ت	ت
ك	ك	س	س	ت	ت
ل	ل	ص	ص	ج	ج
م	م	ض	ض	ج	ج
ن	ن	ظ	ظ	ح	ح
و	و	ظ	ظ	د	د
ه	ه	ع	ع	ذ	ذ

لا لا لا لا

بيبي

١٢٤٤٥٦٧٨٩١٠

بَدِّقْتَهُ لَيْسَ لِي سِوَاكَ
يَعْنِي

لَا اَنْ عَمَّا يَنْكَ تَحْبِلُهُ مَخْصُوصٌ سَهْوٌ لَتَجِدَهُ بِرَاصُولٍ !

مُحَمَّدُ رَجُلٌ

وَأَخْرَجْنَا أَوْجَحًا أَمْعُوبِيًّا

مَرْزُوقُ نَدْوِ دَافِعِ اَنَّا طَوْلُهُ قَوْلُهُ جَدُّهُ اَدْبَابُ عَمَّالَةٍ

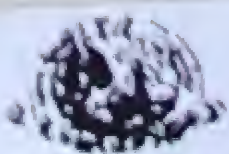
عَلَمِي

طَائِعٌ وَنَاشِئٌ رِيٌّ ،

اَدْمَانِيَّاتُكَ هَابِدَةٌ لِبَرْغِ شَهْرِنَدَةِ نَعِيمِ

جَوْلُ يَوْسِفٍ غَيْرُ وُسْطَى

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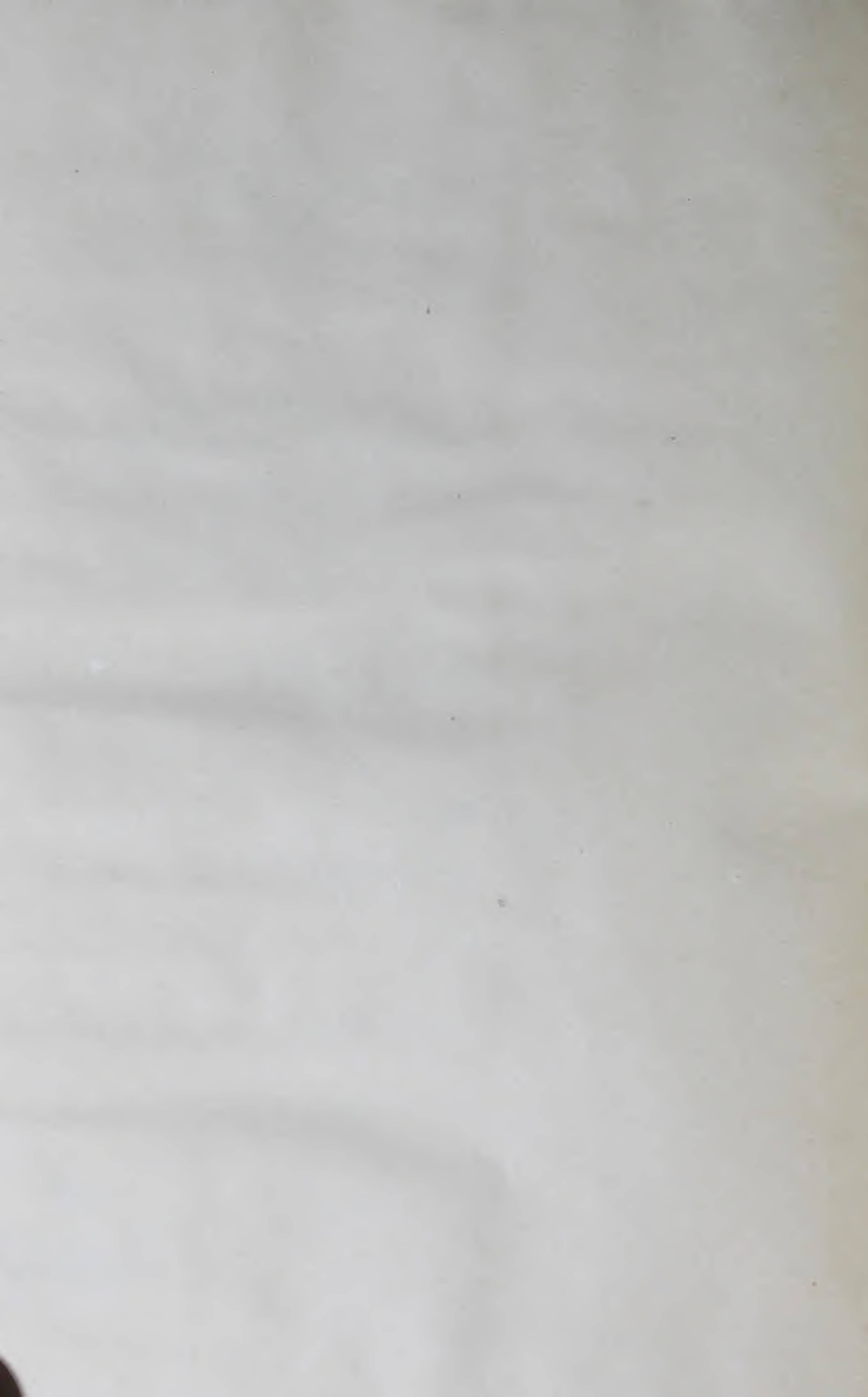


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